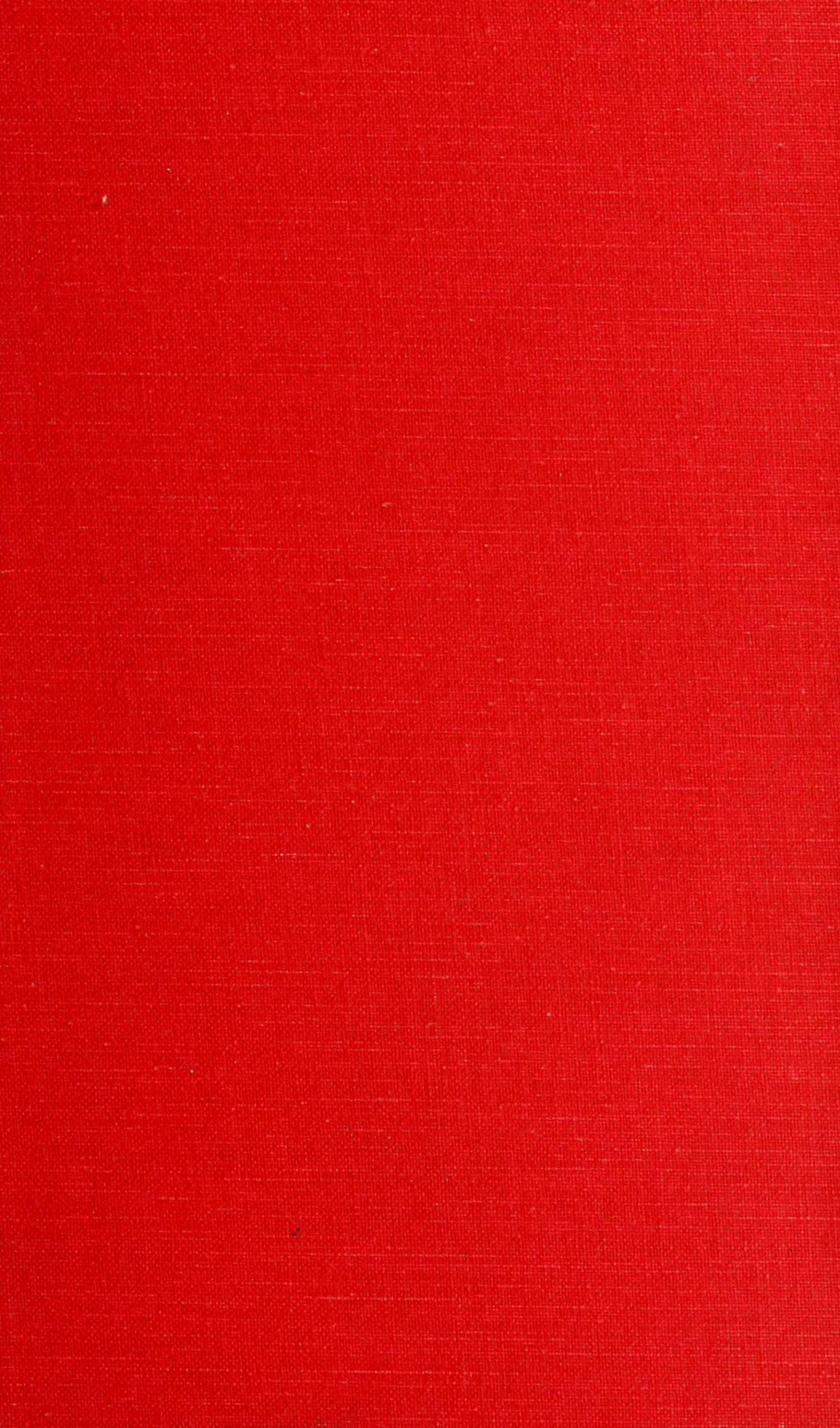
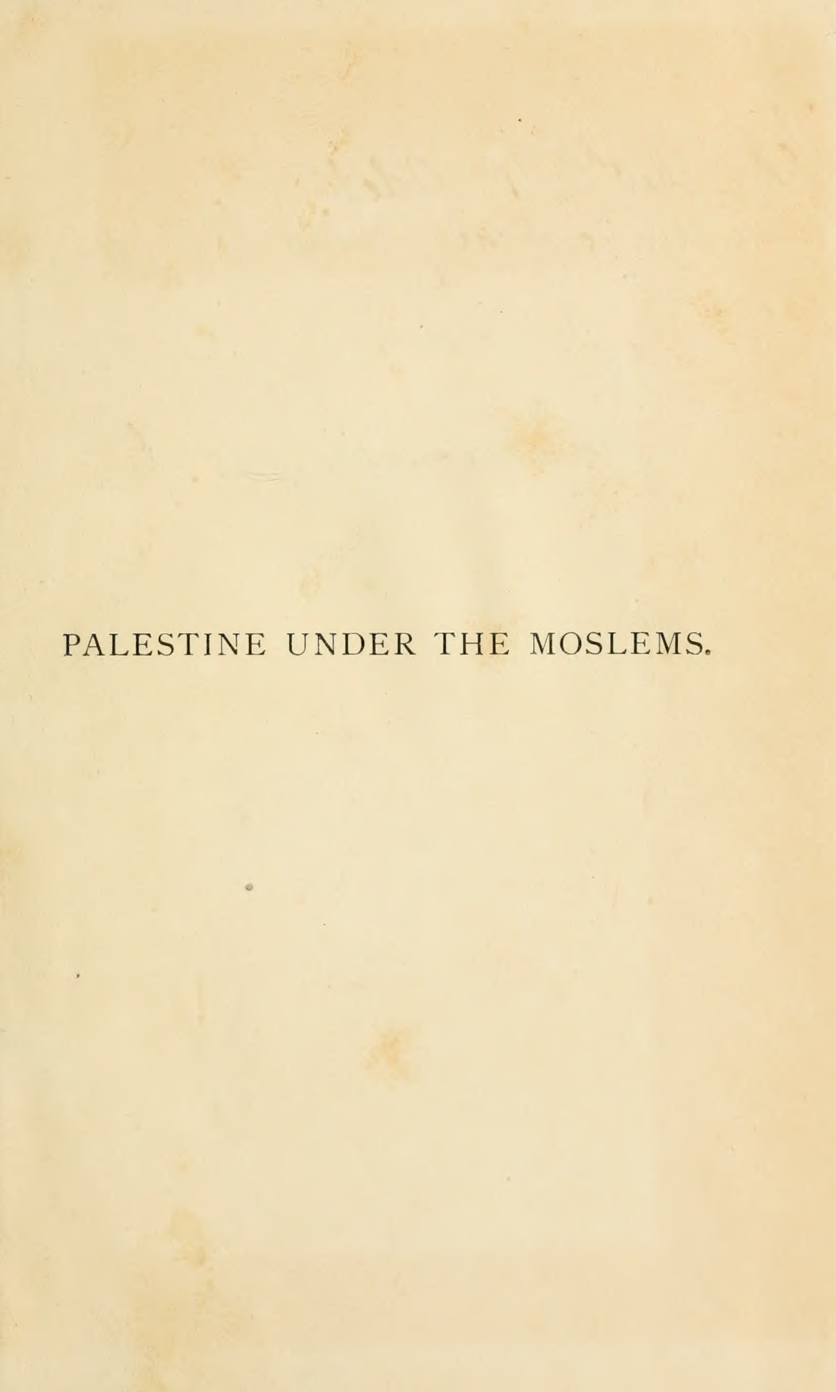






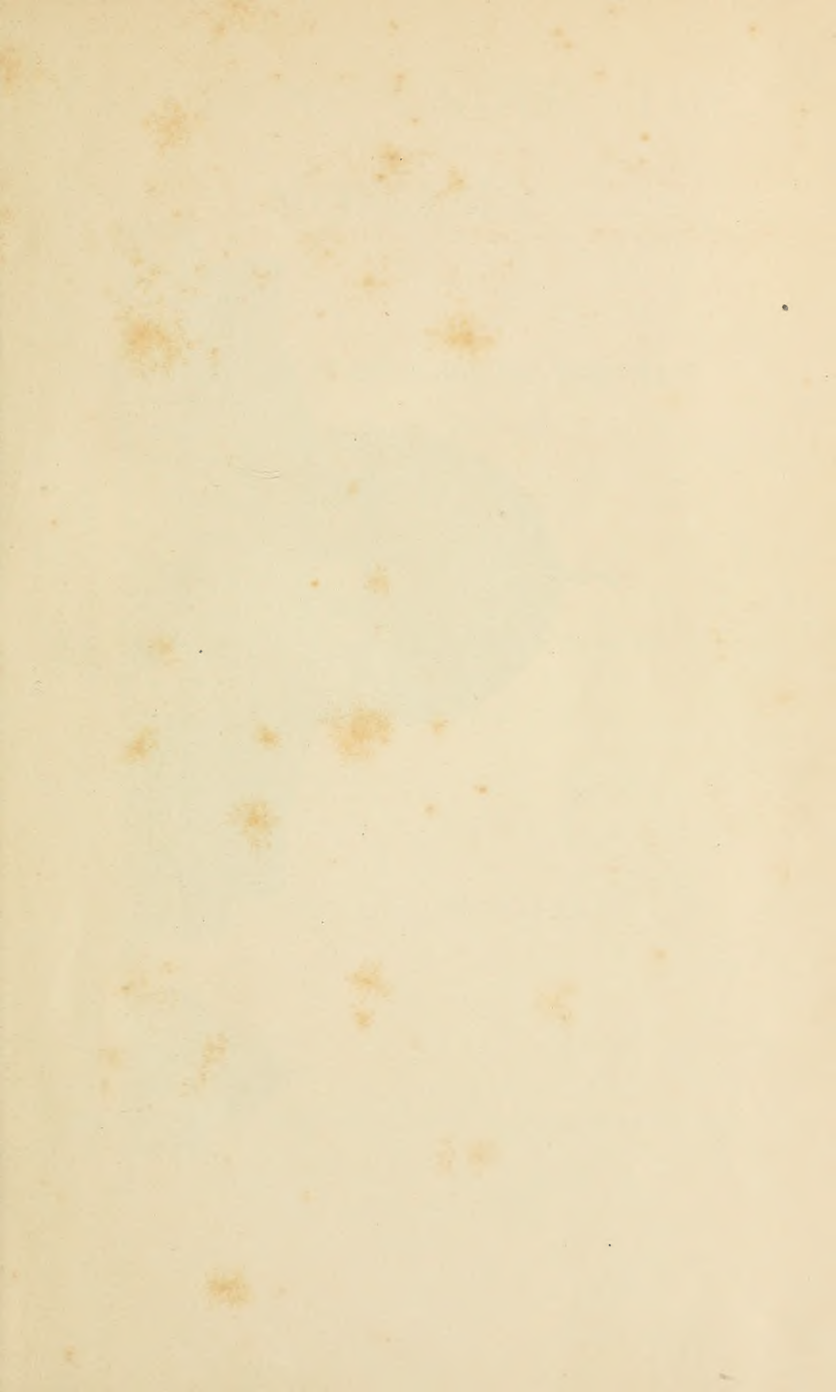


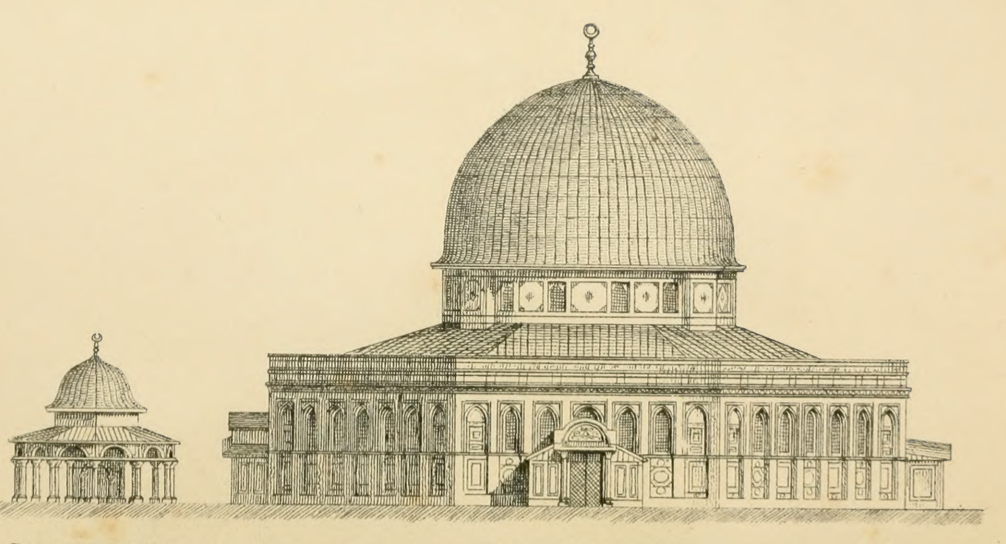


PALESTINE UNDER THE MOSLEMS.

To the Revd. N. Odeh
remembrance of early friendship 1894.

J.W.
Jerusalem. Easter. 1895.





DOME OF THE CHAIN

DOME OF THE ROCK
NORTH ELEVATION
(from de Vogüé)

PALESTINE UNDER THE MOSLEMS.

A Description of Syria and the Holy Land

FROM A.D. 650 TO 1500.

TRANSLATED FROM THE WORKS OF

THE MEDIÆVAL ARAB GEOGRAPHERS

BY

GUY LE STRANGE.

WITH MAPS AND ILLUSTRATIONS.

PUBLISHED FOR THE
COMMITTEE OF THE PALESTINE EXPLORATION FUND
BY
ALEXANDER P. WATT,
2, PATERNOSTER SQUARE.
1890.

TO

Walter Besant,

Novelist,

AND FOR MANY YEARS SECRETARY TO THE PALESTINE EXPLORATION FUND,

THIS VOLUME IS DEDICATED,

IN TOKEN OF FRIENDSHIP AND ESTEEM, AND IN APPRECIATION OF THE IMPORTANT WORK DONE BY HIM IN FORWARDING THE EXPLORATION OF THE HOLY LAND.



PREFACE.

It is the object of the present work to translate and thus render available the mass of interesting information about Palestine which lies buried in the Arabic texts of the Moslem geographers and travellers of the Middle Ages. The materials, both printed and manuscript, are ample, as will be seen from the list of authorities set forth in the Introduction ; hardly any attempt, however, has hitherto been made to render the contents of these Arabic texts available to the English reader. Some few of the works I quote have, it is true, been translated either in whole or in part, into Latin, French, or German ; but as far as I am aware, no Orientalist has as yet undertaken to translate, systematize, and bring into comparison and chronological order, all the various accounts given by the Arab geographers of the cities, Holy Places, and districts of Palestine and Syria.

These provinces of the Byzantine Empire were conquered by the Arab hordes within a few years of the death of Muhammad and, except for the interruption caused by the occupation of the Holy Land by the Crusaders, the country has remained under the rule of the Moslems down to the present day. Before the close of the third century after the Flight—corresponding with the ninth of the Christian era—the science of geography had already begun to be studied among the learned of Islam. The science, besides being theoretically expounded in their schools, was practically treated of in the numerous Arab " Road Books," since the pilgrimage to Mecca made every Moslem perforce a traveller once at least during the course of his life. To the diaries of some of these

pilgrims, whether coming from the western lands of Spain, or the further east of Persia and beyond—who visited Syria and Jerusalem on the journey to or from the Hijjáz—we owe the detailed and graphic descriptions of the Holy City and Damascus, and the Province of Syria, during the Middle Ages, which occur in the travels of such men as Nâsir-i-Khusrau the Persian, Ibn Jubair the Spaniard, and Ibn Batûtah the Berber.

It may be useful briefly to indicate the method I have adopted in carrying through my work. In dealing with the Arab writers, I have been careful to give in all cases an exact reference to the text from which the translation has been made, in order that those who might question my rendering should be able without loss of time to refer to the original. I may be allowed to point out that all the information contained in the present volume has been obtained at first hand, for though I have been careful to consult the works of other Orientalists who have translated some of the texts I quote, the translations now published I have in every case made myself from the Arabic or Persian originals. In dealing with disputed points relating to the position of the Holy Places in Jerusalem, I have briefly stated the conclusions which I thought were to be deduced from the accounts given by the Moslem writers of the foundation and history of the various edifices. Theories in respect to the position of the Holy Places, however, form but a minor portion of my work, which has been to translate in full, and, where needful, annotate, the texts I had before me. I am in hopes that others may be able to build with the bricks I have thus fashioned, and again that from other printed texts and MSS., similar to those from which my materials have been drawn, other workers will bring to light further information that will correct and enlarge what has been gathered together in these pages.

Four years have now elapsed since I began my work with the translation of Mukaddasi, during an autumn and winter spent at Haifa, under Mount Carmel, in Palestine. The result of four years' labour is perhaps scanty. Those, however, who have experience of the labour of searching and collating Arabic MSS.—or even the work with printed texts as the basis for translation—

will bear me witness that the task is long, and the search often to be repeated before any satisfactory result is obtained. It is impossible to skim an Arabic book, and with every care the eye tires, and, passing over, often fails to note at the first reading the passage that is sought for.

In bringing my labours to a conclusion, I have many to thank for aid afforded me in collecting and annotating the materials which form the groundwork of the present volume. In the first place, I am under a debt of gratitude for the courtesy and liberality with which the librarians of the great public libraries of Paris, Munich, London, and Oxford, have answered my demands for access to the treasures in their charge.

The regulations of the foreign libraries are more liberal in the matter of loan than is the case at present with us at the British Museum and at the Bodleian. Under the guarantee of a letter of introduction, given me by the late Lord Lyons, at the time our Ambassador at Paris, M. Delisle, director of the *Bibliothèque Nationale*, allowed me to borrow and keep at my own house during many months, for the purposes of copying and collating, a number of Arabic MSS. belonging to the Paris Library, which I needed for my work on Suyûtî. M. Schefer, the well-known Orientalist, who is at the head of the *École des Langues Orientales Vivantes* at Paris, also allowed me to carry away on loan, and keep during the greater part of the winter of 1886-87, a number of printed books from the library of the *École*, some of which I should with extreme difficulty have otherwise procured, since many of the texts I required are already out of print. To both these gentlemen my heartiest thanks are due. I need hardly point out how great was the boon they conferred on me, in thus allowing me to carry away books and MSS. for perusal in the quiet of my own study ; in so doing sparing me the labour of copying and collating the texts amid the interruptions and the incessant coming and going unavoidable in the reading-room of a great public library.

As regards the Royal Library at Munich, too, I am deeply indebted to the courtesy of Dr. Laubmann, the director, and his assistants. On two occasions, during the vacation, when the

library is closed to the general public, an exception was made in my favour—though I came as a perfect stranger to these gentlemen—and free access was granted me to search and use the magnificent collection of Oriental manuscripts and printed books that is found here.

In regard to the British Museum and the Bodleian, I can only express my acknowledgments to the various curators and officials of these two national libraries, for the facilities afforded me in there consulting books which the illiberal regulations of these establishments render unavailable to students outside the walls of their respective reading-rooms.

To friends and critics of my former publications I am indebted for corrections, emendations, and many valuable hints. In the first place, I have to thank Professor de Goeje, of Leiden, for the trouble to which he put himself in sending me a long letter filled with friendly criticism of my translation of Mukaddasi's *Description of Palestine and Syria*. To the contents of his letter is largely due the revision I have made in the present translation. Colonel Sir Charles Wilson and Major Conder, R.E., have both most generously given me many learned and useful notes on *Mukaddasi*, *Nâsir-i-Khusrau*, and *Suyûti* ; and the former I have further to thank for his paper on the "Gates of the Noble Sanctuary at Jerusalem," of which I have made a liberal use. Lastly, though his name appears but rarely in my notes, I owe a debt of gratitude to Professor Hayter-Lewis for his book on the *Holy Places of Jerusalem*, which I have found invaluable at many points of my present work. His practical knowledge of architecture and the personal inspection he has given to the buildings and sites under discussion, together with the fact that Professor Hayter-Lewis has no pet theory to support, render his criticisms and conclusions of the highest possible value.

A few words must be added on the system of transliteration of Arabic names employed throughout the following pages. In this I have made no attempt, by the use of letters with points or bars beneath, to attain absolute accuracy, and many inconsistencies will doubtless be discovered by my critics. Nearly all the Arabic place-names, however, will be found printed in Arabic letters in the

index, and this I deemed was necessary and useful for purposes of etymology; while, at the same time, it has dispensed with the use of dotted-letters in my text, or the adoption of a complicated system of transliteration.

In regard to dates, unless specially noted to the contrary, the years are given according to the Christian era. In the translations and elsewhere it has often been necessary to give the year according to the era of the Hijrah, and the corresponding year A.D. has then been added in brackets. It need hardly be pointed out that when two dates occur side by side—*e.g.*, 691 (72)—the higher figure is the year A.D., the lower the year A.H.

In the second part of my work, which contains in alphabetical order the translation of all the notices I have been able to find in the Arab geographers of the towns, villages, and other places throughout the Province of Syria and Palestine, I have thought it well to add the distances in "miles," or "marches," "stages," and "days," which the various authorities give, as lying between neighbouring points These distances will in some cases fix doubtful positions, and in others will serve to mark the lines of communication and the high-roads of commerce in use during the Middle Ages, and in the era of the Crusades.

With so many dates, so many foreign names, and such a multitude of references as crowd my pages, though I have done my best to correct the proofs, many errors must necessarily have crept in. I shall feel most grateful to any reader who will point these out to me, and I shall hope, should a second edition be called for, to profit by the criticisms and corrections of those who may find occasion to consult these pages.

G. LE S.

22, PIAZZA DELL' INDIPENDENZA,
FLORENCE,
January, 1890.



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PROVINCIAL CAPITALS AND CHIEF TOWNS (*continued*).

PART II.

LIST OF ILLUSTRATIONS.

CHRONOLOGICAL TABLE.

Dates in brackets refer to the years of the Hijrah.

A.D. 632, June (A.H. 11). Death of Muhammad, Abu Bakr Khalif.
" 634, Aug. (13). 'Omar Khalif.
" 634, Sept. (13). Greeks defeated on the Yarmûk (Hieromax).
" 635 (14). Capitulation of Damascus. Defeat of Greeks at Fihl (Pella). Jordan Province reduced.
" 636 (15). Emessa and Antioch taken. Reduction of Northern Syria. Defeat of Greeks at Ajnadain. Cities of Palestine from Gaza to Nâbulus taken. Capitulation of Jerusalem.
" 639 (18). Mu'âwiyah Governor of Syria.
" 644 (24). 'Othman Khalif.
" 656 (35). 'Ali Khalif.
" 661 (40). Hasan succeeds 'Ali, but abdicates in favour of Mu'âwiyah, first Khalif of the House of Omayyah.
" 661—750. Fourteen Omayyad Khalifs reigning at Damascus, viz.:

Mu'âwiyah I., A.D. 661 (41). Yazîd I., 680 (60). Mu'âwiyah II., 683 (64). Marwân I., 683 (64). 'Abd al Malik, 685 (65). Al Walîd I., 705 (86). Sulaimân, 715 (96). 'Omar ibn 'Abd al 'Aziz, 717 (99). Yazîd II., 720 (101). Hishâm, 724 (105). Al Walîd II., 743 (125). Yazîd III., 744 (126). Ibrâhîm. Marwân II., 744 (127); defeated and slain A.D. 750 (132).

" 750 (132). First of the Abbaside Dynasty, As Saffâh Khalif; Baghdad becomes the seat of their Government. Thirty-seven Khalifs in all, from A.D. 750 to 1258

The first fifteen whose sovereignty was acknowledged in Syria were:

As Saffâh A.D. 750 (132). Al Mansûr, 754 (136). Al Mahdî, 775 (158). Al Hâdî, 785 (169). Ar Rashîd, 786 (170). Al Amîn, 809 (193). Al Mâmûn, 813 (198). Al Mu'tasim, 833 (218). Al Wâthik, 842 (227). Al Mutawakkil, 847 (232). Al Muntasir, 861 (247). Al Musta'în, 862 (248). Al Mu'tazz, 866 (251). Al Muhtadî, 869 (255). Al Mu'tamid, 870 (256). From A.D. 892 to 1258 twenty-two Khalifs who, for the most part, were only acknowledged as the spiritual sovereigns of the Muslims in Syria.

A.D. 878 (264). Ahmad ibn Tûlûn, Independent Governor of Egypt, gains possession of Syria, which remains in the power of the Tûlûnide Governors of Egypt, viz.:

Ahmad ibn Tûlûn, A.D. 868 (254) Khumârawaih, 883 (270). Jaish Abu-l 'Asâkir, 895 (282). Hârûn, 896 (283), to A.D. 904 (292).

,, 906 (293). Damascus and other towns of Syria plundered during the inroad of the Karmathians.

,, 934—969 (323—358). Ikhshîdî Princes of Egypt hold Damascus with Southern Syria and Palestine, viz.:

Muhammad al Ikhshîd, A.D. 934 (323). Abu-l Kâsim, 946 (334). 'Ali, 960 (349). Kâfûr, 966 (355). Abu-l Fawâris Ahmad, 968 (357).

,, 944—1003 (333—394). Hamdânî Princes of Aleppo hold the Districts of Northern Syria, viz.:

Saif ad Daulah, A.D. 944 (333). Sa'ad ad Daulah, 967 (356). Sa'îd ad Daulah, 991 (381).

,, 969 (358). Al Mu'izz, fourth Fatimite Khalif, gains possession of Egypt, and drives the Ikhshîdîs out of Southern Syria and Palestine.

Fourteen Fatimite Khalifs of Egypt, viz.:

Al Mahdî, A.D. 909 (297). Al Kâim, 934 (322). Al Mansûr, 945 (334). Al Mu'izz, 952 (341). Al 'Azîz, 975 (365). Al Hâkim, 996 (386). Adh Dhâhir, 1020 (411). Al Mustansir, 1035 (427). Al Musta'alî, 1094 (487). Al Âmir, 1101 (495). Al Hâfiz, 1130 (524). Adh Dhâfir, 1149 (544). Al Fâiz, 1154 (549). Al Adid, 1160 (555).

,, 1070 (463). Alp Arslân, the Saljûk, conquers Aleppo and the cities of Northern Syria, in the name of the Abbaside

„ Khalif of Baghdad, Al Kâim. Ansuz (or Atsîz), the Turkoman, conquers Jerusalem, and afterwards Tiberias and Damascus with their territories, in the name of the Abbaside Khalifs.

A.D. 1091 (484). Îl Ghâzî and Sukmân, sons of Ortok, Governors of Jerusalem.

„ 1096 (489). Jerusalem retaken by the Fatimite General of Al Musta'ali.

„ 1098 (491). Antioch and Ma'arrah taken by the Crusaders.

„ 1099, July (492). Jerusalem conquered by Godfrey de Bouillon.

Latin Kings of Jerusalem, viz.:

Godfrey, 1099; Baldwin I., 1100; Baldwin II., 1118; Fulk, 1131; Baldwin III., 1144.

„ 1147. Second Crusade; 1148, failure of Siege of Damascus; 1153, Ascalon taken.

„ 1154 (549). Nûr ad Dîn Zankî, Sultan of Damascus.

„ 1169 (565). Saladin, his Lieutenant in Egypt; 1171 (566), Saladin proclaims the supremacy of the Abbasides, and suppresses the Fatimite Khalifate of Egypt.

Latin Kings of Jerusalem (*continued*):

Almeric, 1162; Baldwin IV., 1173; Baldwin V., 1186; Guy de Lusignan, 1186 to 1187.

„ 1174 (569). Death of Nûr ad Dîn; Saladin takes possession of Damascus.

„ 1187, July (583). Defeat of Crusaders at Hattîn; Saladin reconquers Jerusalem.

„ 1188—1192. Third Crusade; 1191, Richard Cœur de Lion and Philippe Auguste reconquer Acre.

„ 1193 (589). Death of Saladin; he is succeeded by his three sons: Al Afdal, at Damascus; Al 'Azîz, at Cairo; Adh Dhâhir, at Aleppo.

„ 1193. Fourth Crusade, loss of Jaffa.

„ 1196 (592). Al Malik al 'Âdil, brother of Saladin, becomes Sultan of Damascus.

„ 1204. Fifth Crusade, Latin Empire of Constantinople.

„ 1218. Sixth Crusade, conquest of Damietta.

„ 1229. Emperor Frederick II. obtains Jerusalem by treaty from Sultan Kâmil of Egypt; ten years' truce.

A.D. 1240. Seventh Crusade, Richard Earl of Cornwall.

" 1244. Jerusalem sacked by the Kharizmians.

" 1245. Eighth Crusade, St. Louis IX. takes Damietta.

" 1250 (648). Eibek, Mamlûk Sultan of Egypt.

From 1250 to 1390 twenty-five Mamluk (Bahrite) sultans of Egypt, to whom Syria was dependent.

" 1260—1277 (658-676). Hûlagû, grandson of Jengis Khân, the Mongol, seizes Damascus and Northern Syria. The Mongols are beaten at 'Ain Jâlûd by Sultan Kutuz, of Egypt, who regains possession of Syria.

" 1260 (658). Baibars, Sultan of Egypt; 1265, captures Cæsarea, 'Athlith, Haifâ and Arsûf; 1266, takes Safed; 1268, takes Jaffa, Shakif (Beaufort), and Antioch.

" 1279 (678). Sultan Kalâ'ûn of Egypt. Campaign in Syria, sack of Tripoli.

" 1290 (689). Sultan Salâh ad Din Khalil captures Acre, Tyre, Bairût and Sidon.

" 1390 (792). Sultan Barkûk.

From 1390 to 1516 twenty-four Mamlûk (Burjite) sultans of Egypt, to whom Syria was nominally dependent.

" 1400 (803) Timûr-Leng conquers Hamâh, Hims and Ba'albakk; 1401, takes Damascus and burns the greater part of the city.

" 1516 (922). Syria and Egypt conquered by Sultan Selim, of Constantinople.

ERRATA.

Page 27, line 16, *for* "Mitelene," *read* "Melitene."
Page 36, line 10, *for* "Al Karashiyyah," *read* "Al Kurashiyyah."
Page 37, line 36, *for* "Armoricum," *read* "Amorium."
Page 56, line 9, *before* "Khumaruwaih," *dele* "the."
Page 81, line 9, *for* "Jabal al Khalt," *read* "Jabal al Khait."
Page 92, line 2. See note to this, Appendix, p. 557.
Page 489, line 7, *for* "Al Kuraishiyyah," *read* "Al Kurashiyyah."
Page 499, heading and line 8, *for* "MITELENE," *read* "MELITENE."
Page 544, line 26, the paragraph on TARTÛS (TORTOSA) should be added to what is given on p. 395, under the heading ANTARTÛS.



PALESTINE UNDER THE MOSLEMS.

PART I.

INTRODUCTION.

THE ARAB GEOGRAPHERS.

FOR purposes of reference a list is here given of the Arab geographers and historians whose works are quoted in the following pages. In addition a short biographical summary is prefixed to the indication of the edition of the Arabic text from which the translations have been made. Further information concerning the various authorities and their works will generally be found in the prefaces of the editions quoted in the present work.

The earliest extant Arab books on geography and history date from the ninth century A.D., for it will be remembered that the Muslims did not begin to write books until fully two centuries had elapsed after the era of the Flight. From this period, however, that is, from about the middle of the ninth century and down to the end of the fifteenth of the Christian era, the names of authors follow each other at very short intervals, and the list shows over a score of writers, all Muslims, and nearly all writing in Arabic, who describe for us, sometimes in considerable detail, the various provinces of Syria and Palestine.

The list is long, but it should be stated that in many cases we have not, in the works here named, exclusively the results of personal observation or information at first hand. Arab authors

have plagiarized, each from his predecessor, to a very remarkable degree; neither is the debt always duly acknowledged. Each tried to make his work as complete as possible by incorporating therein all he could gather from previous writers, adding something from personal observation when the author himself happened to have visited the places described. This constant plagiarism, though it tends to decrease the amount of new information, is, in one way, not without its value, since by a comparison of the borrowed texts we are enabled to correct the mistakes of copyists and fill in many lacunæ.

The following is the list of our authorities:

1. Ibn Khurdâdbih. This writer was a Persian by birth, as his father's name shows, for *Khurdâd-bih* signifies in old Persian *Good Gift of the Sun* (as the Greeks would have said, *Heliodorus*). Ibn Khurdâdbih was born about the commencement of the third century of Hijrah (corresponding to the ninth of our era) and flourished at the court of the Abbaside Khalif Al Mu'tamid, at Baghdad. Ibn Khurdâdbih held the office of Chief of the Post in the province of Jibâl, the ancient Media, and with a view, doubtless, of instructing his subordinates, compiled the "*Handbook of Routes and Countries*," which has come down to us as one of the earliest of Muslim geographical treatises.

The translations here given are made from the Arabic text published by C. Barbier de Meynard in the *Journal Asiatique* for the year 1865.

2. The work of Bilâdhurî is of an entirely different order to the foregoing, and only in a very secondary sense geographical. His is the earliest historical account we possess of the Conquests of the Muslims. He was born at Baghdâd, and received his education there during the days of the great Khalif, Al Mâmûn, and lived to enjoy the favour of both Al Mutawakkil and Al Musta'in, his successors. Bilâdhurî wrote his "*Book of the Conquests*" about the year 869, and died in 892. His work is unfortunately almost barren of geographical description, the names of the places only being given, and nothing more; all detail is confined to the ordering of the battles, and the biographical notices of those who took part in the actions.

The translations are from the text called *Kitâb Futûh al Buldân*, published by M. J. de Goeje, Leiden, 1866.

3. Kudâmah, the author of a work on the revenues of the Muslim Empire, written about the year 880, was of Christian origin, but, like most of his compeers, he had found it to his advantage to embrace Islam. He occupied the post of accountant in the Revenue Department at Baghdad, and we know nothing further of his biography except that he died in 948.

A translation, with extracts from the Arabic text, is given by McG. de Slane, under the title of *Kitâb al Kharaj*, in the *Journal Asiatique* for 1862, and from this the details of revenues of Syria inserted in Chapter i. are taken.

4. Ya'kûbi (also called Ibn Wâdhih) was both historian and geographer. In his History, which was written as early as the year 874, he states that the Dome of the Rock was the work of the Khalif 'Abd al Mâlik, and gives the reason that prompted this prince to construct it. This is the earliest account we possess of the origin of this important building, and it refutes the theory advocated by the late Mr. Fergusson, that the Dome of the Rock was originally a Byzantine church.

Ya'kûbi's Geography was written many years later than his History, and about the year 891. It unfortunately has not reached us in a perfect state, but the section relating to Syria is tolerably complete. The work is curious, for it gives notes on the settlements made by the various Arab tribes who had migrated into Syria; otherwise the book is little more than a bare list of provinces, with their chief cities, and is only interesting for the information given of what were the great towns in those early days.

Of Ya'kûbi's biography but little is known. It would appear that he was born in Egypt, passed the earlier part of his life in Khurasân and the further east, and came back to spend his latter years on the banks of the Nile in the land of his birth.

The text of the "*Geography*" was edited by A. W. T. Juynboll, Leiden, 1861, and it is from this edition the translations are made. The text of the "*History*," under Ya'kûbi's alternative name of Ibn Wâdhih, has been edited by M. T. Houtsma, Leiden, 1883.

5. Ibn al Fakih, the author of a very curious geographical miscellany, was a native of Hamadán, in Western Persia, and flourished during the Khalifate of Al Mu'tadhid at Baghdad. He wrote his work about the year 903, but unfortunately we only possess it in the form of a somewhat arbitrary abridgment made by a certain 'Ali Shaizari, of whom little more is known than his name. Ibn al Fakih gives a careful description of the Haram Area at Jerusalem, and is also the first Arab author to describe the great stones at Baalbek, of which he notes the measurements.

The text of the epitome of his work forms the fifth volume of the *Bibliotheca Geographorum Arabicorum*, edited by M. J. de Goeje, Leiden, 1885.

6. The next name on the list is that of a Spanish Arab, Ibn 'Abd Rabbih, born at Cordova in 860, and died in the same city in 940. He composed an extremely interesting historical work, extending to three volumes in the Cairo printed edition, giving details of the life, and manners and customs, of the pre-Islamic Arabs and others. The book is named "*The Collar of Unique Pearls*," and in it there is a chapter describing in great detail the appearance of the Haram Area at Jerusalem. Whether the author ever visited the Holy City is not known; some parts of his description are identical with what is found in Ibn al Fakîh's work, just named; but many details again vary from the account there given.

The Arabic text has been printed at Bulak, Cairo, in A.H. 1293 (1876), under the title *Al 'Ikd al Farîd.*

7. Mas'ûdi is the author of one of the most entertaining historical works to be found in the whole range of Muslim literature. His "*Meadows of Gold*" begin with the Creation, and recount all the Arabs knew of universal history down to the year 943, when the work was written. Mas'ûdi was born in Baghdad towards the end of the eighth century of our era. In his youth he travelled far and wide, visiting Multân and parts of India, and passing through Persia a second time on his way to India and Ceylon, whence he returned to Baghdad *viâ* Madagascar. He travelled through Palestine in 926, and spent some time at Antioch; then went and settled in Egypt about the year 955, where he died a year later, at

Fustât, now called Old Cairo. Scattered broadcast among his many volumes of historic lore are a number of geographical notes, which are of considerable value, by reason of the early period at which the author wrote, his acuteness of observation, and his great learning.

The Arabic text, with a French translation, of the "*Meadows of Gold*" (*Murûj adh Dhahab*) has been published by C. Barbier de Meynard and P. de Courteille in nine vols., Paris, 1861-77; and it is from this text the translations have been made.

8 and 9. The names of Istakhri (who wrote in 951), and Ibn Haukal (who wrote in 978), must be taken together, for the latter, who is the better-known author of the two, only brought out an amended and somewhat enlarged edition of the work of the former, and to which he gave his own name. We have in this double book the first systematic Arab geography. It is not a mere Road Book, such as is Ibn Kurdâdbih's work, nor a Revenue List, like Kudâmah's—but a careful description of each province in turn of the Muslim Empire, with the chief cities and notable places. Istakhri, a native of Persepolis, as his name implies, states that he wrote his book to explain the maps which had been drawn up by a certain Balkhi, about the year 921, which maps are unfortunately not extant. Of Istakhri and Ibn Haukal all that we know is that they were both by trade merchants, and that they travelled far and wide in the pursuit of commerce. All biographical details of their lives are wanting.

The texts of Istakhri and Ibn Haukal form the first and second volumes of M. J. de Goeje's *Bibliotheca Geographorum Arabicorum*, Leiden, 1870, 1873. The translation is made from whichever has proved to be the fuller narrative of the two, generally but not invariably that found in Ibn Haukal's work.

10. Al Mukaddasi, "the Hierosolomite," was born at Jerusalem in 946. He had the advantage of an excellent education, and after having made the Pilgrimage to Makkah in his twentieth year, determined to devote himself to the study of geography. For the purpose of acquiring the necessary information he undertook a series of journeys which lasted over a score of years, and carried him in turn through all the countries of Islam. It was only in

985 that he set himself to write his book, which gives us a systematic account of all the places and regions he had visited. His description of Palestine, and especially of Jerusalem, his native city, is one of the best parts of the work. All he wrote is the fruit of his own observation, and his descriptions of the manners and customs of the various nations and the physical features of the various countries, bear the stamp of a shrewd and observant mind, fortified by a profound knowledge of both books and men.

The translation of Mukaddasi I have already given in one of the publications of the *Palestine Pilgrims' Text Society*, and it is made from the Arabic text published as the third volume of M. J. de Goeje's *Bibliotheca* cited above, to which text the pages given have reference.

11. Rather more than half a century later than Mukaddasi, and about half a century before the first Crusade, the Persian traveller, Nâsir-i-Khusrau, passed through Palestine on his way to Makkah. He was in Jerusalem in 1047, and his description of the Holy City and the Haram Area is most minute, and extremely valuable, as being the last we have of the holy places before the coming of the Crusaders. Nâsir was born in the neighbourhood of Balkh, in 1003, and during the earlier years of his life travelled in India, where he lived for some time at the court of the celebrated Sultan Mahmûd of Ghazni. He subsequently undertook the pilgrimage to Makkah, and it was on this occasion that he passed through Palestine and sojourned at Jerusalem.

The portion of his Diary having reference to the Holy Land I have translated (from the Persian original) in a recent number of the *Palestine Pilgrims' Texts*. The Persian text used is that collated from two MSS. in the British Museum (*Ad.* 18418, and *Or.* 1991).

A French translation of Nâsir-i-Khusrau, with the Persian text following, has been given by C. Schefer under the title of *Sefer Nameh*, Paris, 1881. The British Museum MSS., however, give several new and important readings, and enable us to clear up not a few of the obscurities found in the French translation.

12. Ibn Butlân's description of Antioch, and of some other of the cities of Syria, is only known to us by the extracts preserved

in Yâkût's great Geographical Dictionary (see below, No. 16), and no copy, apparently, of the original work is preserved among the Oriental manuscript collections of our European libraries.

Yâkût quotes the text verbatim from the Epistle (*Risâlah*), which Ibn Butlân addressed to his friend, Abu'l Husain Hillâl ibn al Muhsin as Sâbî, at Baghdad. The Epistle was written "in the year 440 and odd," says Yâkût; a date, however, mentioned incidentally in the course of the narrative, shows that Ibn Butlân must have passed through Antioch during the year 443 (A.D. 1051). Ibn Butlân was a well-known Christian Arab physician, and a native of Baghdad. In 439 (A.D. 1047) he set out from that city to visit his Egyptian rival, the physician Ibn Rudhwân, at Cairo, and, going thence to Constantinople, took his return journey through Antioch. Here, age and the vanity of human wisdom caused him to abandon the world, and he became a monk, dying very shortly afterwards at Antioch, in the year 444 (1052 A.D.).

13. The geographer Idrîsi, is perhaps better known in the west than any other Arab writer on this subject. As long ago as 1592 the text of his book was printed in Rome. His Geography was written in 1154 at the request of the Norman King, Roger II., of Sicily, at whose court he resided. Idrîsi was born at Ceuta, but of Spanish-Arab parents. He travelled much, for he relates that he has seen the English and French coasts, and has lived at Lisbon. His description of Palestine is excellent, and what he says of Jerusalem is particularly interesting, for he wrote of the Holy City as it was during the occupation of the Crusaders. Some authorities state that he visited Asia Minor in the year 1116, but there is no ground for supposing that he went south of this, or that he had himself visited the Holy Land. His information, therefore, must have been derived from the accounts that he obtained at the court of Roger from books, and from those who had returned from their travels in that country.

The Arabic text from which the present translations are made is that published in the Transactions of the German *Palæstina-Verein*, vol. viii., 1885, by J. Gildemeister.

14. Another Muslim who has left us a description of sites in Palestine during Crusading times is 'Ali of Herat, who wrote in

1173 a small work on "*The Places of Pilgrimage.*" Its most interesting section is that describing Hebron, wherein he gives an account of a visit to the Cave of Machpelah. 'Ali of Herat, though of Persian origin, wrote in Arabic. The text of his work has not been printed; but the Bodleian Library at Oxford possesses a good MS. of the work (*MS. E. D. Clarkii* 17, clv., *Uri.*), from which the translations given below have been made.

'Ali died at Aleppo, where he had lived and written his book, in the year 1215.

15. In 1185, two years before Saladin re-conquered Jerusalem, the northern part of Palestine was visited by the traveller Ibn Jubair, a Spanish-Arab, born at Valencia in 1145. Ibn Jubair set out on his travels from Granada in 1183; he came first to Egypt, went up the Nile, and then across the desert to Aidhab, on the Red Sea, whence he reached Makkah, and subsequently Al Madînah. Thence he crossed Arabia to Kufah and Baghdad (of which he has left a most interesting account): and, travelling up the Tigris bank, crossed from Mosul to Aleppo, came down to Damascus, and thence on to Acre, where he took ship, and ultimately landed again on Spanish soil, at Carthagena, in 1185. Unfortunately for us he did not visit Jerusalem. He made two other voyages to the East subsequent to the one above mentioned, and on his return journey died at Alexandria, in Egypt. His description of the places he saw is lively and full of detail, although from the ornate style in which he wrote, a literal translation of his Diary would be tiresome reading. His description of Damascus is given in Chapter vi. of the present work, and is the fullest we possess of that city during the Middle Ages.

The Arabic text of Ibn Jubair's Diary has been published by the late Professor William Wright, Leiden, 1852, and it is to the pages of this work that the references, in the condensed translation given, refer.

16. For the immense extent of his labours, and the great bulk of his writings, Yâkût may certainly take first rank among Muslim geographers. By birth a Greek and a slave, he was brought up and received a scientific education at Baghdad, in the house of his master, who was a merchant. The details of his biography would

take too long to recount—suffice it to say that, at various periods of his wandering life, he sojourned at Aleppo, Mosul, Arbela, and Marv; and that he fled from this latter city (in those days renowned for its numerous libraries) in 1220, on the advent of the armies of Jenghis Khân. Travelling across Persia and through Mesopotamia, Yâkût ultimately reached Syria, and settled down at Aleppo, in which city he died in 1229. His great Geographical Lexicon, which describes in alphabetical order every town and place of which the author could obtain any information, was completed in the year 1225. It is a storehouse of geographical information, the value of which it would be impossible to over-estimate; for the book gives a detailed account, as seen in the thirteenth century, of all the countries and towns in Muslim lands, from Spain, in the West, to beyond Transoxiana and India, in the East. Some idea of the mass of information, both geographical and historical, therein contained, may perhaps be gathered from the statement that the Arabic text, as printed at the cost of the German Oriental Society, covers close on 4,000 pages. large 8vo; and that an English translation, with the needful notes, would occupy from double to treble that space.

Yâkût also wrote a useful dictionary of Geographical Homonyms, being a list of different places that have identical names.

The great Geographical Dictionary referred to above, called *Mu'jam al Buldân*—"The Alphabetical (Dictionary) of Geography"—is edited by Professor Wüstenfeld in six volumes, Leipsic, 1866. The Dictionary of Homonyms, called *Al Mushtarik*, is edited by the same Orientalist, and was published at Göttingen in 1846.

17. Three-quarters of a century after Yâkût had finished his great Dictionary, his work was epitomized by a certain Safî ad Dîn. He added some few articles of his own, and cut down all the descriptions of places found in Yâkût, giving to each name but a single line of text. The work is entitled *Marâsid al Ittilâ*—"The Watch-Tower of Informations." Of the epitomist, Safî ad Dîn, nothing is known, and even his name is somewhat a matter of doubt; but the year 1300 must have been approximately the date of his work, for he mentions as a recent occurrence the taking of Acre in 1291. The text of the *Marâsid* has been

edited by T. G. J. Juynboll (Leiden, 1859); but since this edition has been brought out, Professor Wüstenfeld has collated a MS. belonging to Lord Lindsay, which gives some additions to the printed text. These have been added by Professor Wüstenfeld to vol. v. of his edition of Yâkût at pp. 11-32.

18. Dimashki, born in 1256 at Damascus (as his name implies), wrote, about the year 1300, a jejune description of his native land, which, however, affords, on certain points, many curious details of the state of the country after the departure of the Crusaders. He was a contemporary of Sultan Bibârs, and his work is of value in connection with the Crusading Chronicles. He died at Safed in 1327.

The text of Dimashki has been printed in Petersburg, in 1866, by M. A. F. Mehren, and it is from this edition that the translations have been made.

19. Abu-l Fidâ, some time Prince of Hamâh, and a collateral descendant of the great Saladin, is a geographer of far higher merit than Dimashki. His chapter on Syria and Palestine is, for the most part, not copied from books; for since he is describing his native country, he writes from personal observation. The work was completed in 1321. Abu-l Fidâ himself was born at Damascus in 1273. He lived under the Mamlûk Sultans of Egypt -Kalâûn, Lajûn, and Malik an Nâsir—and was named Governor of Hamâh in 1310, in which city he died in 1331.

The Arabic text of Abu-l Fidâ's Geography was published by Reinaud and De Slane (Paris, 1840), and this is the edition quoted.

20. Ibn Batûtah, the Berber, may well take rank with the Venetian, Marco Polo,* for the marvellous extent of his journeyings. He was born at Tangiers about the year 1300, and at the age of twenty-five set out on his travels. Of these he has left us a full description, written in the year 1355. His route in the barest outline is all that can here be indicated. Starting from Morocco, he visited in succession Tunis, Tripoli, and Egypt. Going up through Palestine and Syria, he accompanied the Hajj

* Marco Polo returned to Venice in 1295, and wrote his travels when in captivity at Genoa about the year 1300.

to Madinah and Makkah, went thence on through Mesopotamia to Persia, and, returning, spent some months at Baghdad, and subsequently at Mosul. From Mosul he went again to Makkah, and from there travelled through Yemen, and so back to Egypt. From Egypt he took ship for Asia Minor, and afterwards visited Constantinople, the Crimea, Astrakhan, Kharizim, Tartary, Transoxiana, Afghanistan, and finally reached India, where he spent a considerable time at Delhi. From India he sailed to the Maldive Islands and Ceylon, taking them on his way to China: and on the return journey visited Sumatra. After long voyaging in the Indian Ocean, he again found himself at Makkah, and from that holy city took his way home to Fez, *viâ* the Sudan and Timbuctoo. He subsequently visited Spain; and died at Fez, at an advanced age, in the year 1377.

Ibn Batûtah's account of what he saw in Palestine is often curious, and his description of Jerusalem gives a few details not found elsewhere; but his style is verbose and bombastic, and he too often copies from his predecessor, Ibn Jubair, to be of much value as an original authority.

Ibn Batûtah's text, with a French translation, has been published by C. Defrémery and B. R. Sanguinetti, at the cost of the *Société Asiatique*, in four volumes, Paris, 1879; and this is the edition quoted in the present work.

21. *Muthîr al Ghirâm*, or, "The Exciter of Desire" (for Visitation of the Holy City and Syria), is by a native of Jerusalem called Jamâl ad Dîn Ahmad, who wrote a topographical description of the Holy City in the year 1351. Excellent MSS. of this work, which has never yet been printed, are preserved in the *Bibliothèque Nationale* at Paris, and from these the translations given have been made. For a full description of the MSS., and an account of Jamâl ad Dîn's life, I may refer to my paper on Suyûti (who has copied Jamâl ad Dîn), in the Journal of the Royal Asiatic Society, vol. xix, new series, p. 250.

22. The second *Muthîr* is a work with the same name as the above, but written by a certain Abu-l Fidâ Ishak, of Hebron, who died in 1430. He describes the Sanctuary of that city, and the Tombs of the Patriarchs. Details of the MSS. from which my

translation has been made (for the Arabic text of the work has never been printed) will be found in the paper cited above.

23. Shams ad Dîn Suyûti (not to be confounded with his better-known namesake, who bore the title of Jamâl ad Dîn) visited Jerusalem in 1470, and shortly after wrote a description of the Holy City, entitled *Ithâf al Akhissâ*, "A Gift for Intimates" (concerning the merits of the Aksâ Mosque). In this work he largely plagiarizes from the two *Muthîrs* mentioned above (Nos. 21 and 22), as I have shown in the paper in the J. R. A. S. already mentioned. Quotations from Suyûti give references to the pages of the J. R. A. S., vol. xix., new series.

24. Mujîr ad Dîn, the last name on the list, though better known than the three preceding topographers, has done little more than reproduce verbatim the descriptions given by the authors of the two *Muthîrs* and Suyûti.

The work of Mujîr ad Dîn, who wrote his *Uns al Jalîl* in 1496, has been translated into French by H. Sauvaire (*Histoire de Jerusalem et d'Hébron*, Paris, 1876); the Arabic text also has been printed at Bulak (Cairo), A.H. 1283 (1866), and it is to this text that the pages given in the present translations refer.

Mujîr ad Dîn, besides what he copies verbatim from his predecessors, gives a full account of the various mosques, colleges, shrines, tombs, and holy places in Jerusalem, and also a description of the quarters and streets of the Holy City as these existed at the close of the fifteenth century.

In the present work the purely topographical details of the City given by Mujîr ad Dîn have not been inserted, the translations made from his work being confined to such additional information on the older buildings of the Haram Area and neighbouring sites as seemed of importance in connection with the statements of previous writers.

Besides the above authorities I have sought to verify dates of historical events by references to the pages of the great Chronicles of Tabari, and of Ibn al Athîr. The text of the former Chronicle is now in course of publication at Leiden, under the editorship of

M. J. de Goeje; and it is to the various volumes of this edition that the quotations here given refer. Ibn al Athîr's Chronicle has been edited in Arabic in fourteen volumes, by C. J. Tornberg, Leiden, 1867-76.

The various publications of the Palestine Exploration Fund (P.E.F.) Survey of Western Palestine, as embodied in the *Memoirs* (in three volumes), the volume on *Jerusalem*, and the *Special Papers*, also the numbers of the *Quarterly Statement*, will often be found quoted in the following pages; as also the publications of the Palestine Pilgrims' Text Society (P.P.T.), which describe the Holy Land in the days of the Crusaders and the early Christian Pilgrims.

The following list gives the initials under which reference is made to the works of the Arab geographers and travellers in the editions named in the foregoing pages:

			A.D.	A.H.
1.	(I. Kh.)	Ibn Khurdâdbih wrote	*circa* 864	250
2.	(Bil.)	Bilâdhurî	869	255
3.	(Kud.)	Kudâmah	*circa* 880	266
4.	(Yb.)	Ya'kûbî "*History*"	874	260
		Ya'kûbî "*Geography*"	891	278
5.	(I.F.)	Ibn al Fakîh	903	290
6.	(I.R.)	Ibn 'Abd Rabbih	*circa* 913	300
7.	(Mas.)	Mas'ûdî	943	332
8.	(Is.)	Istakhri	951	340
9.	(I.H.)	Ibn Haukal	978	367
10.	(Muk.)	Mukaddasi	985	375
11.	(N. Kh.)	Nasir-i-Khusrau	1047	438
12.		Ibn Butlân (in Yâkût)	1051	443
13.	(Id.)	Idrîsî	1154	548
14.	(A.H.)	'Ali of Herat	1173	569
15.	(I.J.)	Ibn Jubair	1185	581
16.	(Yak.)	Yâkût	1225	623
17.	(Mar.)	The author of the *Marâsid*	1300	700
18.	(Dim.)	Dimashkí	*circa* 1300	700
19.	(A.F.)	Abu-l-Fidâ	1321	721
20.	(I.B.)	Ibn Batûtah	1355	756
21.	(Muth. I.)	The author of the first *Muthîr*	1351	752
22.	(Muth. II.)	The author of the second *Muthîr*	1430	833
23.	(S.)	Shams ad Dîn Suyûtî	1470	875
24.	(M.a.D.)	Mujîr ad Dîn	1496	901

CHAPTER I.

SYRIA AND PALESTINE.

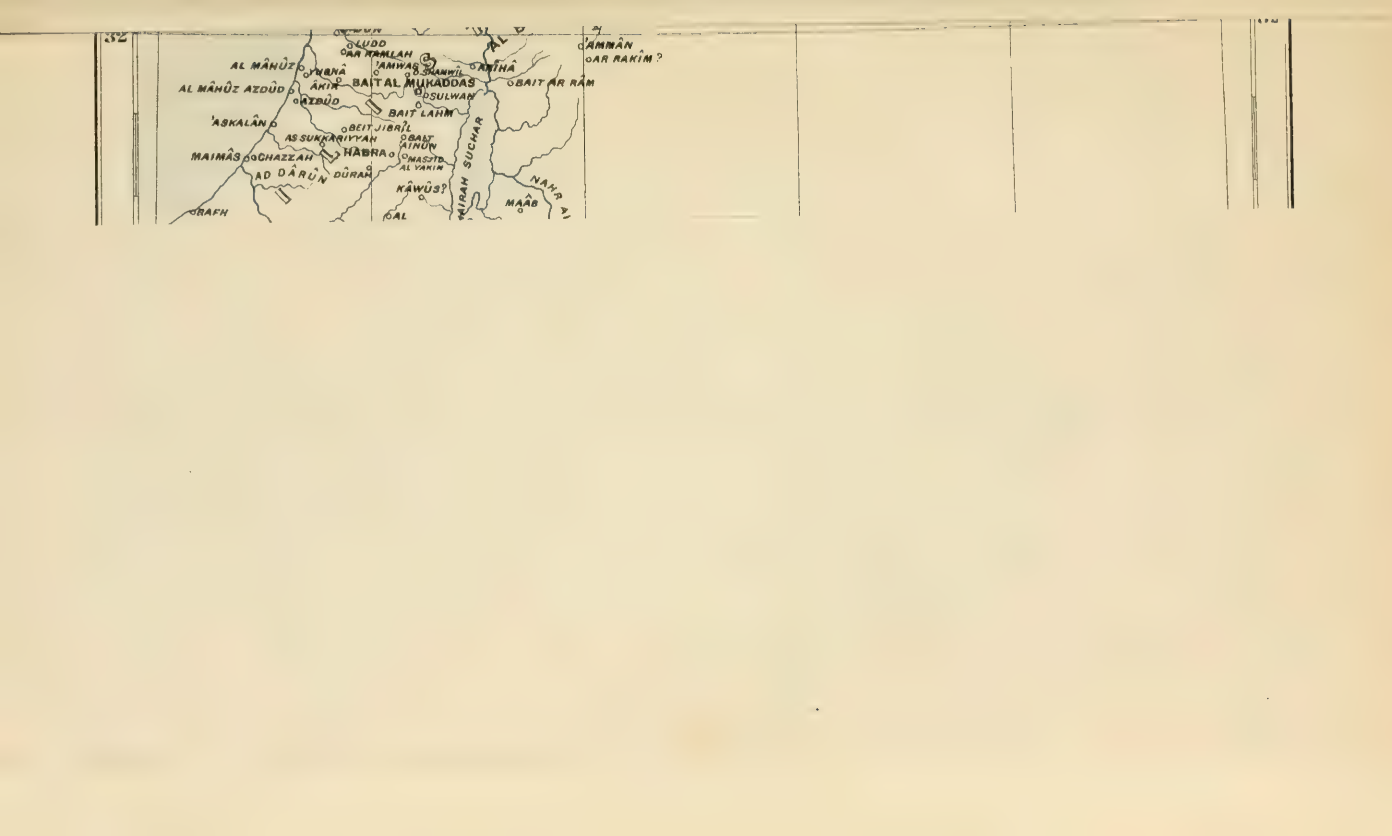
The name "Ash Shâm."—Physical features.—Climate.—Products.—Manners and customs.—Festivals.—The Watch-stations of the coast.

Territorial Divisions: The "Junds," or Military Districts.—Jund Filastîn.—The Tîh, or Desert of the Wanderings.—The Jifâr.—Jund al Urdunn.—The Ghaur.—Jund Dimashk.—The Ghûtah of Damascus, the Haurân, and Bathaniyyah, Jaulân, Jaidûr, and Hûlah.—The Balkâ.—Ash Sharâh.—Al Jibâl.—Jund Hims.—Jund Kinnasrîn.—Jund 'Awâsim.—The Thughûr.—The Nine "Kingdoms" of Syria.

Tribute and Taxes.—Weights and Measures.

SYRIA—a name first given by the Greeks to the country lying immediately round *Sûr*, or Tyre, and which afterwards came to be applied by them to the whole province—was never adopted by the Arabs as a general term for the lands on the eastern border of the Mediterranean. The whole of the great and fertile tract of mountain-land and plain, generally known to us as Syria and Palestine, extending from the Cilician Passes on the north, to the desert of Egypt on the south, and bounded on the west and east by the sea and the desert of Arabia respectively, the Arabs called *Ash Shâm*, that being an ancient Arabic word for "left," (or "north") when the speaker faced the rising sun. Another, and more fanciful, etymology of this name is also given by Mukaddasi and others:—

"It has been said that Syria is called 'Shâm,'" says Mukaddasi, "because it lies on the *left* of the Ka'abah, and also because those who journey thither (from the Hijjâz) bear to the *left* or *north*; or else it may be because there are in Syria so many Beauty-spots, such as we call *Shâmât*—red, white and black—(which are the fields and gardens held to resemble the moles on a beauty's face)." (Muk., 152.)


32
LUDD
AR RAMLAH
'AMMÂN
AR RAKÎM ?
AL MÂHÛZ
YUBNÂ
'AMWAS
ARÎHÂ
AL MÂHÛZ AZDÛD
ÂKIR
BAIT AL MUKADDAS
BAIT AR RÂM
AZDÛD
SULWAN
BAIT LAHM
'ASKALÂN
BEIT JIBRÎL
AS SUKKARIYYAH
BAIT AINÛN
MAIMÂS
GHAZZAH
HABRA
MASJID AL YAKIN
AD DÂRÛN
DÛRAH
SUCHAR
KÂWÛS?
MAÂB
NAHR
RAFH


MAP
to illustrate
SYRIA AND PALESTINE
DURING THE MIDDLE AGES
according to the descriptions of the
ARAB GEOGRAPHERS.
Drawn by George Armstrong
H HISN Castle
K KALAAT Fort
J JABAL Mountain
N NAHR River
Scale of English Statute Miles
Scale of Arab Miles 56⅔ to the Degree
East of Greenwich
DAMASCUS
HAURÂN
JORDAN
BAHR AR RÛM
KUBRUS
TADMUR
BAIRÛT
SAIDÂ
TARSÛS
MANBIJ
KINNASRÎN
ATH THUGHÛR
AL AWÂSIM
BAHR AS SÎN
AL BALKÂ
AL JAULÂN
AL HÛLAH
AL BIKÂ
AL GHÛTAH
AL BATHANIYYAH
AYLAH
TABÛK
TAIMÂ

The same author continues:

"Syria is very pleasantly situated. The country, physically, may be divided into four zones. The first zone is that on the border of the Mediterranean Sea. It is the plain-country, the sandy tracts following one another, and alternating with the cultivated land. Of towns situated herein are Ar Ramlah, and also all the cities of the sea-coast. The second zone is the mountain-country, well wooded, and possessing many springs, with frequent villages, and cultivated fields. Of the cities that are situated in this part are: Bait Jibrîl, Jerusalem, Nâbulus, Al-Lajjûn, Kâbul, Kadas, the towns of the Bikâ' and Antioch. The third zone is that of the valleys of the (Jordan) Ghaur, wherein are found many villages and streams, also palm-trees, well cultivated fields, and indigo plantations. Among the towns in this part are Wailah, Tabûk, Sughar, Jericho, Baisân, Tiberias, Bâniyâs. The fourth zone is that bordering on the Desert. The mountains here are high and bleak, and the climate resembles that of the Waste; but it has many villages, with springs of water and forest trees. Of the towns therein are Maâb, 'Ammân, Adhra'âh, Damascus, Hims, Tadmur, and Aleppo." (Muk., 186.)

"The climate of Syria is temperate, except in that portion which lies in the centre region of the province, between Ash Sharâh (Mount Seir) and Al Hulâh (the waters of Merom); and this is the hot country where grow the indigo-tree, the banana, and the palm. One day when I (Mukaddasi) was staying in Jericho, the physician Ghassân said to me, 'Seest thou this valley?' (that is, the Jordan Ghaur). 'Yes,' I answered. And he continued, 'It extends from hence as far as the Hijjâz, and thence through Al Yamâmah to 'Omân and Hajar; thence passing up by Basrah and Baghdâd towards the left (west) of Mosul, it reaches to Ar Rakkah, and it is always a Wâdy of heat and of palm-trees.'"

"The coldest place in Syria is Ba'albakk and the country round, for among the sayings of the people it is related how, when men asked of the cold, 'Where shall we find thee?' it was answered, 'In the Balkâ;' and when they further said, 'But if we meet thee not there?' then the cold added, 'Verily in Ba'albakk is my home.'"

"Now Syria is a land of blessing, a country of cheapness, abounding in fruits, and peopled by holy men. The upper province, which is near the dominions of the Greeks, is rich in streams and crops, and the climate of it is cold. And the lower province is even more excellent, and pleasanter, by reason of the lusciousness of its fruits and in the great number of its palm-trees. But in the whole country of Syria there is no river carrying boats, except only for the ferry." (Muk., 179.)

"Unequalled is this land of Syria for its dried figs, its common olive-oil, its white bread, and the Ramlah veils; also for the quinces, the pine-nuts called 'Kuraish-bite,' the 'Ainûni and Dûri raisins, the Theriack-antidote, the herb of mint, and the rosaries of Jerusalem. And further, know that within the province of Palestine may be found gathered together six-and-thirty products that are not found thus united in any other land. Of these the first seven are found in Palestine alone; the following seven are very rare in other countries; and the remaining two-and-twenty, though only found thus gathered together in this province, are, for the most part, found one and another, singly, in other lands. Now the first seven are the pine-nuts, called 'Kuraish-bite,' the quince or Cydonian-apple, the 'Ainûni and the Dûrî raisins, the Kâfûri plum, the fig called As Sabâ'i, and the fig of Damascus. The next seven are the Colocasia or water lily, the sycamore, the carob or St. John's bread (locust-tree), the lotus-fruit or jujube, the artichoke, the sugar-cane, and the Syrian apple. And the remaining twenty-two are the fresh dates and olives, the shaddock, the indigo and juniper, the orange, the mandrake, the Nabk fruit, the nut, the almond, the asparagus, the banana, the sumach, the cabbage, the truffle, the lupin, and the early prune, called At Tari; also snow, buffalo-milk, the honey-comb, the 'Âsimî grape, and the Tamri—or date-fig. Further, there is the preserve called Kubbait; you find, in truth, the like of it in name elsewhere, but of a different flavour. The lettuce also, which everywhere else, except only at Ahwáz (in Persia), is counted as a common vegetable, is here in Palestine a choice dish. However, at Basrah, too, it is held superior to the more common vegetables." (Muk., 181.)

Some few of these items require explanation:—The Theriack.

called in Arabic *Taryâk*, borrows its name from the Greek *Θηριακόν φάρμακον*, "a drug against venomous bites." It was generally compounded with treacle and other ingredients of most varied description.

"Kuraish-bite," according to our dictionaries, is the fruit of the *Pinus picea* and also of the smaller Snobur-pine, *Strobili pini.*

The Sugar-cane was cultivated during the Middle Ages in many parts of Syria and Palestine, especially at Tripoli on the sea-coast (see Part II., *Tarâbulus*), and in the hot Jordan Ghaur. Everywhere in this district the traveller at the present day meets with ruined mills for crushing the cane, named *Tawâhîn as Sukkar.* The cultivation of the cane was introduced into western countries from Kuzistân in Persia, and, throughout the Middle Ages, Shuster (the ancient Susa) was renowned for this manufacture on a large scale. The art of sugar-refining was very extensively practised by the Arabs, and under their dominion the growth of the cane and the manufacture of sugar spread far and wide, from India eastward to Morocco, and was introduced into Europe through the Muslim conquests in Spain and Sicily.

In regard to the Orange, the researches of Gallesio have proved that India was the country from which this fruit spread first to Western Asia, and eventually to Europe. From remote antiquity the orange has been cultivated in Hindustan, and before the close of the ninth century the bitter variety seems to have been well known to the Arabs, who had introduced it into the countries of South-Western Asia. Mas'ûdi, who wrote in the year 943 (332), has the following account of the acclimatization of orange and citron trees:

"The orange-tree (*Shajar an Nâranj*), and the tree bearing the round citron (*al Utruj al mudawwar*), have been brought from India since the year 300 A.H. (912 A.D.), and were first planted in 'Omân. Thence they were carried by caravans from Al Basrah into 'Irâk and Syria. The trees have now become very numerous in the houses of the people of Tarsus and other of the Syrian frontier towns; also in Antioch and in all the Syrian coast towns, with those of Palestine and Egypt, where, but a short time ago, they were unknown. The fruit, however, has lost its original perfume

and flavour, as also the fine colour it shows in India, and this is because of the change from the peculiar soil and climate and water of its native land." (Mas., ii. 438.)

The Mandrake, called in Arabic *Luffah*, is the *Fructus atropæ Mandragoræ* of botanists. Its root is called *Yabrûh* by the Arabs, and is poisonous, while its fruit is edible.

In his chapter on Egypt, Mukaddasi describes the Nabk as "a fruit of the size of the medlar (*Zu'rûr*). It contains numerous kernels, and is sweet. It is the fruit of the Sidr (the tree-lotus). To the fruit they add (the sweet paste called) Nîdah, which is the same as Samanû, only more finely prepared, and then spread it out on reed-matting until it dries and sticks together" (Muk., 204). "Samanû" is a sweet paste that is well known at the present day all over Persia, and "Nîdah" is the sweetmeat for which the town of Menshiyyeh in Egypt is famous.

The preserve called "Kubbait," also called *Kubbât* and *Kubbâd*, is a sweetmeat made with carob-sugar, almonds, and pistachio nuts.

Mukaddasi, continuing his account, gives the following details of the commerce of Syria in the tenth century:

"The trade of Syria is considerable.

"From Palestine come olives, dried figs, raisins, the carob-fruit, stuffs of mixed silk and cotton, soap and kerchiefs.

"From Jerusalem come cheeses, cotton, the celebrated raisins of the species known as 'Ainûnî and Dûrî, excellent apples, bananas—which same is a fruit in the form of a cucumber, but when the skin is peeled off, the interior is not unlike the water-melon, only finer flavoured and more luscious—also pine nuts of the kind called 'Kuraish-bite,' and their equal is not found elsewhere; further, mirrors, lamp-jars, and needles.

"From Jericho is brought excellent indigo.

"From Sughar and Baisân come both indigo and dates, also the treacle called *Dibs*.

"From 'Ammân—grain, lambs, and honey.

"From Tiberias—carpet stuffs, paper, and cloth.

"From Kadas—clothes of the stuffs called *Munayyir* and *Bal'isiyyah*, also ropes.

"From Tyre come sugar, glass beads and glass vessels both cut and blown.

"From Maâb—almond kernels.

"From Baisân—rice.

"From Damascus come all these: olive-oil fresh-pressed, the *Bal'îsiyyah* cloth, brocade, oil of violets of an inferior quality, brass vessels, paper, nuts, dried figs, and raisins.

"From Aleppo, cotton, clothes, dried figs, dried herbs, and the red-chalk called *Al Maghrah*.

"Ba'albakk produces the sweetmeat of dried figs called *Malban*." (Muk., 180.)

In the above lists some items demand explanation:—The *Dibs* treacle is boiled-down fruit-syrup. It is often made from dates or raisins, steeped in their own weight of water, boiled up and then allowed to simmer; the mass being finally set in the sun to dry, when a paste-like residue is left behind.

The Paper here mentioned is the *cotton*-paper,* known as *Charta damascena*, or *Bombycina* during the Middle Ages, which the Arabs had learnt the art of making after their capture of Samarkand in A.D. 704. Although as early as the tenth century *Bombycinum* was used at Rome, this cotton-paper did not come into general use throughout Europe much before the middle of the thirteenth century, and *linen*-paper was first made in the fourteenth century.

The cloth called *Munayyir* was of double woof, and celebrated for its durability, being chiefly manufactured at Shirâz and Ray (Rhages), in Persia, where it was known by the name of *Daibûd*. Of the *Bal'îsiyyah* no details are given in the dictionaries.

The red-chalk called *Maghrah* is the mineral *Rubrica Sinopica*, much used by the druggists of the Middle Ages in the concoction of specifics. It was especially employed in the clyster, and as a remedy in cases of liver disease; for which it is recommended by Dioscorides.

* That *Charta Bombycina* was made from *cotton* is the generally received statement, which, however, M. C. M. Briquet has recently controverted. According to this last authority, *Bombycina* was made from *hemp* and the remains of old ropes. See his work *La Legende Paléographique du Papier de Coton*, Genève, 1884.

The *Malban* sweetmeat is noticed by the Jewish doctor Maimonides, who calls it "Malben" (in Hebrew), and describes it as made of figs pressed into the form of small bricks.

Treating of the mineral products of Syria, Mukaddasi continues: "There are iron-mines in the mountains above Bairût, and near Aleppo is found the red-chalk called Maghrah. It is here of excellent quality; at 'Ammân, where it is also found, it is less good. Throughout Syria there are met with many mountains of a reddish colour, the rocks of which are known as of the *Samakah* (or red-sandstone), which same is easily quarried. Also other mountains of a whitish colour, formed of what is called *Hawwârah* (or white-chalk); this is soft, and they use it to whitewash the ceilings, and for the cementing of the terrace-roofs of the houses. In Palestine there are quarries of good white building-stone; and near Bait Jabrîl, in many places, marble is found. From the Ghaur districts they bring sulphur, and other such-like minerals; and from the Dead Sea they get salt in powder. The best honey is that from Jerusalem, where the bees suck the thyme; and likewise from the Jabal 'Âmilah. The finest quality of the sauce called *Muri* is that which is made at Jericho." (Muk., 184.)

The *Muri* sauce, here mentioned, is a pickle made from certain fish or meat set in salt water. It has medicinal properties, duly noted by Galen, Dioscorides, and others, and was known to the Romans under the name of Garum or Muria. One Al Hâfiz calls it "the pearl of condiments."

"The water in Syria," says Mukaddasi, "is for the most part excellent. That found at Bâniyâs, however, acts aperiently; and the water of Tyre causes constipation. At Baisân the water is heavy and bad; while verily we take refuge in Allah from that of Sughar! The water of Bait ar Râm is execrable; but nowhere do you find lighter (better) water than at Jericho. The water of Ar Ramlah is easy of digestion: but that of Nâbulus is hard. In Damascus and Jerusalem the water is not so hard, for the climate of these towns is less arid." (Muk., 184.)

Of the general manners and customs of Syria Mukaddasi has the following:

"In the Syrian mosques it is the wont to keep the lamps always

lighted, and they are suspended by chains even as at Makkah. In the chief town of every province, the public treasure is kept in the great mosque, it being placed in a chamber supported upon pillars. And in their mosques, except only in the one at Jericho, it is of usage to have doors shutting off the Main-building from the Court, which latter is flagged with stone. The court of the great mosque at Tiberias alone in all this province is paved with pebbles.

"The minarets are built square, and they set a pitched roof* (called *Jamalûn*, meaning 'camel-backed') over the Main-building of the mosques; also, at all the mosque gates, and in the market-places, are cells for the ablution.

"Of Christian feasts that are observed also by the Muslims of Syria, for the division of the seasons of the year, are the following: Easter, at the new year (old style, the vernal equinox); Whitsuntide, at the time of heat; Christmas, at the time of cold; the Feast of St. Barbara (4th of Kânûn I., December), in the rainy season—and the people have a proverb which says: 'When St. Barbara's feast comes round, then the mason may take to his flute,' meaning that he may then sit quiet at home; the Feast of the Kalends (1st of Kânûn II., January) and, again, one of their proverbs is: 'When the Kalends come, keep warm and stay at home'; the Feast of the Cross (13th or 14th of Ilûl, September), at the time of grape-gathering; and the feast of Lydda (or the Feast of St. George, 23rd of Nîsân, April), at the time of sowing the seed.

"The months in use in Syria are the solar months of the Greeks; namely, Tishrîn, first and second (October and November); Kânûn, first and second (December and January); Shibât (February); Adhâr (March); Nîsân (April); Ayyâr (May); Hazairân (June); Tammûz (July); Âb (August); and Ilûl (September)." (Muk., 182.)

Mukaddasi continues: "It is seldom recorded that any jurisprudist of Syria propounds new doctrines, or that any Muslim here is the writer of aught; except only at Tiberias, where the scribes have ever been in repute. And verily the scribes here in Syria, even as is the case in Egypt, are all Christians, for the Muslims

* See Chapter III., Mukaddasi's description of the Aksâ Mosque.

abandon to them entirely this business, and, unlike the men of other nations, do not hold letters a profitable subject of study.

"In this province of Syria, also, for the most part, the assayers of coin, the dyers, bankers, and tanners, are Jews, while it is most usual for the physicians and the scribes to be Christians.

"The Syrians are a well-dressed folk. Both learned and simple wear the long cloak called *Ridâ*, and they do not put on lighter garments in summer-time, except it be in the matter of the single-soled shoe.

"The Syrians wear the heavy rain-cloaks, of wool, called *Mimtar*, thrown open; and their 'Tailasâns' have not the hollowed form. In Ar Ramlah the chief shopkeepers are wont to ride Egyptian asses, with fine saddles, and it is only Amirs and chiefs who keep horses. The villagers and the scribes wear the woollen vest called *Durrâ'ah*. The clothing of the peasantry in the villages round Jerusalem and Nâbulus consists of a single shirt, called the *Kisâ*, and they wear no drawers beneath it." (Muk., 182, 183.)

The Tailasân here alluded to was the distinctive head-dress of the Kâdîs, or judges, and the men of learning. It consisted of a veil (also called *Tarhah*), worn above the ordinary turban, allowed to fall back over the shoulders. It was usually made of white muslin or linen stuff. The word I have rendered by "hollowed," *mukawwar*, may also signify "starched," but it is generally taken to denote the "nick," or cavity, left at the top of the head-dress. The *Durrâ'ah* (also called *Midra'ah*) was a short vest generally worn open in front, but having buttons to fasten it if desired. It was made of coloured stuffs, and in cloth or other woollen fabric.

The *Kisâ* is the long shirt or smock, reaching from the neck almost to the feet; it was of either white or coloured stuff. The dress of the Fellahin of Palestine is, down to the present time, exactly what Mukaddasi here describes. In reading the mediæval writers, those who have travelled in modern Syria will be constantly struck by the fact that most of the customs noticed by these authors are still kept up at the present day. The following description of the bread-ovens, in particular, applies precisely to what may now be seen in every Druze village of Mount Carmel.

"The people of Syria," writes Mukaddasi, "have ovens, and

the villagers especially make use of the kind called *Tâbûn*. These are small, and used for baking bread, and are dug in the ground. They line them with pebbles, and kindling the fire of dried dung within and above, they afterwards remove the hot ashes and place the loaves of bread to bake upon these pebbles, when they have become thus red-hot. There are also bakers in Syria of the lentil-bread, and of the dish called *Baisar* (of beans cooked in honey and milk). In this province, too, they boil in olive-oil beans that have already sprouted, and then fry them, which is a dish sold for eating with olives. Also they salt the lupin, and use it much for food. From the carob-bean they make a species of sweetmeat, which is called *Kubbait;* that made from the sugar-cane is known for distinction as *Nâtif* (that is, sweet meat). During the winter-time they bake the sugared butter-cakes called *Zullabiyyah;* these are of pastry, but in Syria they are not made, as elsewhere, with cross-bars on the top and confection of fruit. In the greater number of the above customs the Syrians resemble the Egyptians, but in some few they have the ways of the inhabitants of 'Irâk and Akûr (that is Lower and Upper Mesopotamia)." (Muk., 183.)

"All along the sea-coast of Filastîn are the Watch-stations, called *Ribât*, where the levies assemble. The war-ships and the galleys of the Greeks also come into these ports, bringing aboard of them the captives taken from the Muslims; these they offer for ransom —three for the hundred Dînârs.* And in each of these ports there are men who know the Greek tongue, for they have missions to the Greeks, and trade with them in divers wares. At the Stations, whenever a Greek vessel appears, they sound the horns; also, if it be night, they light a beacon there on the tower; or, if it be day, they make a great smoke. From every Watch-station on the coast up to the capital (Ar Ramlah) there are built, at intervals, high towers, in each of which is stationed a company of men. On the occasion of the arrival of the Greek ships the men, perceiving these, kindle the beacon on the tower nearest to the coast-station, and then on that lying next above it, and onwards, one after

* That is, about £16 for each captive, equivalent, however, in the currency of the present day, to nearly £50; see p. 44.

another, so that hardly is an hour elapsed before the trumpets are sounding in the capital, and drums are beating in the towers, calling the people down to the Watch-station by the sea. And they hurry out in force, with their arms, and the young men of the village gather together. Then the ransoming begins. Some will be able to ransom a prisoner, while others (less rich) will throw down silver Dirhams, or signet-rings, or contribute some other valuable, until at length all the prisoners who are in the Greek ships have been ransomed. Now the Watch-stations of this province of Filastîn, where this ransoming of captives takes place, are these : Ghazzah, Mimâs, 'Askalân, Mâhûz- (the port of) Azdûd, Mâhûz- (the port of) Yubná, Yâfah, and Arsûf." (Muk., 177.)

TERRITORIAL DIVISIONS.

When, towards the close of the first half of the seventh century of our era, the great wave of Arab conquest swept over Syria, and wrested that province from the Byzantine dominion, the march of the invading hordes came down along the well-known caravan route, leading from Makkah and Al Madînah to Damascus, which lay along what is now the return Pilgrim Road from the Hijjâz to the cities of Syria. Hence the first territories that came under the power of Islam were the countries east of the Jordan and the Dead Sea ; and it was not till Damascus and its territory in the north had been taken, that Galilee, the lowlands of the Jordan Province, and Palestine, were overrun by the Muslims. The subjugation of the provinces north of Damascus, with the great cities of Antioch, Aleppo, and Emessa, followed almost immediately on the foregoing, and thus completed the conquest of Syria.

The line taken by the Arabs on their inroad explains the political divisions into which the conquered territories came to be parcelled out when the second Khalif, the great administrator 'Omar, settled the government of the Muslim Empire. Syria was divided into provinces, each of which was termed a *Jund.* The word, according to the lexicons, means, primarily, "a troop of soldiers." In Syria it was applied to the "military districts" in which a special body of troops lay in garrison, and hence in particular the five great military districts into which Syria was divided.

These five were the following: The Jund of Damascus, and, northwards, the Jund of Hims and the Jund of Kinnasrin. West and south-west of the Damascus Jund was the Jordan District, called Jund al Urdunn, comprising Galilee, and the Sea of Galilee, and the lowlands of the Jordan, down to the Dead Sea. West of this again lay Palestine proper, the Jund Filastîn, which included all the countries lying to the south of the great plain of Acre and Esdraelon—to the west of the Jordan cleft and the Dead Sea. This Jund had the sea for its western boundary, and the Desert of the Wanderings and the road to Egypt closing it on the south.

The country lying north of the Damascus Province had, in the first years of the Arab conquest, formed but a single Jund, called, after its chief town, Jund Hims (Emessa). When Mu'âwiyah (661—679), the first Khalif of the house of Omayyah, had succeeded in putting down his rival 'Ali (the Prophet's son-in-law), and had detached the people of Northern Mesopotamia from their allegiance to the latter, he erected the lands where they had settled into a separate district, calling it Jund Kinnasrin. This is the account given by Dimashki, a somewhat late authority (1300). The early historian Bilâdhuri (869) states, on the other hand, that it was the Khalif Yazîd, son of Mu'âwiyah above mentioned, who instituted the new Jund of Kinnasrîn by separating these territories from those of Hims. (Bil., 132; copied by Yak., iii. 742.) The new province was called the Jund of Kinnasrîn, after its chief town of that name, the ancient Chalcis. It comprised the districts round Aleppo, Antioch, and Manbij.

Syria, thus divided into five Junds, so remained during all the days of the Damascene Khalifate of the Omayyads. After the fall of that dynasty, and the rise of the Abbasides, who made Baghdad their capital, on the Tigris, the northern frontiers of Syria were considerably extended by the conquests of the Khalif Al-Mansûr and his successors; and in the reign of Harûn ar Rashîd, about the year 170 (786), it was found necessary to subdivide the now overgrown Jund of Kinnasrîn. The country, therefore, towards the Greek frontier, comprising the territories from Antioch westward to the coast, and astward to Aleppo and Manbij,

was erected into a new Jund, called Jund al 'Awâsim, the latter word being the plural of 'Âsim, signifying a "stronghold." North of this again, and on the actual frontier, was the district called Ath Thughûr—that of the "frontier fortresses." These frontier fortresses were often divided into the Thughûr of Syria, to the westward, and the Thughûr of Mesopotamia, to the eastward. The district consisted of the long chain of fortresses that guarded the northern frontier of Syria, built there for keeping out the incursions of the Greeks. This chain of fortresses ran from Tarsus, Adana, and Mopsuestia, on the west, by Malatiyah and Hisn Mansûr, to the line of the upper waters of the Euphrates at Samosata and Bâlis, on the east. (*Cf.* Dim., 192, 214.)

To return, however, to the early division of Syria into five Junds. These corresponded very nearly with the old Roman and Byzantine provinces, such as the Arabs found in existence at the time of the conquest, and which are described in the Code of Theodosius, a work that dates from the fifth century A.D.

Palæstina Prima, with Cæsarea for its capital, comprising Judæa and Samaria, became the Arab Jund of Filastin, with Ramlah for capital.

Palæstina Secunda, with Scythopolis (Beth Shean, Baisân) for its capital, comprising the two Galilees and the western part of Peræa, became the Jund of Al Urdunn (the Jordan), with Tiberias for the new capital.

Palæstina Tertia, or Salutaris, including Idumæa and Arabia Petræa, was absorbed partly into the Damascus Jund, and partly was counted in Filastîn.

Phœnicia Prima, with Tyre for its capital, and Phœnicia Secunda, or Ad Libanum, became, in the new arrangement (together with many of the outlying lands east of the Jordan) the great Jund of Damascus.

Syria Secunda, north of this, with Apameia for its capital, was divided by the Arabs between the Junds of Hamâh and Hims. Lastly, Syria Prima, with Antioch for its capital, became the Jund of Halab, or Kinnasrin; or, more exactly, that portion of it which was ultimately made into a separate district, under the name of the Jund of the 'Awâsim.

The Junds, and the two Northern Provinces, are described by the Arab geographers in the following terms:

"The provinces of Syria," write Istakhri and Ibn Haukal in the tenth century, "are Jund Filastîn, and Jund al Urdunn, Jund Dimashk, Jund Hims, and Jund Kinnasrîn. Then the 'Awâsim and the Thughûr.

"The frontiers of Syria are the following: On the west, the Bahr Rûm (the Greek or Mediterranean Sea); on the east, the desert from Ailah to the Euphrates; and along this river to the frontiers of Rûm (the Greek country). The northern frontier is the country of Rûm, while the southern is the frontier of Egypt, and the Tîh (the Desert of the Wanderings) of the Bani Isrâil.

"The furthest point south of Syria towards Egypt is Rafh. North, towards the country of Rûm, the furthest limits are the Fortresses (Thughûr), which of old times were called the Mesopotamian Fortresses. These are Malatyah (Malatia, Mitelene), Al Hadath, Mar'ash, Al Hârûniyyah, Al Kanîsah, 'Ain Zarbah, Al Massîsah, Adhanah, and Tarsûs. We reckon all these Fortresses as belonging to Syria, speaking generally; but although some have always been known as the Fortresses of Syria, others are often called the Fortresses of Mesopotamia. In truth, however, they are all Syrian; for whatever lies on this side (or west of) the Euphrates belongs to Syria. However, it is to be noted that those named first, from Malatyah to Mar'ash, are generally called the Mesopotamian Fortresses, because they are always garrisoned by the people of Mesopotamia, who make military incursions thence into the country of the Greeks; and they are not so called because they really belong to the province of Mesopotamia." (Is., 55; I. H., 108.)

Writing in the fourteenth century, after the overthrow of the Frank dominion, Abu-l Fidâ remarks:

"The limits of Syria in our days include the kingdom of Little Armenia, which is called the Bilâd Sîs. The northern frontier, therefore, goes from Balîs beside the Euphrates, through Kala'at Najm, Al Bîrah, Kala'at ar Rûm, Sumaisât, Hisn Mansûr, Bahasnâ, Mar'ash, and thence by the Bilâd Sîs to Tarsus and the Mediterranean Sea." (A. F., 226.)

1. JUND FILASTÎN (Palestine) and its sub-districts. Subordinate to this district were those of the Tih (the Desert of the Wanderings of the Children of Israel), and of Al Jifâr, both lying towards the Egyptian Frontier. Of the Jund Filastîn, the ancient capital (says Ya'kubi) was Ludd (Lydda). The Khalif Sulaimân subsequently founded the city of Ar Ramlah, which he made the capital, and Lydda fell to decay, for its population all removed to Ar Ramlah, the new capital.* The same author, who wrote in the ninth century of our era, continues: "The population of Palestine consists of Arabs of the tribes of Lakhm, Judhâm, 'Âmilah, Kindah, Kais and Kinânah." (Yb., 116, 117.)

"Filastîn," write Istakhri and Ibn Haukal, "is the westernmost of the provinces of Syria. In its greatest length from Rafh to the boundary of Al Lajjûn (Legio), it would take a rider two days to travel over; and the like time to cross the province in its breadth from Yâfâ (Jaffa) to Rîhâ (Jericho). Zughar (Segor, Zoar) and the country of Lot's people (*Diyâr Kaum Lût*); Al Jibâl (the mountains of Edom), and Ash Sharâh as far as Ailah—Al Jibâl and Ash Sharâh being two separate provinces, but lying contiguous one to the other—are included in Filastîn, and belong to its government.

"Filastîn is watered by the rains and the dew. Its trees and its ploughed lands do not need artificial irrigation; and it is only in Nâbulus that you find the running waters applied to this purpose. Filastîn is the most fertile of the Syrian provinces. Its capital and largest town is Ar Ramlah, but the Holy City (of Jerusalem) comes very near this last in size. In the province of Filastîn, despite its small extent, there are about twenty mosques, with pulpits for the Friday prayer." (Is., 56, 57; I.H., 111-113; copied by Id., 3, 4, and A.F., 226.)

Among the towns of Filastîn mentioned as conquered by the Arab General 'Amr ibn al 'Âs, at the invasion, are Ghazzah (Gaza), Sabastiyah (Samaria), Nâbulus (Shechem), Kaisariyyah (Cæsarea), Ludd (Lydda), Yubnâ, 'Amwâs (Emmaus), Yâfâ (Joppa), Rafh, and Bait Jibrin. At this last he enclosed a domain to which he gave the name of 'Ajlûn, after one of his freedmen. (Bil. 138.)

* See Chapter VIII., "Ar Ramlah."

"Filastîn," writes Yâkût, in the thirteenth century, "is the last of the provinces of Syria towards Egypt. Its capital is Jerusalem. Of the principal towns are 'Askalân, Ar Ramlah, Ghazzah, Arsûf, Kaisariyyah, Nâbulus, Arîha (Jericho), 'Ammân, Yafah, and Bait Jibrin. Most part of Filastîn is mountainous, and but little plain country is met with. This Province is referred to in the Kurân (XXI. 71) in the words, 'And we brought Abraham and Lot in safety to the land which we have blessed for all human beings.' The name is from Filastîn, son of Sâm, son of Aram, son of Sâm (Shem) son of Nûh (Noah), but there are also other genealogies." (Yak. iii., 913; Mar. ii., 362.)

The District of the *Tîh* belongs to Filastîn. Of this Istakhri writes:

"At Tîh, the Desert of the Children of Israel is said to be forty leagues long and nearly as much across. It is a country full of sand. Part of it is sterile, though here and there are palm-trees growing, and water in springs. Its limits are the Jifâr district on the one side, and Mount Sinai and its district on the other. To the north of the Tîh lie the outer limits of the Holy City and other parts of Palestine; and its southern frontier is in the desert beyond the Rîf district of Egypt, lying towards the Red Sea." (Is. 53; I.H. 104.)

"The Tîh, or Desert of the Children of Israel," says Mukaddasi, "is a place on the situation of which there is some discussion. The most reliable account is that it is the desert country, lying between Syria and Egypt, which same is forty leagues across in every direction; everywhere are sand tracts, salt marshes, and red sandstone hills, while occasionally palm-trees and springs of water may be met with. The limits of this district are, on the one hand, the district of Al Jifâr, and on the other Mount Sinai; to the west the desert limit is conterminous with the Egyptian province of Ar Rîf; and on the other side the Tîh goes up to Syria. Through it lies the pilgrim road to Makkah." (Muk. 179.)

"At Tîh," according to Idrisi, "is the land lying between the Red Sea and the Syrian Sea. It extends for a space of some seven marches, and is called *Fahs at Tîh* (The Region of the Wanderings), for it was here that the children of Israel wandered in the

time of Moses—peace be upon him! They wandered here during forty years without entering any city, or sojourning in any house, and no man had change of raiment, neither did any experience growth in stature. The length of this region of the Tîh is about six days' journey." (Id. 1 and 21.) Yákút epitomises the above, and adds nothing new. (Yak. i., 912; Mar. i., 123.)

"Of the desert districts of the Tîh of the children of Israel," writes Dimashki, "are the Israelitish towns, namely, Kadas (Kadesh Barnea), Huwairak, Al Khalasah (Elusa), Al Khalús (Lyssa), As Saba' (Beersheba), and Al Madurah—all these belonging to the Tîh." (Dim. 213.)

The District of *Al Jifâr*, often counted as belonging to Filastin, is thus described by Istakhri:

"The district called Al Jifâr (the Wells or Waterpits) is the tract of country extending from the borders of the Lake of Tinnis (in Egypt) to the frontiers of Filastîn. It is a country of continuous fine and coloured sand, dotted about with palm-trees and habitations, with water here and there. The frontiers of the Jifâr are the Mediterranean, the Desert of the Tîh, Palestine, and the Sea of Tinnîs, with the adjoining lands going from Rif of Egypt to the border of Kulzum (the Red Sea). There are found in this district serpents a span long, who spring up from the sand into the camel-litters and bite the riders. The Egyptians say in their histories that in the days of Pharaoh the Jifâr was built over everywhere with towns." (Is., 52; I. H., 103; copied by Yak. ii., 90; Mar. i., 258.)

2. JUND AL URDUNN (the Jordan Province). Subordinate to this is the District of the *Ghaur*, or cleft of the Jordan River, and the country of the Dead Sea. Of the Jordan Province the capital is Tabariyyah, Tiberias. Ibn al Fakih writes:

"Of its districts (Kurah) are Tabariyyah, As Sâmirah (Samaria), which is Nâbulus, Baisân, Fahl (Pella) Jarash, 'Akka (Acre), Al Kadas (Kadesh Naphthali), and Sur (Tyre)." (I. F., 116; copied by Id., 21; and others.)

The Ghaur (the cleft of the Lower Jordan). According to Ya'kûbi this is: "An outlying district of the Damascus Province. Its capital is Rîhâ (Jericho)." (Yb., 113.)

"The Ghaur," says Istakhri-Ibn-Haukal, "is the country of Lot's people, and of the Stinking Lake (Dead Sea). All the rest of Filastîn is higher than this part, and its waters flow down into it. The Ghaur begins at the Lake of Tiberias, and going by Baisân extends past Zughar and Rihâ down to the Dead Sea. The word *Ghaur* means 'a cleft between mountains,' cutting down into the earth. There are all along its course palm-trees, meadows, springs and streams. No snow that falls ever lies here. The Ghaur, as far south as Baisân, belongs to the Urdunn province, but below this it belongs to Filastîn. This same deep valley extends still further south, and at length reaches Ailah." (Is., 56, 58; I. H., 111, 113; copied by A. F., 226.)

Idrîsi writes:

"Al Ghaur includes the Diyâr Kaum Lût (the country of Lot's people) and the Stinking Sea, being all the land from Zughar up to Baisân and Tabariyyah. The Ghaur (cleft) is so called because it is a valley between two ranges of hills. All the waters of Syria descend into it, and are collected there, forming one mighty stream (the Jordan), whose origin is in the Lake of Tiberias, near the city of Tabariyyah.

"The other rivers of Syria flow into the Jordan, such as the Nahr al Yarmûk (Hieromax), the streams of Baisân, and those which flow from the district of Maáb, and the mountains of the Holy City, and the mountains of Abraham's Sepulchre (Hebron)—peace be on him—as also what waters come down from Nâbulus. All these are collected together into the Ghaur, and flow thence into the Lake of Zughar, the Dead Sea.

"Arihâ (Jericho), with 'Amtâ and Baisân are the finest of the cities of the valley of the Ghaur. The principal crop of the Ghaur is indigo. Its inhabitants are brown-skinned, and some of them even are almost black." (Id., 3.)

"There are many Ghaurs," says Yâkût, "for *Ghaur* means 'crevasse.' The Ghaur of the Jordan lies between Jerusalem and Damascus. It is three days' journey in length, and less than half a day across. In it runs the Jordan. The Lake of Tabariyyah lies at its upper end, the Dead Sea at its lower. Its principal town is Baisân, which is on its edge. It is a low-lying and very

hot country. What they grow most here is sugar-cane.* Of its towns is Arihá (Jericho), the city of the giants. At the western (or southern) end of the Ghaur, is the Stinking Sea, and at its eastern (or northern) end is the Sea of Tiberias." (Yak., iii., 823; Mar. ii., 322.)

"To the Jordan province," says Yákût, "belong the Kúrahs of Tabariyyah, Baisân, Bait Rás, Jadar, Saffûriyyah (Sepphoris), Súr (Tyre), 'Akkah, and others. Baisán, Afik, Jarash, Bait Rás, Al Jaulân, 'Akkah, Sûr, and Saffûriyyah, were all taken during the first conquest of the Arab armies." (Yak., i., 201.)

3. JUND DIMASHK. Subordinate to the Damascus Province were the districts of the great plain of the Ghûtah (or Ghautah) round the city, and most of the districts to the south, which lay east of the Jordan Cleft and the Dead Sea.

"Of the Damascus Province," writes Ya'kúbi, "are (the eastern lands of) the Ghaur, the Haurân, and the Bathaniyyah. The outlying districts are the Balkâ, (the southern portion of) the Ghaur, and Al Jibâl." (Yb, 113.)

Ibn al Fakih states that:

'Of the Kûrahs of the Damascus Province are Iklîm Sanir, Kûrah Jubail, the districts of Bairût, Saidâ, Bathaniyyah, Haurán, Jaulân; also the outlying parts of the Balkâ, and the various districts of the Ghaur. Further, Kûrah Maâb, and Jibâl ash Sharâh, Busrâ, 'Ammân, Al Jâbiyah, and Al Kariyatain. Also the districts of Al Hûlah and Al Bikâ'. The coast towns of Damascus are Saidâ (Sidon), Bairût, Atrâbulus (Tripoli), 'Arkah, and Sûr (Tyre). Of the last, Tyre, the mosque belongs to Damascus, but the Kharâj (or land tax) to the Jordan province." (I. F., 105, writing in the year 903.)

"Eastwards of the Urdunn Province (says Idrisi) lies the Damascus province. Of its Kûrahs are, the Plain of the Ghautah round Damascus, the land of Ba'albakk, Al Bikâ' (Cœlo Syria), Iklîm Lubnân (the Lebanon), Kûrah Jûniyyah, and the Hûlah, the districts of Atrâbulus, Jubail, Bairût, Saidâ; the Bathaniyyah district, the Haurân, the Jaulân, the outlying country of Al Balkâ, Kûrah Jibrin of the Ghaur, the districts of Maâb,

* This was in the thirteenth century.

'Ammân, and Ash Sharâh, with the land round Busrâ and Al Jâbiyyah.

"Eastward of the Damascus Province lies the (Syrian) desert, and south of it is the Ard as Samâwah (the Great Desert of Arabia), and the Ard 'Âd (the country of the ancient 'Adites). To the north lie the 'Awâsim and Kinnasrin Provinces." (Id., 21; repeated from I. Kh., 72.)

Al Ghûtah (or *Al Ghautah*), "the Garden Land," is the district immediately surrounding the city of Damascus. In Ya'kûbî's time, at the close of the ninth century, it was still peopled by various tribes of the ancient Ghassanide race, whose kings had ruled in these countries before the Arab conquest. (Yb., 113.)

"The Ghûtah," says Mukaddasi, "is a day's journey (or about thirty miles across each way), and beautiful beyond all description." (Muk., 160.)

"The Plain of the Ghûtah," according to Yâkût, writing in the thirteenth century, "is eighteen miles round, and is surrounded on all sides by high mountains, more especially to the north. It is watered by many rivers which irrigate its fields and gardens. The overflow of these goes into a lake (to the east of Damascus) and into the swamps. Water is found everywhere, and no place is pleasanter. It is one of the four paradises of the earth." (Yak., iii. 825; Mar., ii. 324.)

Haurân (Auranitis) and *Al Bathaniyyah* (Bathanea). Ya'kûbî, in 891, states:

"The Haurân district has for its capital Busrâ." (Yb., 113.)

Istakhri and Ibn Haukal in the tenth century write:

"The Haurân and Al Bathaniyyah are two great districts of the Damascus Province. Their fields are rain-watered. The frontiers of these two districts extend down to Nimrîn, which is on the Balkâ district, and 'Ammân. Of this we have it noted in the books of history that Nimrâ is of the best of the waters of the Tank called the Haud, which last lay between Busrâ and Ammân." (Is., 65; I.H., 124.)

There is here doubtless an allusion—derived possibly from a Jewish source—to the "waters of Nimrim" of Isaiah xv. 6, and to the "Nimrah" of Numbers xxxii. 3. The *Haud*, or "Tank," is that

mentioned in a Tradition of the Prophet as having existed of old in these parts. Its waters, it is said, were whiter than milk and sweeter than honey. The name Nimrîn, it should be noted, is of frequent occurrence in the Trans-Jordan district.

The Haurân is mentioned by Yâkût (thirteenth century) as a large district full of villages and very fertile, lying south of Damascus. (Yak., ii. 358 ; Mar., i. 328.)

From the Haurân and Bathaniyyah into Damascus is two days' march. (Is., I.H., Yak., Muk.)

"Of Al Bathaniyyah, the capital is Adra'âh." (Yb., 113.)

"Al Bathaniyyah," says Yâkût, "or Al Bathanah, is a district near Damascus. Al Bathanah is said to be a village lying between Damascus and Adra'âh, from which Job came." (Yak., i. 493 ; Mar., i. 126).

Al Jaulân (Gaulonitis). Ya'kûbî, in 891, writes:

"Of Al Jaulân, the capital is Bâniyâs." (Yb., 114.)

"The Jaulân district," writes Mukaddasi, "supplies Damascus with the most part of its provisions." (Muk., 160.)

"Al Jaulân," says Yâkût, "is a district in the Haurân, and of the Damascus Province. Al Jaulân is also said to be the name of a mountain called more exactly Hârith al Jaulân ; others say Hârith is the name for the summit of the mountain only." (Yak., ii. 159 ; Mar., i. 273.)

Al Jaidûr (Ituræa). Yâkût, in the thirteenth century, states:

"Al Jaidûr is a district belonging to the Damascus Province, and lying to the north of the Haurân. It is said the Jaidûr and the Jaulân form but one Kûrah (or district)." (Yak., ii. 173 ; Mar., i. 277.)

Al Hûlah. Mukaddasi writes:

"The province of the Hûlah (round the waters of Meron) produces much cotton and rice : it is low-lying, and has numerous streams." (Muk., 160.)

"Al Hûlah," says Yâkût, "is a district lying between Bâniyâs and Sûr (Tyre), but belonging to Damascus. It has many villages." (Yak., ii. 366 ; Mar., i. 330.)

Al Balkâ (Peræa). According to Ya'kûbî:

"Al Balkâ is one of the outlying districts of the Damascus Province. Its capital is 'Ammân." (Yb., 113.)

It is mentioned by Yâkût as possessing many villages, and is noted for its wheat-crops. (Yak., i. 728; Mar., i. 171.) From the Balkâ into Jerusalem is two days' march. (Is., I.H., Id.)

Ash Sharâh. Ya'kûbî says:

"Of the district of Ash Sharâh (the mountains of Moab) the capital is Adhruh." (Yb., 114.)

"This district," says Istakhri in the tenth century, "is extremely fertile and rich, only the Bedawîn Arabs have the upper hand here, and so ruin all." (Is., 57; I.H., 113.)

"Ash Sharâh," writes Idrisi, "is a fine province, whose capital is Adhruh. Both the Sharâh and Jibâl districts are extremely fertile, producing quantities of olive-trees, and almonds, figs, grapes, and pomegranates. The inhabitants are mostly of the Kaisite tribes." (Id., 5.)

Ash Sharâh, according to Yâkût, is the mountainous country through which the Hajj road from Damascus passes. (Yak., iii. 270; Mar., ii. 100.)

From Jabal ash Sharâh to Zughar is one day's march. (Is., I.H.) Down to the limit of Ash Sharâh is also one day's march (Is., I.H.), while to Zughar, and thence to the further limit of the Jabal ash Sharâh, is two days' march, according to Idrisi.

It will be noted that the district of Ash Sharâh is sometimes also counted as forming part of the Filastîn Province. (See above, p. 28.)

Al Jibâl (Gebalene). According to Ya'kûbî:—

"Al Jibâl is one of the outlying districts of the Damascus Province. Its capital is 'Arandal." (Yb., 114.)

"Jibâl," says Idrisi, "is a fine province, the capital of which is called Darâb." (Id., 5.)

The reading of this last name is uncertain; in the MSS. of Istakhri and Ibn Haukal the name is variously given as *Ruwât*, *Ruwâth*, and *Ruwâd*. (Is., 57; I.H., 113.)

4. JUND HIMS (the Emessa Province). Mukaddasi writes:

"Its capital bears the same name. Among its cities are Salamiyyah, Tadmur (Palmyra), Al Khunâsirah, Kafar Tâb, Al

Lâdhikiyyah (Laodicea), Jabalah (Byblos), Antarsûs (Tortosa), Bulunyâs and Hisn al Khawâbi." (Muk., 154. Given in much the same words by I.H., 110.)

The Hims Jund, as before noted (p. 25), originally comprised all the country to the north of Damascus, which afterwards was subdivided among the Junds of Kinnasrîn and 'Awâsim, and the Thughûr, or Frontier Fortresses.

The southern boundary line of the Hims Province, according to Yâkût, lay immediately to the south of Kârah, while its northern limit lay beyond the village of Al Karashiyyah. Eastward the Hims Province included the village Al Kariyatain and Palmyra (see Part II., under these names).

5. JUND KINNASRÎN. The Kinnasrin Jund, after Harun ar Rashîd's time, when the 'Awâsim had been formed into a separate province, was circumscribed to the country round Kinnasrin and Aleppo, with the two Ma'arrahs, and the Sarmin territory.

6. JUND AL 'AWÂSIM (or of the Strongholds). Ibn al Fakih writes:

"In the days of the Khalifs 'Omar and 'Othman the Muslim frontier fortresses lay round Antâkiyyah (Antioch), and the districts which later Ar Rashîd formed into the Jund of the 'Awâsim. These are Kûrah Kûrus, Al Jûmah, Manbij, Antâkiyyah Tûzîn, Bâlis, and Rusâfah-Hishâm. What lands lay beyond, the Muslims made their raids into, and these the Greeks raided likewise. Between Al Iskandariyyah and Tarsus were fortresses and magazines belonging to the Greeks." (I. F., 111.)

"The Khalif ar Rashîd made Manbij the capital of the 'Awâsim Jund; which further comprised the districts of Manbij, Dulûk, Ra'bân, Kûrus, Antâkiyyah and Tîzîn (or Tûzin), with the intervening places." (Bil., 132; Yak., iii. 742.)

Abu-l Fidâ (1321), a late authority, mentions Antâkiyyah as the capital of the 'Awâsim, and says the province originally included the districts of Shaizar, Afâmiyyah and adjacent territories; also the Lebanon region as far as the region of Al Kastal, lying between Hims and Damascus. (A. F., 233.)

Yâkût, writing a century earlier, after quoting Bilâdhuri (as above), adds, the 'Awâsim were all the Strongholds lying between

Halab and Antâkiyyah. Some counted Aleppo as included among these, while others gave it the Kinnasrîn Jund. The 'Awâsim territory is for the most part mountainous, and both Al Massîssah and Tarsus have often been included in this province. Manbij was its early capital, and afterwards Antâkiyyah. (Yak., iii. 742; Mar., ii. 287.)

7. ATH THUGHÛR (or the Frontier Fortresses).

"These," writes Yâkût, "lie along the northern frontier between Syria and the Greek country. It was here the Muslims lived in garrison, who volunteered for the guarding of the frontiers; as likewise some lay encamped on the coast to protect the land from the incursions of the Greeks in their ships. Such 'fortresses' are Tarsus, Adhanah (Adana), and Al Massîssah (Mopsuestia), also those in the Halab and the 'Awâsim territories. This district of the Thughûr has no capital, all the towns are of about equal size, and each is the chief town of its own district. Of the Thughûr are the following: Bayyâs, whence to Al Iskandariyyah is one march; and from Bayyâs to Al Massîssah is two marches. 'Ain Zarbah and Adhanah both lie one march from Al Massîssah. From Adhanah to Tarsus is one day; Tarsus to Al Jauzât is two days; Tarsus to Aulâs on the sea is two days; Bayyâs to Al Kanîsah as Saudâ is less than one day; and Bayyâs to Al Hârûniyyah is the same; Al Hârûniyyah to Mar'ash, a fortress of the Mesopotamian district, is less than a day. Antâkiyyah and Baghrâs are celebrated towns of the Thughûr. In the days of the Khalif 'Omar, and for some time afterwards, the frontier fortresses lay north of Antioch and its towns, and this district came afterwards to be called the 'Awâsim. Between Iskandariyyah and Tarsus were many fortresses belonging to the Greeks, similar to those which at the present day belong to the Muslims. The Muslims in those early days blocked the Darb (Pass of) Baghrâs. This was first accomplished by Maisarah ibn Masrûk, of the family of 'Abbâs, who was despatched by Abu 'Ubaidah (in the days of the early conquest), as some say; others say this blocking of the pass was done by 'Umair ibn Sa'ad al 'Ansâri; others, that it was only completed when the Khalif Mu'âwiyah raided against 'Ammûriyyah (Armoricum) in the year 25 (646).

"The Khalif Mu'âwiyah raided again in the year 31 also, setting out from near Al Massissah and penetrating as far as Darawaliyah. On his return he destroyed all the fortresses belonging to the Greeks between this place and Antâkiyyah. After the first conquest Tarsûs, Adhanah, and Al Massissah, with the other fortresses adjoining, did not cease to remain in Muslim hands till they fell to the Greeks, after the battle of Maghârat al Kuhl, in the year 349 (960), when the Greek armies defeated Saif ad Daulah and drove him back on Halab. Then in 351 the Greeks came down against Halab also, and Saif ad Daulah, with the other Turk Amîrs in Syria, lost all power, and retired to Miyâfarikin across the Euphrates. Al Massîssah and Tarsus were then refortified by the Greeks, as also all the other frontier fortresses in their hands. This was in the year 354 (965), and Tarsûs, with the rest, remain in their hands to the present day (thirteenth century), and are governed by Leo the King of the Armenians." (Yak, i. 927; Mar., i. 228)

"The Thughûr," says Dimashki, "are divided into two sections: the Thughûr of Syria and the Thughûr of Mesopotamia. These are divided each from the other by the Jabal al Lukkâm.

"The Mesopotamian fortresses are Malatiyyah—which the Greeks call Maltâyâ, and it lies a mile from the Euphrates; Kamakh, to the west of the Euphrates; Shamshât, also west of the Euphrates; Al Bîrah, east of the Euphrates; Hisn Mansûr; Kala'at ar Rûm, west of the Euphrates; Hadath al Hamrâ; Mar'ash, first built by Khâlid ibn al Walîd, rebuilt by the Khalif Marwân ibn al Hâkim, and afterwards again by the Khalif al Mansûr.

"The Syrian fortresses are Tarsûs, Adhanah, Al Massissah, and Hârûniyyah, built by Hârûn ar Rashîd, in the early days of his father's Khalifate. Also Sîs, called Sîsah; when the Armenians took it they made it the capital of their kingdom (of Little Armenia); Ayâs, called also Ayâgh—this last is the port of Sîs on the sea." (Dim., 214.)

Such were the Junds, or military districts, of Syria, down to the tenth century of our era. Already, however, and apparently even before that epoch, the system, being no longer required for

the cantonment of troops, had begun to fall into disorganization.

Mukaddasi in 985 describes Syria as divided into six districts, which differ in some minor points from the original Junds. The difference, however, is more apparent than real. Further, some of the names in Mukaddasi's lists would appear to have been transposed by the copyists. Mukaddasi's six districts are :

"1. *The District of Kinnasrîn.*—Its capital is Halab (Aleppo), and among its cities are Antâkiyyah (Antioch), Bâlis, As-Suwaidiyyah, Sumaisât (Samasata), Manbij, Bayyâs, At-Tinâh, Kinnasrîn, Mar'ash, Iskandarûnah, *Lajjûn, *Rafaniyyah, *Jûsiyah, *Hamâh, *Shaizar, *Wadî-Butnân, Ma'arrah-an-Nu'mân, Ma'arrah-Kinnasrîn.

"2. *The District of Hims* (*Emesa*).—Its capital bears the same name. Among its cities are: Salamiyyah, Tadmur (Palmyra), Al-Khunâsirah, Kafar-Tâb, Al-Lâdhikiyyah, Jabalah, Antarsûs, Bulunyâs, Hisn al Khawâbi.

"3. *The District of Dimashk* (*Damascus*).—Its capital is of the same name. Among its cities are: Bâniyâs, Dârayyâ, Saidâ (Sidon), Bairût, Atrâbulus (Tripoli), 'Arkah, and the district of the Bikâ', of which the chief city is Ba'albakk, and to which appertain the towns of Kâmid, 'Arjamûsh, and Az-Zabadânî.

"The province of Damascus includes six districts, namely, the Ghûtah, Haurân, the Bathaniyyah, the Jaulân, the Bikâ', and the Hûlah.

"4. *The District of Al-Urdunn* (*the Jordan*).—Its capital is Tabariyyah (Tiberias). Among its towns are: Kadas, Sûr (Tyre), 'Akkâ (Acre), Al-Farâdhiyyah, Al-Lajjûn, Kâbûl, Baisân, and Adhri'âh.

"5. *The District of Filastîn* (*Palestine*).—Its capital is Ar-Ramlah. Among its cities are: Bait-al-Makdis (Jerusalem), Bait Jibrîl, Ghazzah (Gaza), Maimâs, 'Askalân (Ascalon), Yâfah (Joppa), Arsûf, Kaisariyyah (Cæsarea), Nâbulus (Shechem), Arîhâ (Jericho), and 'Ammân.

"6. *The District of Ash-Sharâh*, and for its capital we should put Sughar. Its chief towns are: Mâab, 'Ainûnâ, Mu'ân, Tabûk, Adhruh, Wailah, and Madyan." (Muk., 156.)

In the Kinnasrin district the names marked with an asterisk (*) are in another list given by Mukaddasi (Muk., 54) assigned to the Hims Province. Even thus, however, the lists are a good deal in confusion, as may be seen by a reference to the map: for while Rafaniyyah, and Jûsiyah may very rightly be assigned to the Hims district, Al Khunásirah, and Kafar Táb, given to Hims in the second (*) list, in reality lie far to the north of the boundary line.

Mukaddasi further places Adhri'âh, generally noted as the capital of the Bathaniyyah district (a dependency of the Damascus Province), among the towns of the Urdunn Province. The boundary line between the Damascus and Jordan Provinces appears to have been somewhat ill-defined, and the lands lying immediately to the east of the Jordan Cleft were at times counted as of the one province and at times of the other.

This system of military Junds received its final death-blow in the twelfth century, on the coming of the Crusaders and the institution of the Latin kingdom of Jerusalem with the baronies and counties dependent thereon. After Saladin and his successors had expelled the Christians, and re-established the Muslim dominion, Syria and Palestine nominally belonged to the ruler of Egypt, but in point of fact was divided up among a number of minor Sultans, the descendants of Saladin and his brothers. Dimashki, writing in 1300, states that since the rise of the Turk power (meaning the house of Saladin), Syria had been divided into nine Kingdoms (*Mamlakât*). The exact limits of each are not easy to define, for the accidents of war and of disputed succession among Saladin's descendants rendered these "Kingdoms" far from stable. The list of the nine kingdoms, however, is as follows, as given by Dimashki:

1. *The Kingdom of Damascus*, the largest in point of size and the most influential, since Damascus was still the capital of Syria.

"It includes," says Dimashki, "ninety districts (Iklim)." Many of them he enumerates. It will be sufficient, however, to state that in the Damascus kingdom were included the lands of the Ghautah Plain in all its length and breadth; the Lebanon moun-

tains, with the plain of Cœlo-Syria and Ba'albakk: the Wâdi Baradâ, and northward along the Hims Road the country as far as Kârâ; the districts of Lajâ (Trachonitis), Jaulân, Haurân and Bathaniyyah; and the Balkâ. Further, to Damascus at one time belonged Jerusalem, and Ar Ramlah with its territories, also Nâbulus, the whole of the Ghaur of the Jordan, upper, middle, and lower; Hebron; with all the coast towns, such as 'Askalân, Kaisâriyyah, Yâfâ, 'Akkâ, Saidâ, Sûr, and Bairût. (Dim., 198-202.)

2. South of this lay *the Kingdom of Ghazzah* (Gaza), the capital of which was anciently called Ghazzah Hâshim. "It is a city so rich in trees as to be like a cloth of brocade spread out on the sand. To the Ghazzah Kingdom at times were counted 'Askalân, which belonged to the Franks, and which the Muslims took and destroyed; Yâfâ (Jaffa), Kaisariyyah, Arsûf, Ad Dârûn, and Al 'Arîsh."

"Of towns lying between the coast and the mountains belonging at times to Ghazzah are: Tall Himâr, Tall as Sâfiyah, Karatayyâ, Bait Jibrâil, Madînah Khalîl (Hebron), Bait al Mukaddas (Jerusalem). Each of these has a separate governor." (Dim., 213.)

3. *The Kingdom of Karak.* "Here are Karak and Shaubak. To it belong Ma'ân, the village of Mûtah, Al Lajjûn, Al Hisâ, Al Azrak, As Salt, Wâdî Mûsâ, the territory of Madyan, Kulzum, Ar Rayyân; also in the Ghaur, Az Zarka and Al Azrak; Al Jifâr, At Tîh (the Desert of the Wanderings), with 'Ammân, of which only the ruins remain; and the territory of Al Balkâ. The Iklîm Al Jibâl is also included in the Karak kingdom; its chief town is Ash Sharâh, and the city of Kâb, which lies twelve miles from it." (Dim., 213.)

4. *The Kingdom of Safad.* "Its capital is Safad. To it belong Marj 'Ayyûn (Ijon), Al Lajjûn (Legio, Megiddo), to which belongs Al 'Ashir and Al Hawâ, Jînîn (Ginæa), with 'Akkâ, Sûr (Tyre) and Saidâ (Sidon)." (Dim., 210-212.)

5. *The Kingdom of Tarâbulus*, where are the castles of the sect of the Assassins.

6. *The Kingdom of Hims*, anciently the Hims Jund. "Hims is the capital, and the seat of government. It is the smallest of the Turkish Governments of Syria; but of its dependencies are

Shamsin, Shumaimis, and the city of Salamiyyah with four districts." (Dim., 202.)

7. *The Kingdom of Hamâh.* "Hamâh is the capital; and of its districts are: Bârin, a strong fortress; also Salamiyyah on the border of the desert (or else this belongs to Hims)." (Dim., 206.)

8. *The Kingdom of Halab* (Aleppo). "Halab is the capital. Besides the 'Awâsim district, Halab possesses the following: Al Khunâsirah, on the border of the desert; and Jabal Bani-l Ka'kû, which used to be called Kasrâin ath Thâniyah; and Kinnasrin, which was the ancient capital prior to Halab. This last is an ancient Roman city, and its name of old was Sûmâ.

"Among other places are Manbij, on the Euphrates, built by one of the Chosroes, and called Manbih, meaning 'most excellent.' In its dependencies is Kala'ah Najm, called also Jisr Manbij. Tall Bâshir, by which runs the river As Sâjûr, down from 'Ain Tâb. Kala'ah ar Rûm, where the Khalîfah of Armenia and the Patriarch dwell. Also Yaghrâ, situated on a fresh-water lake formed by the Nahr al 'Aswad, and lying between the lake and Baghrâs and Antâkiyyah. Hârûniyyah, built by Hârûn ar Rashîd, and many other places. In all, there are sixty districts belonging to Aleppo, each with gardens and lands adjoining." (Dim., 202-206.)

9. *The Kingdom of Rûm.* "North of the Kingdom of Aleppo lies the kingdom governed by the Tartars, the Armenians, and the Greeks. This in reality is separate from Syria, and is called the Kingdom of Rûm." (Dim., 192.)

The author of the *Muthîr*, writing in the year 1351, gives the following as the political divisions of Syria at his date. He has been copied verbatim by Suyûti, and other later writers:

"The first town of Syria is Bâlis, and the last Al Arîsh, of Egypt. Syria is divided into five districts, namely:—

"1. Filastîn, whose capital is Îlayâ (Ælia, Jerusalem), eighteen miles from Ar-Ramlah, which is the Holy City, the metropolis of David and Solomon. Of its towns are Ascalon, Hebron, Sibastiyah, and Nâbulus.

"2. Haurân, whose capital is Tiberias, with its lake, whereof mention occurs in the traditions anent Gog and Magog. It is

said that at the time of the birth of the Prophet—to whom Allah give blessing and peace!—the lake overflowed. Of its territories are those of the Ghaur, of the Yarmûk (Hieromax), and of Baisân (Bethshean, Scythopolis), which is the town of whose palm-trees the Antichrist (*Ad Dajjâl*) will inquire. Also Al Urdunn (the Jordan), more often called Ash Sharî'ah.

"3. The Ghûtah. Its capital is Damascus; Tripoli is on its coast.

"4. Hims (Emessa). The name of the province, and of its chief town. Of its dependencies is the city of Salamaniyah (Salaminias).

"5. Kinnasrîn. Its chief town is Aleppo, and of its dependencies are Sarmîn and Antioch." (Muth. I., in S., vol. xix. of J.R.A.S., p. 296.)

In the beginning of the fifteenth century the possession of Syria was wrested from the Mamlûk Sultans of Egypt by the Ottoman Turks of Constantinople. The Mamlûks were defeated in a great battle, by Sultan Selim, in the plains to the north of Aleppo (1518), and Syria became a province of the Turkish Empire.

TRIBUTE AND TAXES.

The Revenues of Syria.—Several statements have come down to us of the revenues of the districts of Ash Shâm, during the period immediately preceding the Crusades, when that province formed an integral portion of the Muslim Empire.

The sums are reckoned in Dînârs and Dirhams, the standard gold and silver coins instituted by the Omayyad Khalif 'Abd al Malik, about the year 72 (691). The names *Dînâr* and *Dirham* the Arabs borrowed from *denarius* and *drachma*, denarius being the name of the silver coin among the Romans, which the Greeks termed the drachma. In passing to the Arabs, however, *denarius*, or *Dînâr*, came to be the name of their gold coin, worth, in the ninth and tenth centuries, something under ten shillings. It weighs rather over 59½ grains Troy. The *drachma*, or *Dirham*, continued the name of the silver coin with the Muslims, and during the same period was exchanged at the rate of about fifteen Dirhams to the gold Dînâr. The Dirham weighs about 47½ grains

Troy, and, at the ratio of gold and silver of those early days, was worth about eightpence.

To form, however, a just idea of what the sums named in the following lists represent in the currency of the present day, some account must be taken of the depreciation of the purchasing power of gold and silver, since the discovery of the New World in the fifteenth century. Previous to that period, as it is generally estimated, an ounce of gold commanded an amount of food and labour which would be paid by three ounces at the present day. Hence, though a Dinár be the equivalent in gold of about ten shillings sterling, it was equal to at least thirty shillings in purchasing power of the moneys of the present day. With regard to the silver coin, the Dirham, a like calculation has to be made, which further has to be modified if we take into account the great depreciation which silver has suffered in modern times. An ounce of gold in Mukaddasi's days bought, approximately speaking, 12 ounces of silver, while at the present day (1889) for an ounce of gold we should get some $22\frac{1}{4}$ ounces of silver. Therefore, though the Dirham is worth intrinsically about eightpence, but would, as one fifteenth part of a gold Dinâr, purchase goods, at the present day, for the value of three times this amount (*i.e.* two shillings)—silver itself having now so much fallen in value, the purchasing power of the Dirham's weight of silver is reduced to almost half this latter amount, and in the currency of to-day it may therefore be reckoned at somewhat over the shilling.

1. The earliest date of which we have details of the Revenues of the Muslim Empire is the account preserved by Ibn Khaldûn, in the "Prolegomena" of his *Universal History*, a work written in the fourteenth century A.D.

Ibn Khaldûn says he copied the account from a work called *Jirah ad Daulah* ("The Provision-Sack of the State"), and that it represents the tribute paid during the reign of the Khalif al Mâmûn. Internal evidence, however, makes it certain that the statement refers to a date about half a century before the days of Al Mâmûn; namely, to the Khalifate of his grandfather, Al Mahdi—that is, between 158 and 170 A.H., or about 780 A.D. The original Arabic will be found in the first volume of the Cairo

edition of the text of Ibn Khaldûn, at page 150. The figures in brackets are readings from other MSS. given by De Slane in his translation of the "Prolegomena" (vol. i. 364):

	Dinârs.
Kinnasrîn Province .	400,000 (420,000), *plus* a thousand loads of olive-oil.
Hims Province .	Wanting.
Damascus Province .	420,000.
Jordan Province .	97,000 (96,000).
Filastîn Province .	310.000, *plus* 300,000 Ratls (Syrian pounds) of olive-oil.

Total: 1.227,000 (1,246,000) Dinârs, about £620.000 sterling intrinsically, or something short of two millions sterling of our money.

2. During the reign of Hârûn ar Rashîd (A.H. 170 to 193) about the year 800 A.D., a summary of the revenues of the Muslim Empire was prepared for the use of the Wazîr Yahyâ, the Barmecide. This summary is preserved in the *Kitâb al Wusârâ*, "The Book of the Wazirs," written by Al Jahshiyâri; it was brought to the notice of the Seventh Orientalist Congress at Vienna by A. von Kremer, and parts of the text were published by him in the Transactions (*Verhandlungen, Semitische Section. Wien*, 1888).

According to this work the following were the sums received by the treasury during the reign of the great Khalif. They are identical in most cases with Ibn Khaldûn's list already given:

	Dinârs.
Kinnasrîn and Al 'Awâsim Provinces .	470,000.
Hims Province	320,000, *plus* 1,000 camel-loads of raisins.*
Damascus Province . . .	420,000.
Jordan Province . . .	96,000.
Filastîn Province . . .	310,000.

And in addition, from all the Syrian Junds together, 300,000 Ratls (Syrian pounds) of raisins.

Total: 1,616,000 Dinârs, or about £808,000 sterling, equivalent to nearly two and a half millions of our present currency.

3. The next statement of the Revenues dates from a period half

* *Az Zabîb*, probably a mistake in the MS. for *Az Zait*, "olive-oil."

a century later than the foregoing. It is given by Kudâmah in his work called *Kitâb al Kharâj* ("The Book of the Land Tax"), written about the year 880 A.D., and purports to have been copied from official lists of the year 204 A.H. (820). He gives the sums in both Dînârs and their equivalent Dirhams.

Extracts from Kudâmah's text will be found in De Slane's paper in the *Journal Asiatique* for the year 1862, from which the following is copied :

	Dînârs,	*or in Dirhams.*
Kinnasrîn and 'Awâsim Provinces . . .	360,000	5,400,000
Hims Province	118,000	1,770,000
Damascus Province	120,000	1,800,000
Jordan Province	109,000	1,635,000
Filastîn Province	195,000	2,925,000

This makes a total of 902,000 Dinârs, equivalent to £451,000 intrinsically, close on a million and a half in our present currency.

4. Ibn Khurdâdbih, in his *Book of the Roads and the Provinces*, gives the following sums. The text will be found on pages 71 and 73 of the extracts given by Barbier de Meynard in the *Journal Asiatique* for the year 1865. Ibn Khurdâdbih's figures are also identical with those given by Ibn al Fakih, who wrote in 903. (I. F., 103, 105, 110, 111, and 116.) Ibn Khurdâdbih drew his account from the official lists giving the revenues of the years immediately preceding the writing of his book—that is, about A.D. 864:

	Dînârs,	*or in Dirhams.*
Kinnasrîn and 'Awâsim Provinces . . .	400,000	6,000,000
Hims Province	340,000	5,100,000
Damascus Province	400,000	6,000,000
Jordan Province	350,000	3,250,000
Filastîn Province	500,000	7,500,000

The total is 1,990,000 Dinârs, or about a million sterling, equivalent, however, to three millions of the present currency.

5. Ibn Khurdâdbih, besides the figures just given, cites the following on the authority of Al Isfahâni, who flourished in the earlier part of the ninth century A.D. :

		Dînârs.
Hims Province	under	180,000
Damascus Province	,,	140,000
Jordan Province	,,	175,000
Filastîn Province	,,	175,000

This makes a total of only 670,000 Dînârs, or £335,000, equivalent to about a million sterling of the present currency.

6. Yâkûbi, who wrote his *Geography* in 891, gives the following list:

	Dînârs.
Hims Province, not including state farms	220,000
Damascus Province, including state farms	300,000
Jordan Province, without the farms	100,000
Filastîn Province, including farms	300,000

Making a total of 920,000 Dinârs, that is £460,000 equivalent to rather under a million and a half of our currency. (Yb. 112, 115, 116, and 117.)

7. According to Ibn Haukal (I. H., 128), the revenue of Syria in A.H. 296 (908), and in A.H. 306 (918), after deduction of the pay of the officers, was 39,000,000 Dirhams; that is £1,300,000, equivalent to almost four millions of the present day.

8. Ibn al Fakih, and Ibn Khurdâdbih's figures, are copied by Mukaddasi, who, however, gives the following as the revenue in his own days, A.D. 985. (Muk., 189.)

	Dinârs.
Kinnasrîn and Al 'Awâsim	360,000
Damascus Province	400,000
Jordan Province	170,000
Filastîn Province	259,000

This gives a total of 1,189,000 Dînârs, or about £600,000, equivalent to £1,800,000 of the present currency.

After Mukaddasi's days, apparently there is no known record of the revenues of Syria. A century later came the Crusaders; and when, after another century, the country had reverted again to the Muslims, what Saladin and his successors in Egypt drew from the Syrian revenues is not recorded.

The following table gives a summary of the total revenues of the Syrian Provinces at the various epochs indicated in the foregoing paragraphs:

	Dînârs.	*Equivalent in £.**
1. Revenues of about the year 780 A.D. . .	1,227,000	620,000
2. Revenues of Hârûn ar Rashîd's days (about 800) .	1,616,000	808,000
3. Revenues in the year 820	902,000	451,000
4. Revenues about the year 864	1,990,000	995,000
5. Revenues in the early part of the ninth century .	670,000	335,000
6. Revenues in 891	920,000	460,000
7. Revenues in 908 and 918, 39,000,000 Dirhams equal to	2,600,000	1,300,000
8. Revenues in 985	1,189,000	594,500

WEIGHTS AND MEASURES USED IN SYRIA.

The names of the Arab weights and measures are, many of them, taken from the Greek or Latin, being those that were in use in the Syrian provinces of the Byzantine Empire at the time of the Muslim invasion. Thus the *Mudi* is the Roman corn-measure, the *Modius*, generally rendered by bushel. The *Ûkiyyah* is the Greek Οὐγγία, or ounce; and the *Ratl* (pronounced also *Ritl* and *Rutl*) is, by inversion of the "l" and "r," the Greek Λίτρα, or litre. The Arabic *Kîrât*, which we have borrowed, and spell "carat," was, in the first instance, an Arab corruption of the Greek word Κεράτιον, the fruit of the keratea, carob or locust tree, better known as the St. John's bread.

The names of the *Kafîz*, *Waibah*, *Sâ'*, *Kailajah*, and *Habb* (or weight of *a grain*) are all of native Arab origin. The *Kabb* is etymologically identical with the Hebrew word "cab," a measure containing a quart and a third. In Greek, too, we find Κάβος for the name of a corn-measure; and the Greeks are said to have received the name from the East.

The *Makkûk* is said to have been adopted from the Persians, with whom it was the royal drinking-cup, in shape resembling a boat; and "Makkûk" is even at the present day in Persia the name given to the weaver's shuttle, which has a boat-like form.

The *Dânik*, which was the sixth part of either Dirham or Dînâr, is also a Persian word; and *Dânak* in that language signifies "a grain."

* Intrinsically; to be multiplied by three to obtain the value in coin of the present day.

The basis of the Arab measures of capacity is the *Sâ'*, the corn-measure of the days of the Prophet, which was ruled to contain the equivalent of "four times the quantity of corn that fills the two hands, that are neither large nor small, of a man."* Roughly speaking, it may be taken as rather more than 5 pints; and on this estimate the following equivalents, in English measures, are calculated. The *Kist*, which was half a *Sâ'*, came from the Greek Ξέστης, which represents the Roman sextarius.

As regards the system of weights, the unit is the silver Dirham weight, equivalent to about 47½ English grains. It must, however, be remembered that the Ratl (or pound-weight) is not only a standard of weight, but also a measure of capacity; for the Arabs, like the Romans, calculated cubic measure by the weight of a specific quantity of oil or wine. In the same double capacity, the Kafîz is not only the corn-measure, but also the land-measure, being the land that may be sown with that quantity of corn, and, as such, counted as the tenth part of the Jarîb, the normal square measure for cultivated lands.

The unit of length was the *Dhirâ'*, or ell, which, however, varied at different epochs. The Royal Ell (*Dhirâ' Mâliki*) of the tenth century measured about 18 inches in length; while the Workman's Ell, in use at a later date (fourteenth and fifteenth centuries), measured about 2¼ feet.

The Persian traveller Nâsir-i-Khusrau, whose measurements are, archæologically, of great importance, makes use of two Persian units of length—namely, *Gez* and *Arsh*. The latter is given as the equivalent of the Arabic Dhirâ', ell or cubit; while the *Gez* is generally reckoned to be longer than the cubit, and is given in the dictionaries as roughly equivalent to the English yard. A careful comparison of the passages in which Nâsir-i-Khusrau employs these measures leads, however, to the conclusion that he used the terms as synonymous,† and that both the *Gez* (ell) and the *Arsh* (cubit) may be taken as measuring somewhat under two English feet.

The Arab *Mîl*, or mile, was directly borrowed from the

* *Vide* Lane's Arabic Dictionary, s. v. *Sâ'*.

† See Chapter III., description by Nâsir-i-Khusrau of the Dome of the Rock.

Byzantines; it contained 4,000 Dhirâ', or ells, and may, therefore, be reckoned at somewhat over 2,000 yards. Roughly speaking, it is the geographical mile, or knot. Three Arab miles commonly went to the *Farsakh*, a word borrowed by the Arabs from the Persians, who wrote *Farsang*, from the Greek παρασάγγας.

Throughout Syria, as in all other parts of the Muslim Empire, there was a network of post-roads, with post-houses, where horses were kept at the Government expense. The post-stage was called by the Arabs *Al Barîd*. The institution is of very ancient date, and the word used by the Arabs is probably a corruption of the Latin *Veredus*—"a post-horse." The length of the stage naturally varied with the nature of the country to be traversed.

Mukaddasi writes as follows on the Measures and Weights of Syria during his days—namely, at the close of the tenth century A.D.:

"*Measures of Capacity.*—The people of Ar Ramlah (the capital of Palestine) make use of the Kafiz, the Waibah, the Makkûk, and the Kailajah.

"The Kailajah (or gallon) contains about 1½ Sâ's.

"The Makkûk (3 gallons) equals 3 Kailajahs.

"The Waibah (6 gallons) is 2 Makkûks.

"The Kafîz (3 bushels) is 4 Waibahs.

"The people of Jerusalem are wont to make use of the Mudi (2 bushels), which contains two-thirds of a Kafiz; and of the Kabb, which equals a quarter of the Mudî; and they do not use the Makkûk at all, except in the Government measurements.

"In 'Ammân, the Mudî equals 6 Kailajahs (three-quarters of a bushel)—their Kafîz is the half of the Kailajah (or gallon)—and by this measure they sell their olives and dried figs.

"In Tyre, the Kafîz is the same as the Mudî of Jerusalem, and the Kailajah here equals the Sâ'.

"At Damascus, the Ghirârah contains 1½ Palestine Kafîz (equivalent, therefore, to 4½ bushels).

"*Measures of Weight.*—In Syria, from Hims (Emessa) even to (the country lying between Palestine and Egypt known as) Al Jifâr, the Ratls average 600 (Dirhams weight each); but some more, some less. Of these the heaviest is the Ratl of Acre, and the lightest that of Damascus.

"The Ûkiyyah (ounce) contains from 40 and odd up to 50 (Dirhams of weight), and every Ratl contains 12 Ûkiyyah, or ounces (and is equivalent, therefore, to 6 lbs.), except only at Kinnasrîn, where the Ratl is two-thirds of this (and contains only 4 lbs.).

"The standard weight of the coin in Syria is very nearly everywhere the Dirham weight of 60 grains, and their grain (Habb) is the grain of barley-corn.

"The Dânik (which is the sixth of the Dirham) weighs 10 grains.

"The Dînâr contains 24 Kirâts; and their Kirât is equivalent to 3½ barley-corns (each barley-corn weighing about seven-tenths of a grain, English).

"The distance between the post-stations (the Barîd) in Syria is generally 6 miles." (Muk., 181, 182.)

Nâsir-i-Khusrau notes—1047 A.D.—that in the bazaars of Aleppo the weight in use was the Dhâhiri Ratl, which contains 480 Dirhams weight. (N. Kh., 2.) This was named after the Egyptian Fatimite Khalif, Dhâhir li Izâzi Dîn Illah, and at this rate was equivalent to about 3¼ lbs.

CHAPTER II.

SYRIA AND PALESTINE (*continued*).

Rivers: The Jordan and its tributaries—The rivers of the coast—The rivers of Damascus—The Orontes.—Rivers of the northern provinces.

Lakes: The Dead Sea—The Lake of Tiberias—The Húlah—Damascus Lakes—Lake of Hims and of Afâmiyyah—Lakes of Antioch.

Mountains: Sinai—Mount Hor—The Mount of Olives—Mountain-chains of Palestine: Ebal and Gerizim, Jabal 'Âmilah—The Jaulân hills—Lebanon mountains—Mountains round Damascus—Hermon—Jabal al Lukkâm.

RIVERS.

Nahr al Urdunn.—The Jordan, in the earlier Arab chronicles, is invariably given the name of Al Urdunn, a word corresponding with the Hebrew Ha-Yarden (almost always written with the article), meaning "the Descender."

Al Urdunn further gave the name to the Military Province (Jund) of the Jordan. After the time of the Crusades the Jordan, in the Arab histories, begins to be called Ash Shari'ah, "the Watering-Place," the name by which it is known to the Bedawin of the present day.

"Nahr al Urdunn," says Mukaddasi, "rises above Bâniyâs, and descending, forms a Lake over against Kadas (called the Hûlah Lake); thence again descending to Tiberias, its waters spread out and form the Lake bearing that name; and hence, further descending from the valley of the Ghaur, it falls into the Overwhelming Lake (which is the Dead Sea). The river Jordan is not navigable for boats."

Mukaddasi also speaks of the bridge over the Jordan south of the lower end of the Lake of Tiberias, across which lies the road to

Damascus, known at the present day as the Jisr al Majâmi'ah. (Muk., 184, 161.)

Yâkût, quoting from Ahmed Ibn at Tîb as Sarakhsî (died 899 A.D.), says the Jordan is divided into the Greater (*Urdunn al Kabîr*), which is the Jordan above Tiberias; and the Lesser (*Urdunn as Saghîr*), which is the Jordan below the Sea of Galilee. "The Jordan waters all the country of the Ghaur where the sugar-canes are grown in the lands round Baisân, Karâwâ, Arihâ (Jericho), and Al 'Aujâ." Yâkût refers also to the bridge below the Lake of Tiberias, which he says "is finely built, and has more than twenty arches. The Nahr Yarmûk (Hieromax) joins the Jordan near here, coming down from the Bathaniyyah Province." (Yak., i. 200.)

"Nahr al Urdunn (says Abu-l Fidâ, writing in 1321) is the river of the Ghaur called also Ash Sharî'ah (the Watering-place). Its source is in the streams that flow down from the Mount of Snow (Hermon) into the Lake of Bâniyâs (Hûlah). From this lake the Sharî'ah flows out, and passing, falls into the Lake of Tiberias. From the Lake of Tiberias it passes onward going south. The river Yarmûk joins the Sharî'ah after it has left the Lake of Tiberias, and at a point between that lake and Al Kusair. The Sharî'ah, which is the Nahr Urdunn aforesaid, flows thence southward in the midst of the Ghaur, passing by Baisân, and on, south again, past Rîhâ (Jericho); and again southward, till it falls into the Stinking Lake, which is the Lake of Zughar (or the Dead Sea)." (A. F., 48.)

"Nahr al Urdunn, or the Sharî'ah," writes Dimashki, "is a river with abundant water. It rises at Bâniyâs, and flows down to the Hulâh district, and forms the Lake of Kadas—so called after the Hebrew city (of Kadesh Naphthali), the remains of which are on the hill above—and Kadas was the name of the Hebrew king of that country. Into this lake there fall many streams and waters. Passing out thence, the Jordan traverses the district of Al Khaitah, and comes to the Jisr Ya'kûb, under the Kasr Ya'kûb, and reaching the Sea of Tiberias, falls into it. Leaving this, it passes to the Ghaur. At the hot springs of Tabariyyah, there flows out, very marvellous to see, hot salt-water."

"From the hot springs, too, that rise at a village called Jadar (Gadara (?), at present Umm Keis)—and where there are waters for healing every sort of disease that men suffer from—there comes down a great river (the Yarmûk) that joins the Jordan, after it has left the Lake of Tiberias, at a place called Al Majâmi' in the Ghaur. The two rivers then become one, and as they flow on, their waters become even more abundant, for near Baisân many springs join the Jordan; and below this again other springs come in, till at last the Jordan flows into the Lake of Zughar, which is salt and stinking, and is called the Lake of Lot. The river flows into it but does not flow out. The lake does not increase in volume in winter for all the water that flows down to it; neither does the quantity of its waters decrease in summer. But the Jordan flows into it night and day." (Dim., 107.)

Nahr al Yarmûk (the ancient Hieromax).—"The river Yarmûk," says Yâkût, "is a Wâdi in Syria, running into the Ghaur. The waters fall into the river Jordan, and thence flow down to the Stinking Lake (or Dead Sea). Here, on the Yarmûk, was fought the great battle between the Muslims and the Greeks, in the Khalif Abu Bakr's days. The field of battle was a Wâdi called Al Wâkûsah (the Place of Breaking-up). It lies in the Haurân Province of Syria. The Muslims, in the days of Abu Bakr, lay encamped on the Yarmûk when they marched to make their raid against the Greeks. They fell on the idolaters, and Khâlid hastened on the people to the slaughter. And certain of them pursued the enemy till they came to a high place that overhung a ravine; down into this the enemy fell, for they did not see it, the day being misty, or, as some say, because it was night-time. Those of the Greeks who fled and came up later did not know what was happening to those in front; and they fell into the ravine also. It was impossible to count those of the enemy who were slain, but by estimate 80,000 of the Greeks perished. This ravine has been called Al Wâkûsah from that day till now, because the Greek army was 'broken-up there.' When the morning dawned, and no infidels were to be seen, the Muslims imagined they had put themselves in ambush; till at length they gained knowledge of their state. Such as were left fled, the

Muslims following them and slaying them, until the Greek army was completely routed." (Yak., iv. 893, 1015; Mar., iii. 272, 339.)

"Nahr al Yarmûk (the river Hieromax)," says Dimashki, "flows down from the Jabal Ar Rayyân." (Dim., 110.)

Nahr az Zarkâ (the river Jabbok).—"Nahr az Zarkâ (the Blue River) flows down from the country of Hisbân (Heshbon), and joins the Jordan." (Dim., 110.)

"It is a large river," says Yâkût, "and it falls into the Ghaur. It runs through green-clad places and many gorges, and it was the land of the ancient Himyarite Tubba kings. In this country are many wild animals and carnivorous beasts." (Yak., ii. 924.)

Nahr al Maujib (the river Arnon).—"This," says Idrîsî, "is the name of the great river, with a deep bed, shut in by two cliffs of the mountain sides, which you pass through going from the district of Ash Sharâh to 'Ammân. The road goes between these two cliffs, which are not far apart, being distant so little space that a man may talk to another across them. The cliffs overhang the banks of the river, and though, as just said, you may hear a man speak across from one to the other, you must descend six miles and ascend six if you would get from the one cliff to that opposite." (Id., 5.)

"Al Mûjib, or Al Maujib," says Yâkût, "is a place in Syria, lying between Jerusalem and the Balkâ Province." (Yak., iv. 678; Mar., iii. 171.)

Nahr al 'Aujâ ("the Crooked River"), or *Nahr Abi Futrus* ("the River of Peter's Father").—"This is a river," writes Yâkût, "running some twelve miles from Ar Ramlah towards the north. It rises from springs in the mountains in the neighbourhood of Nâbulus, and falls into the sea between Arsûf and Yâfâ. Many great battles have been fought on its banks, and when two armies meet beside the Nahr Abi Futrus, it is always the army on the eastern bank that is routed. Thus it was at the battle between the Abbasides and Omayyads, in 132 (750), and at the battle between the Tûlûnids and the Khalif al Mu'tadid, at the place called At Tawâhîn (the Mills), on its banks." (Yâk., iv. 131; Mar., iii. 243.)

"Al 'Aujâ is the name of a river running between Arsûf and

Ar Ramlah (and is the same as the Nahr Abi Futrus)." (Yák., iii. 744.)

"The Nahr Abi Futrus," says Abu-l Fidá, "is the river that runs near Ar Ramlah in Filastin. In Muhallabi's work called the *'Azizi*, it is said to be the same as the Nahr al 'Aujá (the Crooked). It runs about twelve miles north of Ar Ramlah. They say that when two armies meet on its banks, it is always the western host that wins, while the eastern is put to the rout. Thus the Khalif al Mu'tadid fled (884 A.D.) from the Khumaruwaih ibn Ahmad ibn Tûlûn; and the Fatimite Khalif of Egypt Al 'Aziz conquered and took prisoner Haftakîn the Turk (975 A.D.), the latter being with his army on the eastern bank. The source of the river is under Jabal al Khalil, opposite the ruined castle of Majdaliyâbah. Its course is from east to west, and it falls into the Greek Sea to the south of the lowlands of Arsûf. From its source to its mouth it is less than a day's journey in length." (A. F., 48.)

Nahr Laitah (the Litany River), miscalled the Leontes, is at the present day known as Al Kâsimiyyah. It is mentioned by Idrîsî in the twelfth century.

"The Nahr Laitah falls into the sea between Sûr (Tyre) and Sarafand. It rises in the mountains, and comes down here to the sea." (Id., 12.)

"Nahr Laitâ," says Dimashki, "has its source in the lands of Karak Nûh (Noah's Stronghold). There, many springs and streams come together, and the river flows along the base of the Jabal Lubnân (Lebanon), passing Jabal Mashgharâ, and into the same there flow many springs. Thence it passes Al Jarmak, and afterwards Ash Shakîf, a great and strong castle. Below this it becomes a large river, and falls into the Mediterranean not far from Tyre." (Dim., 107.)

Nahr al Kalb (the Dog River), the ancient Lycus, is mentioned by Yâkût, who states that "it flows between Bairût and Sidon, and is of the Frontier Strongholds, called Al 'Awâsim." (Yâk., iv. 298, 843; Mar., ii. 250, 508.)

This is, however, a mistake, as the Dog River flows into the sea north of Bairût.

Nahr Ibrâhîm.—"A river of the Syrian coast, with but a short course. Its waters come down from the Lebanon mountains and Kasruwân, and running down to the coast, fall into the Mediterranean." (Dim., 107.)

Nahr al Abtar ("the Curtailed").—"A river," writes Dimashki, "which flows into the sea between Bulunyâs and Jabalah. It is so called on account of its short course, and because its waters are not used (for irrigation), and that, despite their abundance and rapidity, there are no canals taken from this river. On an island in it are the remains of a fortress called Buldah. It was one of the strongest of places, but was dismantled by its garrison, and this by reason of their quarrelling each with the other, which led to their dispersion. This island is one of the most beautiful places to be seen in this country: one half of it is washed by the sea, and the part, that is toward the mainland is surrounded by the waters of the river. Thus half is on salt water, half on fresh, but to the sight they both appear but one water, which surrounds the island on all sides." (Dim., 209.)

The Sabbatical River.—The source of this stream was visited by Nâsir-i-Khusrau in 1047. He writes:

"We went by the coast road from Hamâ southwards, and in the mountains saw a spring which, they say, flows with water but once a year, when the middle-day of the (lunar) month of Sha'abân is past. It continues running for three days, after which it gives out not a single drop of water more, until the next year. A great many people visit this place in pilgrimage, seeking propitiation whereby to approach God—may He be praised and glorified!—and they have constructed here a building and a water-tank." (N. Kh., 5.)

This account doubtless refers to the source of the Sabbatical River of antiquity, visited by Titus (Josephus, *Wars*, vii., 5, § 1). It is at the present day called *Fawwârah ad Dair*, "The Fountain of the Convent," that is, of Mâr Jirjis (St. George), the building spoken of by Nâsir. Josephus asserts that the spring ceases to flow on Saturdays. The Muslims of the present day say Fridays.

Nahr Baradâ.—Baradâ, the ancient Abana, is the chief river

of Damascus. Some description of the network of streams which water the plain of Damascus will be given in Chapter VI.

"Rivers occur in some numbers," writes Mukaddasi, "throughout the province of Syria, and they flow for the most part into the Mediterranean Sea – all except the Baradá, which, dividing below the city of Damascus, waters the district. In its upper course, an arm branching from the main stream encircles the northern part of the city, and divides below into two branches, one of which runs towards the desert and forms there a lake, while the other descends till it joins the Jordan." (Muk., 184.)

"The Baradá, also called Baradayá," according to Yákût, "is the chief river of Damascus. There is another river, also, called Bânâs, but the Baradâ is the main stream. It takes its rise in a valley near a village called Kanwâ of the district of Az Zabadâni, five leagues from Damascus and near Ba'albakk. From the springs there, it flows down to Fijah, which is a village two leagues from Damascus. Here another spring joins it, and their united waters flow on to a village called Jumrâyâ. When the stream of the Baradâ approaches Damascus, many canals are led off it, for they have built weirs which turn the water aside; to the north are two canals under Jabal Kâsiyûn, the upper called Nahr Yazid, and the lower Thaurâ. The former was dug by the Khalif Yazid ibn Mu'âwiyah." (Yak., iv. 846; Mar., iii. 253.)

"The latter name is often incorrectly spelt Thaurah." (Yak., i. 938; Mar., i. 131.)

"The Nahr Yazid, going off at the village of Jumrâyâ, takes a moiety of the waters and flows under the foot of Jabal Kâsiyûn. The Thaurâ bifurcates at the village of Dummar, and below this again, to the south, there are led away the waters of the Bânâs. After this the main stream of the Baradâ flows on towards the city, and there is taken from it the canal called Nahr al Kanawât, which is but a small stream. On reaching the city, the Nahr al Kanawât divides into numerous water-channels (*Kanawât*) towards the south, and flows through all the houses of the town. A great canal, that already mentioned, the Bânâs, flows through the Castle and the neighbouring houses in Damascus, and after dividing into various water-channels, proceeds through the Ghautah, irrigating all

the fields beyond the gates called Bâb as Saghîr, and Bâb ash Sharkî. The main stream of the Baradâ, after passing through the city, flows also through the Ghautah, and loses itself in the lake to the east. Coming down from the north, the waters of the Thaurâ likewise fall into this lake, as also the Nahr al Yazîd, which waters all the gardens on the north of Damascus." (Yak., i. 556; Mar., i. 141.)

The Orontes.—This river was called by the Greeks Ἀξιὸς ποταμός, from the old Syrian name of "Atzoio," meaning "The Rapid." The Arabs corrupted this name into *Al 'Âsi*, or "The Rebel River," calling it also *Al Maklûb*, "The Overturned," because it flowed in a contrary direction to most other rivers, that is, from the south to the north. The Crusaders, with their usual haphazard method of identification, considered the Orontes to represent the Biblical Pharphar, and refer to it in their Chronicles under that name.

"Antâkiyyah," says Idrisi, "lies on the river Al Maklûb, which is called also Al Urunt (Orontes). This river rises in the territory of Damascus, at a place near where the desert road bifurcates. From thence the stream flows down and passes Hims; then traverses the two cities of Hamâh and Shaizar and reaches Antioch, where it flows round the northern side of the city, and, turning south, falls into the sea to the south of As Suwaidiyyah." (Id., 23.)

According to Yâkût, when the Orontes leaves the Lake of Kadas, it is known as *Al Mîmâs*, or *Al Maimâs*; at Hamâh and Hims, it is called *Al 'Âsi*, and near Antâkiyyah it goes by the name of *Al Urunt* or *Al Urund*. (Yak., i. 233, iii. 588; Mar., i. 51, ii. 226.)

"The river of Hamâh," says Abu-l Fidâ, "is also called Al Urunt, or the Nahr al Maklûb (The Overturned), on account of its course from south to north; or, again, it is called Al 'Âsi (The Rebel), for the reason that though most rivers water the lands on their borders without the aid of the water-wheels, called *Dûlâb* and *Nâ'ûrah*—that is, merely by the flowing of the water—the river of Hamâh will not irrigate the lands except by the aid of these machines for raising its waters. The river runs in its entire

length from south to north. At its origin it is a small stream, rising near a domain, about a day's journey to the north of Ba'albakk, at a place called Ar Râs. It runs north from Ar Râs till it reaches a place called Kâim (Station of) al Hirmil, lying between Júsiyah and Ar Râs. Here, where it passes through a valley, is the main source of the river at a place called Maghârat ar Râhib ('The Monk's Cave'); thence flowing northwards and passing Jûsiyah, it falls into the Lake of Kadas to the west of Hims. From this lake the river flows out, passing Hims and on by Ar Rastan to Hamâh, thence by Shaizar to the Lake of Afâmiyyah. From the Lake of Afâmiyyah it goes by Darkûsh to the Iron Bridge (*Al Jisr al Hadîd*). Bounding the river to the east hitherto, there has been the Jabal Lukkâm, but when it reaches the Iron Bridge the mountains sink, and the river turns here and goes south and westward, passing by the walls of Antâkiyyah, after which it falls into the Greek Sea at As Suwaidiyyah.

"There flow into the Orontes a number of streams. 1st. A river which rises under the city of Afâmiyyah, and, flowing westwards, falls into the Lake of Afâmiyyah, where its waters join those of the Orontes.

"2nd. A river rising about two miles to the north of Afâmiyyah, called An Nahr al Kabîr ('The Great River'). It runs a short distance, and then falls likewise into the Lake of Afâmiyyah; the waters of these two leave the lake as the Orontes.

"3rd. An Nahr al Aswad, or (in Turkish) Kara Sou ('The Black River'), which flows from the north, and passes under Darbassak.

"4th. Nahr Yaghrâ. This rises near the town of Yaghrâ, and, after passing the same, falls into the Black River mentioned above, and they together flow into the Lake of Antâkiyyah.

"5th. Nahr Ifrîn, which comes from the country of the Greeks, and flows by Ar Râwandân to the district of Al Jûmah. After passing Al Jûmah, it flows on to the district called Al 'Umk ('The Bottom'), and there joins the Black River: these three, namely, the Black River, the Nahr Yaghrâ, and the Nahr Ifrin, become a single stream and fall into the Buhairah (or Lake of) Antâkiyyah, flowing out from which their waters become the 'Âsi (or

Orontes) which comes down from Hâmah above Antâkiyyah and to the east* of the city." (A. F., 49.)

"The Nahr 'Âsî," says Dimashki, "which between Hamâh and Ar Rastan is called the Nahr Urunt, has its source at the villages called Al Libwah and Ar Râs, near Ba'albakk, and thence flows down to Hims. A great spring of water comes down and joins it, called 'Ain al Hirmil, above which is an Observatory of the ancient Sabæans, which resembles the two Observatories to be seen at Hims, called Al Maghzalâni. The 'Âsi flows on from here past the walls of Hisn al Akrâd, and its waters are quite clear, even like tears, till they enter the Lake of Hims; but on leaving this they are troubled, like the waters of the Nile, and do not become clear again till the river reaches the district called Ard ar Rûj. Ultimately the river flows down past As Suwaidiyyah and out into the sea." (Dim., 107, 207, 259.)

Nahr Kuwaik.—The ancient Chalus, and the river of Aleppo. "It rises," says Idrisi, "at a village called Sinâb, sixteen miles from Dâbik. Thence to Halab is eighteen miles, after which it passes to Kinnasrîn in twenty miles, and on to Marj al Ahmar ('the Red Meadow'), and below this is swallowed up after a twelve miles' course in the marshes. From its source to its disappearance in the marshes it is 42 miles in length." (Id. 25.)

Yâkût gives much the same information, only that he writes the name of the village, where the Kuwaik rises, *Sabtât* or *Sabtâr*, adding that some place the source at Sabâdir, six miles from Dâbik. He states the total length of the Kuwaik to be 48 miles. "The waters are sweet, but in the summer-time it almost dries up. After the winter rains, however, it becomes a fine stream, and the poets of Aleppo compare it to Al Kauthar, the river of Paradise." (Yak., iv. 206; Mar., ii. 462.)

"The Kawaik River, opposite Jabal Jaushan, near Halab, is called Al 'Aujân." (Yak., iii. 744; Mar., ii. 288.)

Dimashki describes the Kuwaik in much the same terms. He says: "The libertines of Halab surname the river Abu-l Hasan, 'Father of the Beautiful.' It ultimately flows through the Marj al Ahmar into the swamp called Buhairah al Matkh (the Lake of Mud)." (Dim., 202.)

* The MSS. read "*west*," in error.

Nahr al Azrak ("the Blue River").—"This," says Yâkût, "is a river of the Thughûr (Frontier Fortresses) between Bahasná and Hisn Mansûr, towards Halab." (Yak., iv. 834; Mar., iii. 243.)

Nahr al Aswad ("the Black River").—"A river flowing near the Nahr al Azrak, and in the territories of Al Massíssah and Tarsus." (Yak., iv. 834; Mar., iii. 243; see above, p. 60.)

Nahr 'Ifrîn.—"The name of a river in the territories of Al Massíssah, which runs in the Halab territory." (Yak., iii. 689; Mar., ii. 264; see above, p. 60.)

Nahr adh Dhahab ("the River of Gold").—"The people of Aleppo call the Wâdi Butnân, which passes Buza'ah, by this name. This valley is one of the wonders of the world for beauty. The river flows down into a large swamp some two leagues long and broad, where its waters dry up, and leave salt. This swamp they call Al Jabbûl, and the salt gathered here is exported to all parts of Syria." (Yak., iv. 839; Mar., iii. 246.)

Nahr Hûrith.—"A river flowing out from the lake called Buhairah al Hadath, near Mar'ash, and falling into the river Jaihan." (Yak., iv. 838; Mar., iii. 246.)

Nahr Jaihân (the Pyramus).—"The Jaihân is a river which rises in the country of the Greeks. After passing down through the city of Al Massissah, it runs by certain villages known by the name of Al Mallûn,* and then falls into the sea. It has on its banks many hamlets with numerous water-courses." (Is., 63; I.H., 122.)

"The Nahr Jaihân," says Abu-l Fidâ, "is a river almost of the size of the Euphrates. It passes through the land of Sis (Cilicia, or Little Armenia), and the vulgar name it Jahân. It flows from north to south between mountains in the Greek territories, till it passes to the north of Al Massîssah, and then turning, goes from the east westward, and falls into the Greek Sea not far from the above-named city." (A.F., 50.)

"The beginning of its course," says Dimashki, "is near Zabatrah. It runs under a huge rock. At its source is a church, like the church on the Saihân, and its length is nearly equal to that of the Saihân." (Dim., 107; also Yak., ii. 170, and Mar., i. 267, who add nothing to the above.)

* The ancient Mallus, called in the Middle Ages Malo.

Nahr Saihân (the Sarus).—"The river Saihân is of less size than the Jaihân. There is across it a most wonderful stone bridge of extraordinary length. This river, too, rises in the land of the Greeks." (Is., 64; I.H., 122; copied by A.F., 249.)

"The Saihân," writes Mas'ûdi, "according to tradition, is one of the rivers whose source is in Paradise. It is the river of Adanah, one of the Syrian Fortresses, and it flows into the Mediterranean It rises three days' journey beyond Malatyah, and Adanah is the only town on it belonging to the Muslims. It flows between Tarsus and Al Massîssah. Its sister river, the Jaihân, has its sources at the 'Uyûn Jaihân, three miles from the town of Mar'ash, and flows likewise into the Mediterranean. The only Muslim cities on its banks are Al Massîssah and Kafarbayyâ." (Mas., ii. 359.)

"The Nahr Saihân," says Dimashki, "has the commencement of its course in the country of Malatyah, at a place where there is a fortress. There is here a church in which is a picture of Paradise and its inhabitants. The river runs down from thence, and its course to where it flows into the Mediterranean is 730 (?) miles in length." (Dim., 107.)

Abu-l Fidâ describes the Saihân in much the same terms, and adds: "It passes through the country of the Armenians—called in our day Bilâd Sîs—flowing beside the walls of Adanah, and to the west of the same After passing Adanah—which lies less than a day's march from Al Massîssah—the Saihân joins the Jaihân below Al Massîssah, and the two become one stream, which debouches into the Greek Sea between Ayâs and Tarsus." (A.F., 50.)

The Saihân and Jaihân do not, at the present day, join their waters, but flow into the Mediterranean by separate mouths. The names of Jaihân and Saihân were given to these frontier rivers by the early Muslims, on the analogy of the Jaihân, and Sihûn, the Oxus and Jaxartes, the frontier rivers of Central Asia.

Nahr al Baradân (the Cydnus).—"This," says Mas'ûdi "is the river of Tarsûs, which flows into the sea on the coasts of Tarsûs." (Mas., i. 264.) Ibn al Fakih says this river is also called Al Ghadbân. (I.F., 116.)

"Al Baradán," says Yákút, "is a river of the Thughúr (or Frontier Fortresses). It rises in the Greek country, and flows into the sea six miles from Tarsûs. It waters the gardens of Mar'ash, after rising at the foot of a mountain near there called Al 'Akra' (the Bald)." (Yak., i. 553; Mar., i. 140.)

LAKES.

The Dead Sea.—The Dead Sea, at the present day, is generally known as the Bahr Lût, or "Lake of Lot." In earlier days it is spoken of as *Al Buhairah al Miyyatah*, the "Dead Lake," *Al Buhairah al Muntinah*, the "Stinking Lake," or *Al Maklûb*, the "Overwhelmed," from the cities of Lot that were overwhelmed in its depths. It is also referred to under the name of the Sea of Zughar or Sughar, from the celebrated town of that name on its banks. It is to be noted that nowhere in the Bible is this lake called the Dead Sea, this denomination first occurring in Justin (xxxvi. 3, § 6), who speaks of the "Mare mortuum:" Pausanias also writes (v. 7, § 4) of Θάλασσα ἡ νεκρά.

"The Dead Sea, Al Buhairah al Miyyatah," says Ya'kûbi, "lies in the district of Bait Jibrîn. It is from hence that the asphalt (*Humrah*) comes, which is also called Mûmiyâ." (Yb., 117.)

"The Dead Sea," according to Istakhri and Ibn Haukal, "lies in the fore (or southern) part of Syria, near Zughar, and in the Ghaur. It is called the Dead Sea because there is in it no living creature nor fish. The waters throw up a substance called *hummar* (asphalt), which is used by the people of Zughar for the fertilization of their vines. The vines are so treated all over Palestine; after the same manner the palm also is fertilized, by applying the male spathe; and so, too, the people of Al Maghrib (the West) fertilize their fig-trees with the flower of the male plant. According to Istakhri, the Dead Sea is called Al Buhairah al Muntinah (the Stinking Lake)." (Is., 64; I. H., 123; copied by A. F., 228.)

The account of the fertilization of the vines with the bitumen is, of course, a vulgar error. The natives anoint the vine plants with bitumen to keep off the worms and grubs, as is mentioned below in Nâsir's account. The artificial fertilization of the palm and other fruit-bearing trees, is a subject very fully discussed by the Arab writers on horticulture.

Mukaddasi writes: "The Lake of Sughar (the Dead Sea) is a marvellous place, for the river Jordan and the river of the Sharâh both pour into it, and yet they change the level not at all. It is said that a man does not sink easily in its waters, and that (during storms) waves do not rise on its surface. With its waters, if a clyster be administered, the same is a cure for many disorders. They have a feast-day for the purpose of thus taking the waters, and it occurs in the middle of the month of Âb (August), when the people with those who are afflicted with siçkness assemble thereto." (Muk., 186.)

"Now the river Jordan, descending through the valleys of the Ghaur, falls into the Overwhelming Lake (which is the Dead Sea). This lake is completely salt, wild, all-swallowing, and stinking. The mountains tower above it, but its waves never rise in the storm." (Muk., 184.)

The Persian traveller, Nâsir-i-Khusrau, writing in 1047, speaks in the following terms of the Dead Sea:

"South of Tiberias lies the Buhairah Lût (the Lake of Lot). The waters of this lake are salt, although the (fresh) waters of the Lake of Tiberias flow down into it. The cities of Lot were along its borders, but no trace of them remains. A certain person related to me that in the salt waters of this lake there is a substance which gathers itself together from the foam of the lake, and is black, with the likeness in form to a bull's (carcase floating). This stuff (which is asphalt) resembles stone, but is not so hard. The people of the country gather it and break it in pieces, sending it to all the cities and countries round. When the lower part of a tree is covered with some of this (asphalt), no worm will ever do the tree a harm. In all these parts they preserve the roots of the trees by this means, and thus guard against the damage to the gardens that would arise from worms and things that creep below the soil. The truth, however, of all this rests on the credibility of the word of him who related it to me, for I have not seen it. They say, too, that the druggists also will buy this substance, for they hold that a worm, which they call the *Nuktah*, attacks their drugs, and that this asphalt preserves therefrom." (N. Kh., 17, 18.)

It is worthy of note that as regards the appearance of the asphalt

floating on the waters of the Dead Sea, Josephus uses much the same expressions. He writes (B. J., iv. 8, § 4):

"The lake also emits in various places black masses of bitumen, which float on the surface, somewhat resembling headless bulls in appearance and size."

As regards the stinking properties of the waters, Lieut. Lynch, while encamped at Engedi, noticed "a strong smell of sulphuretted hydrogen," also "a fetid sulphureous odour in the night." He, however, adds elsewhere: "Although the water was greasy, acrid, and disagreeable, it was perfectly inodorous." The malodour doubtless arises from the gases given out at the springs which lie along the shore.

"Buhairah Zughar," writes Idrîsî, "is also called Buhairah Sâdûm and Ghâmûr, and these last were two of the cities of Lût, which Allah overwhelmed, so that the place of them became the Stinking Lake. It is also known as the Dead Sea, because there is nothing in it that has the breath of life, neither fish nor beast, nor any other creature, of the kinds found in other stagnant and moving waters. The waters (of the Dead Sea) are warm, and of a disagreeable odour. There ply on the lake small ships which make the voyage of these parts, and carry over corn and various sorts of dates from Zughar and Ad Dârah to Arihâ (Jericho), and the other provinces of the Ghaur. The Dead Sea measures 60 miles in length by 12 miles in the breadth." (Id., 3.)

"The foul odour of the lake," says Yâkût, "is extremely noxious, and in certain years the miasma is blown across the land, and causes destruction to all living creatures, human and others. By this all the neighbouring villages are depopulated for a time: then other people come there who do not have a care for their lives, and these settle in the lands once more. It is an accursed lake, for nothing grows there. When anything falls into its waters it becomes useless. Thus fire-wood is spoilt, and such drift-wood as is thrown up on the shore will not kindle. Ibn al Fakih says that anyone who falls into its waters cannot sink, but remains floating about till he dies." (Yak., i. 516; iii. 822; Mar., i. 132.)

Dimashki writes: "The people have many opinions concerning the disappearance of the waters (of the Dead Sea). Some say that its waters have an exit into a country afar off, whose lands they

irrigate and fertilize, and here the waters may be drunk. This country, they report, lies at a distance of two months' journey. Others say that the soil all round the lake being extremely hot, and having beds of flaming sulphur beneath, there never cease to rise vapours, and these, causing the water to evaporate, keep it to a certain level. Others, again, say there is an exit through the earth whereby its waters join those of the Red Sea; and others again affirm it has no bottom, but that there is a passage leading down to the Behemoth (who supports the earth). But Allah knows best the truth of all this! It is from this lake that they get the asphalt. No living creature inhabits it, and no plant grows on its border." (Dim., 108.)

Buhairah Tabariyyah (the Lake of Tiberias).—In Mukaddasi's days, as will be mentioned below (Chapter VIII., *Tabariyyah*), the lake was covered with boats carrying the trade and products of the villages along its shores.

"The Lake of Tabariyyah," writes Yákût, "is about 12 miles long by 6 broad. It is like an immense pool, surrounded by the mountains. Many streams pour into it, and the city of Tabariyyah stands on its (western) shore. It lies about 50 miles distant from Jerusalem. The Greater (or Upper) Jordan flows into it, as also the streams coming down from the Nâbulus district. Out of the lake flows a great stream, called the Lesser (or Lower) Jordan, which, after watering the Ghaur, pours into the Stinking Sea by Jericho. In the middle of the Lake of Tiberias is a projecting rock, which they say is the tomb of Solomon, the son of David. Now, the sinking together of the waters of the Lake of Tiberias will be a sign of the coming of the Antichrist, called Ad Dajjâl. It is related further that, when its waters have disappeared, one of the people of Yâjûj and Mâjûj (Gog and Magog) will say, 'Verily, there is water there beyond,' and then they will all march on towards Jerusalem. Afterwards Jesus will appear, standing on the Rock, called As Sakhrah, being surrounded by all true believers, and to them He will preach. Then a man of the Jurhum tribe—or of Ghassân, as some say—will go out against the people of Yâjûj and Mâjûj, and they will be routed and utterly dispersed." (Yak., i. 515; Mar., i. 131.)

"Buhairah Tabariyyah," says Abu-l Fidá in 1321, "lies at the upper end of the Ghaur. Into it flows the Jordan, called Nahr ash Sharí'ah, coming down from the Buhairah Báníyás. The lake is called after Tabariyyah, which is a town now in ruins, on the south-western shore thereof. The circumference of the lake is two days' march, and its surface is quite bare of reeds." (A. F., 39.)

Buhairah Kadas, or Buhairah Báníyás.—The Hûlah Lake, called in the Bible the Waters of Merom, is referred to in the early Arab geographers either as the Lake of Kadas, from Kadas (Kadesh Naphthali), on the height west of it; or as the Lake of Bâniyâs (Paneas, Cæsarea Philippi), the city lying some distance to the north.

Mukaddasi, in 985, speaks of it as "a small lake, lying about an hour distant from Kadas, the waters of which flow into the Lake of Tiberias. In order to form the lake, they have built a wonderful embankment of masonry along the river, confining the water to its bed. Along the shore are thickets of the Halfâ-reed, which gives the people their livelihood, for they weave mats and twist ropes therefrom. In this lake are numerous kinds of fish, especially that called the *Bunni*, which was brought here from Wâsit (in Mesopotamia), that town of numerous clients." (Muk., 161.)

It is to be noted that the Halfâ-reed here mentioned is, without doubt, the Papyrus Antiquorum, called, by the Fallâhin of the present day, *Bâbûr*. (Cf. Canon Tristram *Fauna and Flora of Palestine*, P. E. F., p. 438.) Lane, however, in his Dictionary (s. v. *Halfâ*), states that the botanical name of this reed is *Foa Multiflora*, or *P. Cynosuroides.*

The "Bunni," according to Berggren (*Guide Arabe Vulgaire*), is at the present day the name for the carp, which fish, he says, abounds in the Sea of Galilee and in the Euphrates. Sir R. Burton, however, in a note to vol. viii., p. 187, of his translation of the *Thousand and One Nights*, says the "Bunni" is the *Cyprinus Binni* (Forsk), a fish somewhat larger than a barbel, with lustrous, silvery scales and delicate flesh.

"Buhairah Bâniyâs," says Abu-l Fidâ, "lies near the town of

Bâniyâs, which is in the Damascus Province. It is a lake, surrounded by lowlands, and covered with reeds. Into it flow a number of streams from the mountains round. The river Jordan, called Ash Sharî'ah, flows out of it, and falls into the Lake of Tabariyyah." (A. F., 40.)

Buhairah al Marj. The Damascus Lakes are called by Yâkût Buhairah al Marj, "the Meadow Lakes." "They lie to the east of Damascus, and five leagues distant, across the Ghautah, near the plain called Marj Râhit. The overflow of the Damascus rivers (the Baradâ and others) goes into them." (Yak., i. 516; Mar., i. 132.)

Buhairah al Bikâ'.—The lake in the plain of Cœlo Syria is called Buhairah al Bikâ by Abu-l Fidâ. "It is a sheet of stagnant water, full of thickets and reeds, lying, at the distance of a day's journey, to the west of Ba'albakk." (A. F., 40.)

It is to be noted that this lake does not now exist, its waters having been drained off. On the margin of the Paris MS. of Abu-l Fidâ is the following curious note:

"The Lake of the Bikâ was a lowland, covered with reeds and osiers, which they used for making mats. It lay in the middle of the Bikâ' Plain of Ba'albakk, between Karak Nûh and 'Ain al Jarr. The Amir Saif ad Din Dunkuz bought it for himself from the public treasury, and cleared the land of water by digging a number of channels, which drew off its waters into the Litany River. He then established here over twenty villages. Their crops were more rich than can be estimated or described, of such products as melons and cucumbers. The people gained great sums, and a rich livelihood. They planted here trees to produce timber, and built mills. The person who had urged Dunkuz to do all this was 'Alâ ad Dîn ibn Salj, a native of those parts. When Al Malik an Nâsir (Sultan of Egypt) laid hands on Dunkuz, he took most of these villages from him, and gave them in fief to the Syrian Amirs, and but little remained to Dunkuz or his heirs."

This Dunkuz was Governor of Syria from A.D. 1320 to 1339. (See Abu-l Fidâ's Chronicle, under the year 740 A.H.)

Buhairah Kadas, or Buhairah Hims.—The Lake of Hims is also called Buhairah Kadas, after the Northern Kadesh. "It lies," says Yâkût, "south-west of, but near, Hims, and towards the Jabal

Lubnân (Lebanon mountains). It is 12 miles long and 4 miles broad. The streams of the surrounding hills pour down into it, and their waters go to swell the river 'Âsi (Orontes), which flows out of it. On this river lie Hamah and Shaizar." (Yak., i. 516; Mar., i. 132.)

"Buhairah Kadas," says Abu-l Fidâ, "is also called the Lake of Hims. Its length from north to south is about a third of a march, and its breadth is the length of the dyke, which we shall now describe. This dyke has been thrown across the river Orontes, and forms the northern border of the lake. It is built of stone, of the construction of ancient times, being attributed to Alexander the Great. In the middle of the dyke, and on it, are two towers of black stone. The length of the dyke, from east to west, is 1,287 ells, and its breadth is 18½ ells. The dyke hems in this great mass of water, and were it to go to ruin, the waters would rush out, and the lake would become a river, and no longer exist. This lake lies in a plain-country, about a day's journey to the west of Hims. They catch much fish there." (A. F., 40.)

Buhairah al Afâmiyyah (the lakes of Apamea).—"These," writes Abu-l Fidâ, in 1321, "consist of a number of lagoons (*Batîhah*) divided one from another by beds of rushes, with low-lands covered by reeds. The largest of these lagoons forms two lakes—one to the south, the other to the north. The waters thereof are derived from the river Orontes, which flows into the swamp on the south side, forming the lagoons. The river afterwards flows out again from the northern border of the swamps and lowlands. It is the southern of these two lakes which is more properly called the Lake of Afâmiyyah. Its width is of about half a league, its depth is less than the height of a man, but its bottom is so miry that a man cannot stand up in it. On all sides and all over its surface are reeds and willows, and in the middle there is a thicket of reeds and papyrus (*baradiy*), which prevents the eye from seeing the whole of it at once, for a great part of it is masked thereby. On these lagoons there live all kinds of birds, such as swans (*Timmah?*) and the species called *Al Ghurairah* (?) and *Sangh*, and pelicans (*Al Bajâ'ah*) and cranes (*Al Iwazz*). Also birds that feed on fish, such as the species

called *Al Jalth* (?) and *Al Abyadâniyât* (or white-feathered fowls), and other such aquatic birds. In no other lagoons of which I have knowledge are there so many kinds of birds as here. In spring-time these lagoons are so crowded with yellow water-lilies (*Nîlûfar*) that the whole surface is hidden thereby, and the water is as though covered by a veil from end to end, formed of their leaves and flowers. The boats thread their way through them.

"The second great lagoon, which is to the north of the first, is separated from it by the marshy land covered with reeds, through which runs a waterway, whereby boats go from the southern to the northern lagoon. This northern lagoon forms part of the district of Hisn Barziyah. It is known as the Lake of the Christians (*Buhairah an Nasârâ*); for there are Christian fishermen who live here in huts built on piles, in the northern part of the lagoon. This lake is four times larger than the Afâmiyyah Lake. In the middle of the Lake of the Christians the dry land appears. Water-lilies grow all along its northern and southern banks; and there are here also water-birds like what has been described above. There is here the eel called *Al Ankalis.* These lagoons lie to the west, bearing somewhat to the north of the town of Afâmiyyah, and at no great distance therefrom." (A. F., 40.)

Buhairah Antâkiyyah (the Lake of Antioch).*—"This lake," says Yâkût, "lies at a distance of three days' journey from Antioch. It is of sweet water, and in length about 20 miles, while its breadth is 7 miles. The lake lies in the territory known as Al 'Amk, 'the lowland.'" (Yak., i. 514; Mar., i. 131.)

"Buhairah Antâkiyyah," says Abu-l Fidâ, "lies between Antâkiyyah, Baghrâs and Hârim, and occupies the plain country called Al 'Amk. It belongs to the district of Halab (Aleppo), and is situated about twelve days' journey to the west thereof. Into this lake flow three rivers coming from the north. The easternmost of these is called the Nahr 'Ifrin; the westernmost, which runs under Darbassâk, is called An Nahr al Aswad, 'the Black River;' and the third, which flows between the first two, is called the Nahr Yaghrâ. Yaghrâ is the name of a village on its banks, the population of which is Christian. The circumference

* Known at the present day as Ak Deniz.

of the lake is about a day's journey. It is covered with reeds, and there are fish and birds here the like to which we have mentioned in describing the Lake of Afâmiyyah. The three rivers aforesaid —namely, the Nahr al Aswad, the Yaghrâ, and the 'Ifrîn—come together * to form a single stream before they fall into the lake on its northern shore. And from the southern end a river flows out which joins the Orontes below the Jisr al Hadîd (the Iron Bridge), which lies about a mile above Antâkiyyah. The lake lies to the north of Antâkiyyah." (A. F., 41.)

Buhairah al Yaghrâ.—A lake mentioned by Yâkût, probably one of the small lakes found to the north-east of the Lake of Antioch.† "It lies," says Yâkût, "between Antioch and the Thughûr (or Frontier Fortresses), and collects into it the waters of the river 'Asi (the Orontes), of the Nahr 'Ifrîn and the Nahr al Aswad. These two last come down from the neighbourhood of Mar'ash. It is called also Buhairah as Sallûr—which last is the Eel, called also *Al Jirrî*—by reason of the number of these fishes found in its water." (Yak., i. 516; Mar., i. 132.)

Buhairah al Hadath.—"This," says Yâkût, "is a lake near Mar'ash, lying towards the Greek country. Its beginning is near the village of Ibn Ash Shî'i, 12 miles from Al Hadath in the direction of Malatyah. The lake extends thence to Al Hadath, which is a strongly fortified castle of those parts." (Yak., i. 514; Mar., i. 131.)

MOUNTAINS.

At Tûr.—"Tûr," says Abu-l Fidâ, "in the Hebrew language means 'mountain' in general, but the name has passed to designate certain mountains in particular. Thus Tûr Zaitâ (the Mount of Olives) is the hill near Jerusalem, where, according to tradition, 70,000 prophets died of hunger. Tûr is also the special name of the mountain above Tiberias (Mount Tabor). The position of

* This is no longer the case, according to the present maps. The Nahr al Aswad, called at the present day in Turkish, Kara Sou, meaning likewise "Black River," flows into the Lake of Ak Deniz on the north, while the 'Ifrîn, or 'Afrîn, flows in by a separate mouth from the east. See above, pp. 60 and 62.

† Presumably not identical with the "Lake of Antioch," the description of which is given in the Arabic text two pages previously.

Tûr Sînâ (Mount Sinai) is the subject of discussion. Some say it is the mountain near Ailah, and others that it is a mountain in Syria ; and they say that it is called *Sînâ* on account of its stones, or else on account of the trees that grow there.* Tûr Hârûn (Mount Hor) is the name of a high mountain which rises in the country south of Jerusalem. The tomb of Aaron is on its summit." (A. F., 69.)

Tûr Sînâ (*Mount Sinai*).—"Tûr Sînâ," writes Mukaddasi, "lies not far from the Bahr al Kulzum (the Red Sea). One goes up to it from a certain village called Al Amn,† which same is the place where Moses and the children of Israel encamped. There are here twelve springs of fairly sweet water, and thence up to Sinai is two days' march. The Christians have a monastery (*Dair*) in Mount Sinai, and round it are some well cultivated fields, and there grow here olive-trees, said to be those mentioned by Allah in the Kurân (chap. xxiv., ver. 35), where it is written concerning that 'blessed tree, an olive neither of the east nor of the west.' And the olives from these trees are sent as presents to kings." (Muk., 179.)

"Jabal at Tûr," says Idrisi, "is reached from Fârân (Paran). It lies close to the (Red) Sea, and the mountain-chain stretches parallel thereto, and between it and the sea is a road that is much traversed. It is a high mountain into which you go up by steps, and at its summit is a mosque where there is a well of stagnant water, from which those who come and go may drink." (Id., 2.)

"At Tûr, or Tûr Sînâ," says Yâkût, "is a mountain near Madyan (Midian), where God spake with Moses the second time, after he had come out of Egypt with the Children of Israel. The name 'Tûr Sînâ' is of the language of the Nabatheans. It is a mountain covered with plants and trees, and is an extension of the range above Ailah." (Yak., iii. 557 ; Mar., ii. 214.)

Tûr Hârûn (*Mount Hor*).—"A high and sacred mountain,"

* Stanley, *Sinai and Palestine*, p. 17 (ed. of 1877), states that "the most probable origin even of the ancient 'Sinai' is the *Seneh* or acacia, with which, as we know, it then abounded"—that is, in Biblical times.

† Possibly an Arab corruption of the name of Elim, where the Israelites encamped before coming "into the wilderness of Sin, which is between Elim and Sinai," Exod. xv. 27.

says Yâkût, "lying to the south of Jerusalem. Hârûn (Aaron) went up into it with his brother Músá (Moses), but did not return. Then the children of Israel accused Moses of having slain him, but he showed them a bier on a plateau in the mountain-top, with the body of Hârûn upon it. The place was called after him."* (Yak., iii. 559; Mar., ii. 215.)

The historian Mas'ûdi, as early as 943 A.D., writes: "Aaron died and was buried in Jabal Maâb (Moab) among the mountains of the Sharâh district, that lie in the direction of Sinai. His tomb is celebrated. It stands in an 'Adite (antique) cavern, in which on certain nights is heard a mighty sound, terrifying to all living creatures. Others say Aaron was not buried underground, but was merely laid in this cavern. There are many strange accounts given by those who have visited this place, and who describe it." (Mas., i. 94.)

Tûr Zaitâ, or Jabal Zaitâ (*the Mount of Olives*).—"A holy mountain," says Yâkût, "overhanging Jerusalem and to the east. The Wâdî Jahannum divides it from the city. In this wâdî is the 'Ain Sulwân (Siloam), and across the wâdî the Bridge as Sirât shall be stretched. On the mount Omar prayed. The tombs of 70,000 prophets who died here are to be seen in this mount, and from it Jesus ascended into heaven." (Yak., iii. 558; Mar, ii. 215.)

Jabal ash Sharâh.—"This district lies to the south of the Balkâ. Behind it is the desert, which is now inhabited by the settled Fellahîn." (A. F., 228.)

Jabal al Khamr.—"These mountains," writes Yâkût, "are mentioned in the Traditions of the Prophet, and are said to be the mountains of Jerusalem, so-called from the quantity of wine (*khamr*) that is grown here." (Yak., ii. 21; Mar., i. 238.)

At Tûr (*Ebal and Gerizim*).—"This," says Yâkût, "is the holy mountain above Nâbulus, to which the Samaritans go in pilgrimage. The Jews hold it also in high respect, for they say Abraham was here commanded to sacrifice Isaac. The name is mentioned in the Pentateuch." (Yak., iii. 557; Mar., ii. 214.)

Jabal at Tûr (*Tabor*).—This name is mentioned incidentally

* This legend is given in full in G. Weil's *Biblische Legenden der Muselmänner*, p. 185. It is derived from the Midrash.

by Ibn Jubair in 1185 as that of the mount situated not far from Tiberias; he, however, did not visit it. (I. J., 313.)

"At Tûr Tabor," says Yâkût, "is a mountain above Tabariyyah in the Jordan Province. It lies four leagues from Tabariyyah. On its summit is a spacious and strongly built church. A fair is held there every year. Al Malik al Mu'atham 'Îsâ, the son of (Saladin's brother) Al Mâlik al 'Âdil Abu Bakr, built there a strong castle, and kept his treasures in this place. But when in 615 (1218) the Franks came from beyond the sea to try and retake Jerusalem, he ordered this castle to be dismantled, and so it remains now." (Yak., iii. 557; Mar., ii. 215.)

At Tûr (Tabor) Ali of Herat confounds with Sinai, for he says Moses received the law in this mountain, "which is near Tiberias." (A. H., Oxf. MS., f. 31.)

Jabal 'Âmilah.—The Jabal 'Âmilah in Upper Galilee is the one referred to in the following notices. A second mountainous region, also called Jabal 'Âmilah, but lying north of Damascus, is that of which Yâkût (A.D. 1225) speaks under the heading of *Kafar Lâthâ* (see below, Part II.).

"Jabal 'Âmilah," says Mukaddasi in 985, "is a mountainous district where are many fine villages, and here are grown grapes and other fruits, and olives. There are also many springs. The rain waters its fields. The district overhangs the sea, and adjoins the Lebanon mountains." (Muk., 162.)

This district is called after the tribe of the Bani 'Âmilah, who were settled here in the early days of the Muslim conquest. The district corresponds roughly with Upper Galilee. During the period of the Crusades the tribe migrated north, and the region between Damascus and Hims then took the name of Jabal 'Âmilah, as is mentioned by Yâkût, and further described in the following account:

"In the Safad Province," says Dimashki in 1300, "is the district of the Jabal 'Âmilah, full of vineyards, olives, carob, and terebinth trees. Its population are of the Râfidite and Imâmite sects. Also in this province is Jabal Jaba'* with a

* The name is identical with the Biblical Gibeah, meaning "humped," a common name for hills. See Stanley, *Sinai and Palestine*, Appendix, § 25.

like population. It is a high mountain tract full of springs, and vineyards, and fruits. Near it is Jabal Jazin, with springs and fruit-lands in plenty; also Jabal Tibnin, which has a castle and districts, and lands round it. This district is also inhabited by Râfidites and Imâmites. Jabal Baki'ah is named after the village called Al Baki'ah, where are running waters and excellent quinces. In this district are also many other villages with olive-grounds in plenty, and fruits and vineyards. Jabal az Zâbûd overhangs Safad. Az Zâbûd is a village, and there are many other villages in the country round. The people of these villages are of the Druze, Hâkimite, and Amrite sects." (Dim., 211.)

"The Jabal 'Âmilah," writes Abu-l Fidâ, "runs down east of the coast as far south as Tyre. The fortress of Ash Shakîf (Arnon) is here, which Baibârs took from the Franks, under whom its people formerly lived." (A.F., 228.)

Jabal 'Auf.—"This," says Abu-l Fidâ in 1321, "is the district lying south-east of Jabal 'Âmilah. The populations of both were rebellious until Usâmah (one of Saladin's Amirs) built the fortress of 'Ajlûn to curb and bring them into subjection. This last is a very strong fortress, dominating the Ghaur (of the Jordan). All its territory is very fertile, and it is covered with trees, and well-watered by streams." (A. F., 228. See also under 'Ajlûn.)

Jabal Siddikâ.—"These mountains," writes Mukaddasi in 985, "lie between Tyre, Kadas, and Sidon. Here may be seen the tomb of Siddikâ. On the middle day of the (lunar) month of Sha'bân, it is the custom for great numbers of the people of the towns round here to make a pilgrimage to this tomb, and the Lieutenant of the Sultan also is present. It so happened that once when I was sojourning in this part of the country, upon the Friday in the middle of Sha'bân, the Kadi Abu'l Kâsim ibn Al 'Abbâs called upon me to preach before the congregation. In my sermon I urged them to the restoration of this mosque, and with success, for afterwards this was accomplished, a pulpit being also erected therein. I have heard it related that when a dog in pursuit of any wild animal comes to the boundaries of this sanctuary, he there and then stops short; and there are other stories told of a like kind." (Muk., 188.)

Jabal al Jaulân (the Hills of the Jaulan).—"These," says Mukaddasi, "lie on the opposite hand to the Lebanon mountains (across the Jordan), over towards Damascus. Here it was that I met Abu Ishâk al Ballûtî (him of the oak-tree), who was accompanied by forty men, his disciples, all of them dressed in woollen garments (after the manner of the ascetics). These people have a mosque, in which they assemble for prayer. I found Abu Ishâk to be a very learned and pious jurisconsult of the sect of Sufyân ath Thûrî. These people feed themselves with acorns—the fruit being of the size of the date, but bitter. They split it in half, and make it sweeter by allowing it to soak in water. It is then dried and ground in a mill. In this country (of Jaulân) also grows desert-barley, which the people mix with the acorn-meal, and therewith make their bread." (Muk., 188.)

Jabal al Jalîl.—"The inhabitants of these mountains," says Ya'kûbî in 891, "are Arabs of the 'Âmilah tribe." (Yb., 114.)

"The Jabal al Jalîl," says Yâkût, "lie on the coast of Syria, extending up towards Hims. The dwelling-place of Nûh (Noah) was in Jabal al Jalîl, near Hims, at a village called Sahr, and it is said the Flood began to pour out here. The Jabal al Jalîl extend to near Damascus also, and 'Isâ (Jesus) preached here, promising that this district should never suffer famine." (Yâk., ii. 110; Mar., i. 263.)

Jabal Bani Hilâl.—"These," writes Yâkût, "are the mountains of the Haurân Province of Damascus. There are in this district many villages; among them is the village of Al Malikiyyah, where is shown a wooden platter said to have belonged to the Prophet." (Yâk., ii. 22; Mar., i. 239.)

Jabal Lubnân (the Lebanon mountains).—"These," says Mukaddasi, "lie contiguous to (and to the north of) the Jabal Siddikâ, running all along and parallel to the coast, from Sidon up to Tripolis. Their slopes are covered with trees, and fruits fit for eating abound. Everywhere among the Lebanon mountains occur little springs of water, where people who come here to pray have made for themselves houses of reeds or rushes. They live on the edible fruits, and also gain money by cutting what is known as the 'Persian reeds,' and the myrtles, and other like shrubs, which they

carry into the towns for sale. But they do not obtain much profit thereby." (Muk., 160, 188.)

"The Lebanon mountains," says Ibn al Fakih, "belong to Damascus, and they are inhabited by hermits and anchorites. There grow here all kinds of fruits and vegetables, and everywhere are springs of fresh water. These mountains extend as far as the Greek country. The apples of the Lebanon are very wonderful, in that when they first come from the Lebanon district they are sweet mountain apples without any flavour or savour, but after having been set in the water of the Nahr al Balîkh, they immediately acquire a fine flavour." (I. F., 112. 117.)

"The Lebanon mountains," writes Ibn Jubair in 1185, "are full of the castles of Ismailians (Assassins). This range is the boundary between the Muslims and the Franks, for beyond them to the north lie Antâkiyyah and Al Lâdhikiyyah, and other towns, which are in the hands of the Christians. May Allah return these into the hands of the Muslims!" (I. J., 257.)

"The mountains of the Lebanon overhang Hims," says Yâkût. "This range has its origin at Al 'Arj, between Makkah and Al Madînah, and extends thence till it reaches Syria. That part which is in Filastîn is called Jabal al Hamal; in the Jordan Province the range is called Jabal al Jalîl; at Damascus, the Sanir mountains; near Halab, Hamâh, and Hims, it is the Jabal Lubnân. This same range extends to Antâkiyyah and Al Massissah, and there it is called Jabal al Lukkâm. Further north again they go by Malatyah Sumaisât and Kâlîkâlâ, even as far as the Bahr al Khazar (the Caspian), and there they are called Al Kaik. In the Jabal Lubnân is a most beautiful district belonging to Hims, and here are grown fruits in quantities, and arable fields are seen such as are found nowhere else. They say that in the Lebanon district there are spoken seventy dialects, and no one people understands the language of the other, except through an interpreter." (Yak., ii. 110, iv. 347; Mar., i. 263, iii. 5.)

"On the slopes of the Lebanon mountains," according to Dimashki, "there grow more than ninety kinds of plants and herbs that spring up here naturally without cultivation, flowering all the

year round, to the profit of those who gather them. Also many fruit and other trees." (Dim., 199.)

"The Lebanon mountains," Ibn Batûtah notes in his Diary, "are some of the greenest in the world. There are all sorts of fruits grown here, and springs of water occur frequently, and shade is found in summer. This region is celebrated for the anchorites and holy men who dwell here." (I. B., i. 184.)

Jabal an Nusairiyyah.—"These," writes Abu-l Fidâ, "are celebrated mountains lying near Halab. The Nusairiyyah are a sect called after Nusair, the freedman of 'Ali ibn Abu Tâlib.* They hold that 'Ali stopped the sun on its course, as did Joshua, the son of Nun; and that a crane spoke to him, as did one to Jesus. They most of them hold 'Ali for the divinity." (A. F., 232, from Ibn Sa'îd.)

Jabal Sanîr.—"This," says Yâkût, "is the name for the mountains lying between Hims and Ba'albakk, along the high road. On their summit is the Castle of Kala'ah Sanîr. The range extends west, and east to Al Kariyatain and Salamiyyah. It lies east of Hamâh. Jabal al Jalîl is opposite to it, lying along the coast. Between the two stretches the wide plain in which lie Hims and Hamah, and many other towns. This mountain tract of Sanîr forms a Kûrah (or district), and its capital is Huwwârîn, which is Kariyatain. The range is co-terminous with the Lebanon on the right, and stretches thence northwards, even as far as the Bilâd al Khazar (the region of the Caspian). On the left (southwards and to the east), the range travels on and extends even as far as Al Madînah. Jabal Sanîr is only the name of this mountain tract between Hims and Ba'albakk, and is thus but a small portion of this long range of mountains." (Yak., iii. 170; Mar., ii. 61.)

"Jabal ath Thalj ('the Mountain of Snow,' Hermon), Jabal Lubnân, and Jabal Lukkâm, all these mountains," says Abu-l Fidâ, "are continuous, and run one into the other, forming but a single range going from south to north. The southern point of the chain is near Sâfid. Jabal ath Thalj (Hermon) runs up north and passes

* This is a mistake. They take their name from Muhammad ibn Nusair, who flourished at the end of the ninth century A.D. See Haarbrucker's translation of *Shahrastani*, i. 216.

Damascus. To the north of this the mountain takes the name of Jabal Sanîr. The spur of the chain which overhangs Damascus is called Jabal Kâsiyûn. After passing Damascus the chain goes west of Ba'albakk, and the range over against Ba'albakk is called the Lebanon. After passing Ba'albakk it has to the east of it Tarâbulus of Syria, and goes now by the name of Jabal 'Akkâr, 'Akkâr being the name of a fortress in the above-mentioned mountains. The chain then passes on north, and after Tarâbulus reaches Hisn al Akrad (the Kurd's Castle). Here, in the same parallel, lies Hims, at a distance of a day's journey to the west. Hence the range continues on northward, and passes the line of Hamâh, then Shaizar, then Afâmiyyah ; and the range, when it comes to be opposite these cities, goes by the name of Jabal al Lukkâm. When the parallel of Afâmiyyah is reached—the Jabal al Lukkâm lying to the west of that city—there begins another chain opposite the Jabal al Lukkâm, and running parallel with it northwards. Near Afâmiyyah this second range goes by the name of Jabal Shâhshabû, being called after a village of the name of Shâhshabû, lying on the southern flank of the mountains. Jabal Shâhshabû runs from south to north, passing to the west of Al Ma'arrah, Sarmîn, and Halab ; after this it bears to the west, and joins the mountains of the country of the Greeks.

"As to the Jabal al Lukkâm, however, this continues northwards, and there is between it and the Jabal Shâhshabû a broad valley about half a day's march across, in which lie the lakes of Afâmiyyah. The Jabal al Lukkâm extends on northwards, passing by Sihyûn, Ash Shughr and Bikâs, and Al Kusair, till it reaches Antâkiyyah. Here the mountain chain is cut through, and opposite, beyond the valley, rise the mountains of Armenia. In (the valley) cutting across the chain runs the river 'Âsi (Orontes), which falls into the sea at As Suwaidiyyah." (A. F., 68.)

Jabal ad Darziyyah (the Druze Mountain).—"A continuation of the Lebanon chain," says Abu-l Fidâ, "in the direction of the valley, called Wâdî at Taim. The chain goes also by the name of the Jabal Kasruwân. The people are of the Ibâhite sect, as are also the people of the Lebanon." (A. F., 229, quoting Ibn Sa'îd.)

Jabal Sikkîn.—"This," says Abu-l Fidâ, in 1321, "is the moun-

tain chain where the Ismailians have their chief quarters and their fortresses, such as Masyâf, Al Kahf, and Al Khawâbi. These fortresses lie in the mountains that run down along the coast over against the country between Hims and Hamâh. Masyâf makes a triangle with Hims and Hamâh; the east point is Hamâh, the north-west is Masyâf, and the south-west is Hims, they being each about a day's journey the one from the other." (A. F., 229: from Ibn Sa'îd.)

Jabal al Khalt.—"A district," says Abu-l Fidâ, "lying between Hims and the sea. There are here a great number of the Ibâhite sect (who believe everything to be licit). When they can they sell the Muslims as slaves to the Franks." (A. F., 229.)

Jabal as Summâk.—"This," says Yâkût, "is a great mountain region in the district of Western Halab. It is covered with towns, villages, and castles, all inhabited by people of the Ismailian sect. The district lies for the most part in the government of Halab. Jabal as Summâk is so called from the Summâk (Sumac) tree, which abounds here. Sesame, cotton, and apricots are grown here, and there is running water; also gardens in plenty and all kinds of trees and fruits." (Yak., ii. 21; Mar., i. 238.)

Jabal al Akra' ("the Bald Mountain").—"The name of the mountains," says Yâkût, "in Syria that are seen from the sea, overhanging the districts round Antâkiyyah, Al Lâdhikiyyah, and Tarâbulus. The range is of unknown height." (Yak., i. 336; Mar., i. 195.)

Jabal Akra' is the *Mons Casius* of the Romans, south of Antioch. Ibn Batûtah writes that it is "one of the highest mountains of Syria. You see it first of all others coming from the sea. The Turkomans dwell on its slopes (A.D. 1355), and there are many streams and springs that flow down from it." (I. B., i. 183.)

Jabal Lukkâm.—These are more particularly the eastern and northern parts of what was anciently known as Mount Amanus. All the Syrian mountains north of the Lebanon, however, are apparently included under this general name. (See the preceding page.) The Jabal Lukkâm are often identical with the Jabal Sikkîn of the later Arab geographers.

"Jabal al Lukkâm," says Mukaddasi, "is the most populous

mountain region of Syria, also the largest in area and the most rich in fruit-trees. At the present day, however (A.D. 985), all this country is in the hands of the Armenians. Tarsus lies beyond these mountains, and Antioch is on our side of them." (Muk., 188.)

Istakhri and Ibn Haukal, writing in the earlier part of the tenth century, give the following account of this range: "The Jabal al Lukkâm divide the Syrian from the Mesopotamian Frontier Fortresses, and the range extends north, far into the country of the Greeks—for 200 leagues even, as it is said. The range first appears in the lands of Islam, running down between Mar'ash, Al Hârûniyyah, and 'Ain Zarbah. The chain goes by the name of Jabal al Lukkâm as far south as Al Lâdhikiyyah. Below this the mountains have, as far as Hims, the name of Jabal (the mountain of the tribes of) Bahrâ and Tanukh. South of Hims the range is called the Lebanon (Jabal Lubnân), and to the south again they spread out all over Syria, until on the one hand they end on the shore of the Bahr Kulzum (the Red Sea), and on the other reach the Cairo hills called Al Mukattam." (Is., 56 : I. H., 108.)

"The Jabal al Lukkâm," says Yâkût, "are the mountains overhanging Antâkiyyah, Al Massîssah, Tarsus, and the other cities of the Thughûr (or Frontier Fortresses). The range extends north into the country to the Leo kings of Armenia." (Yak., iv. 364 ; Mar., iii. 17.)





JERUSALEM
AS SAHIRAH
HARAM
Citadel
Silwan
AS SAHIRAH

CHAPTER III.

JERUSALEM.

Names of the Holy City—Advantages of Jerusalem—Fertility—Position—Territory of the Holy City.

The Mosque al Aksâ : The Prophet's Night Journey—The origin of the Mosque al Aksâ—'Omar's early building and that of 'Abd al Malik—Earthquake of the year 130 (746), and restoration of the mosque by Al Mansûr and Al Mahdi—The technical meaning of the term *Masjid*, or Mosque—Mukaddasi's description of the Aksâ in 985—The Talisman and the Maksûrahs—Earthquakes of 1016 and 1034—Inscriptions relating to repairs—Description of the Aksâ by Nâsir-i-Khusrau in 1047—Dimensions of the mosque—The Crusades—The mosque given over to the Templars—Description by Idrisi and Ali of Herat—Saladin's reconquest of Jerusalem and restoration of the Aksâ in 1187—Description by Mujir ad Din in 1496—Modern mosque.

The Dome of the Rock: The Rock—The dome built over it by 'Abd al Malik in 691—Mr. Fergusson's theory disproved—'Abd al Malik's great inscription—Al Mâmûn's inscription on the doors—Description of the Dome by Ibn al Fakîh in 903—Arrangement of the piers and pillars—Istakhri and Ibn Haukal's description—That of Mukaddasi, 985—The earthquake of 1016 and the inscriptions recording repairs—Nâsir-i-Khusrau's visit in 1047—The fall of the great lantern in 1060—The Crusaders and the Templum Domini—Temple-churches and Rafael's picture of the *Sposalizio*—Idrisi's account in 1154—'Ali of Herat's in 1173—The iron railing round the Rock, and other details—Pieces of the Rock taken by the Crusaders as relics—Saladin's restoration—His great inscription in the Dome—Ibn Batûtah's visit in 1355—Destruction of the Cupola by fire in 1448—Suyûti's description of the Footprint of the Prophet, the Cave, and other marvels—Mujîr ad Dîn's measurements.

JERUSALEM is known to the Muslims by the names of *Bait al Mukaddas* or *Bait al Makdis*, signifying "The Holy House"; or else simply as *Al Kuds*, "The Holy"; the latter being the more common name at the present day. The ancient Hebrew name, "Yerushalaim," was, however, well known to the Arabs, though not used, and Yâkût mentions the forms *Urîshallum*, *Urîshalum*, also *Shallam*, as the various names of the Holy City in the days of the Jews. (Yak., i. 402; iii. 315; iv. 590.)

The Emperor Hadrian, after removing all the Jews from Jerusalem (A.D. 130), gave the town the name of Ælia Capitolina the first part of this name was preserved in the Arabic as *Iliyâ*, a name which, having no signification for the Arabs, gave rise to numerous legends. Yâkût writes :

"It is reported on the authority of Ka'ab that the Holy City was called *Iliyá* because Iliyá was the name of a woman who built the city." (Yak., iv. 592.) Further, *Iliyá* is said to mean Bait Allah (the House of God). And, again, *Iliyá* is said to have been so called "after the name of its builder, who was Iliyâ, son of Aram, son of Sam (Shem), son of Nûh (Noah), and he was the brother of Dimishk (Damascus), Hims (Emessa), Urdunn (Jordan), and Filastîn (Palestine)." (Yak., i. 423, 424.)

Jerusalem also was occasionally referred to in poetry as *Al Balât*, meaning "the court," or "royal residence," a word the Arabs had borrowed from the Latin *palatium*.

Politically, Jerusalem was never the Muslim capital of the province (Jund) of Palestine, this being at Ar Ramlah. But the Holy City, containing within its precincts The Further Mosque, The Rock, and other Holy Places, was only held second in point of sanctity to the twin Holy Cities of the Hijjâz, Makkah, and Al Madînah, in the eyes of all true believers ; and Jerusalem, further, was to be the scene of the great gathering on the Last Judgment Day. Even in the days of its splendour, when Ar Ramlah was the capital of the south province, as Damascus was of the north, Istakhri and Ibn Haukal (tenth century) write : "The Holy City is nearly as large as Ar Ramlah. It is a city perched high on the hills : and you have to go up to it from all sides. In all Jerusalem there is no running water, excepting what comes from springs, that can be used to irrigate the fields, and yet it is the most fertile portion of Filastîn." (Is., 56 ; I.H., 111.)

Mukaddasi (A.D. 985), as his name implies, himself a native of the Holy City, is loud in praises of the manifold advantages of Jerusalem. He writes :

"The Holy City, Bait-al-Makdis, is also known as Iliyâ and Al Balât. Among provincial towns none is larger than Jerusalem, and many capitals are, in fact, smaller. Neither the cold nor the heat is excessive here, and snow falls but rarely. The Kâdi Abu-l

Kâsim, son of the Kâdi of the two Holy Cities of Makkah and Al Madinah, inquired of me once concerning the climate of Jerusalem. I answered: 'It is betwixt and between—neither very hot nor very cold.' Said he in reply: 'Just as is that of Paradise.' The buildings of the Holy City are of stone, and you will find nowhere finer or more solid construction. In no place will you meet with people more chaste. Provisions are most excellent here; the markets are clean, the Mosque is of the largest, and nowhere are Holy Places more numerous. The grapes are enormous, and there are no quinces to equal those of the Holy City. In Jerusalem are all manner of learned men and doctors, and for this reason the heart of every man of intelligence yearns towards her. All the year round, never are her streets empty of strangers. As to the saying that Jerusalem is the most illustrious of cities—is she not the one that unites the advantages of This World and those of the Next? He who is of the sons of This World, and yet is ardent in the matters of the Next, may find there a market for his wares; while he who would be of the men of the Next World, though his soul clings to the good things of This, he, too, may find them here! Further, Jerusalem is the pleasantest of places in the matter of climate, for the cold there does not injure, and the heat is not noxious. And as to her being the finest city, why, has any seen elsewhere buildings finer or cleaner, or a Mosque that is more beautiful? And as for the Holy City being the most productive of all places in good things, why, Allah—may He be exalted!—has gathered together here all the fruits of the lowlands, and of the plains, and of the hill country, even all those of the most opposite kinds: such as the orange and the almond, the date and the nut, the fig and the banana, besides milk in plenty, and honey and sugar. And as to the excellence of the City! why, is not this to be the place of marshalling on the Day of Judgment; where the gathering together and the appointment will take place? Verily Makkah and Al Madînah have their superiority by reason of the Ka'abah and the Prophet—the blessing of Allah be upon him and his family!—but, in truth, on the Day of Judgment both cities will come to Jerusalem, and the excellencies of them all will then be united. And as to Jerusalem being the most spacious

of cities; why, since all created things are to assemble there, what place on the earth can be more extensive than this?

"Still, Jerusalem has some disadvantages. Thus it is reported, as found written in the Torah (or Books) of Moses, that 'Jerusalem is as a golden basin filled with scorpions.' Then you will not find anywhere baths more filthy than those of the Holy City; nor anywhere the fees for the same heavier. Learned men are few, and the Christians numerous, and the same are unmannerly in the public places. In the hostelries the taxes are heavy on all that is sold; there are guards at every gate, and no one is allowed to sell of the necessities of life except in the appointed places. In this city the oppressed have no succour; the meek are molested, and the rich envied. Jurisconsults remain unvisited, and erudite men have no renown; also the schools are unattended, for there are no lectures. Everywhere the Christians and the Jews have the upper hand: and the mosque is void of either congregation or assembly of learned men." (Muk., 166, 167. The translation is somewhat condensed.)

That the Christians and Jews had the upper hand in Jerusalem in the century preceding the first Crusade is certainly a curious and noteworthy fact. In his introductory chapter Mukaddasi states that "in Jerusalem no one can find either defect or deficiency. Wine is not publicly consumed, and there is no drunkenness. The city is devoid of houses of ill-fame, whether public or private. The people, too, are noted for piety and sincerity. At one time, when it became known that the Governor drank wine, they built up round his house a wall, and thus prevented from getting to him those who were invited to his banquets." (Muk., 7.)

Mukaddasi further continues:

"The territory of the Holy City is counted as all the country that lies within a radius of forty miles from Jerusalem, and includes many villages. For twelve miles the frontier follows the shore (of the Dead Sea) over against Sughar and Maâb: then for five miles it lies through the desert, and is in the district towards the south, even unto the country that lies beyond Al Kusaifah and the land that is over against it. And on the north the frontier reaches to the limits of Nâbulus. This, then, is the land which

Allah—may He be exalted !—has called blessed (Kurân, xxi. 71) : it is a country where, on the hills are trees, and in the plains fields that need neither irrigation nor the watering of rivers, even as the two men (Caleb and Joshua) reported to Moses, the son of 'Amrân, saying : 'We came on a land flowing with milk and honey.' I myself at times in Jerusalem have seen cheese selling at a sixth of a Dirham for the Ratl, and sugar at a Dirham the Ratl ; and for that same sum you could obtain either a Ratl and a half of olive-oil, or four Ratls of raisins." (Muk., 173.)

Taking the Dirham at tenpence, and the Syrian Ratl at 6 lbs., we have cheese at about a farthing a pound, sugar at a penny three farthings a pound, olive-oil at about a shilling the gallon, and raisins at the rate of $2\frac{1}{2}$ lb. for a penny. The great natural fertility of all the country round Jerusalem is constantly referred to by the Arab writers. Mukaddasi notes that "in Palestine, during the summer-time, every night, when the south wind is blowing, dew falls, and in such quantities that the gutters of the Aksâ Mosque are set to run." (Muk., 186.)*

The position of Jerusalem crowning a hill-spur, and surrounded on three sides by deep gorges, seems to have struck alike both Eastern and Western pilgrims. The Arabs were accustomed to build their great cities in the valleys, or else in the plain-country, for the sake of the streams. The Persian traveller Nâsir-i-Khusrau, who reached Jerusalem on March 5, 1047, approached the Holy City by the northern road. He writes :

"After we had continued our upward road some way from Kariyat-al-'Anab, a great plain opened out in front of us, part of which was stony, and part of it good soil : and here, as it were, on the summit of the mountain, lay before our view Bait-al-Mukaddas (the Holy City). Now, the men of Syria, and of the

* The following passage from *The Holy Land and the Bible*, by Cunningham Geikie, D.D., may illustrate the exactness of Mukaddasi's observations : "In Palestine," Dr. Geikie writes, "the bright skies cause the heat of the day to radiate very quickly into space, so that the nights are as cold as the day is the reverse. To this coldness of the night-air, the indispensable watering of all plant-life is due. The winds, loaded with moisture, are robbed of it as they pass over the land, the cold air condensing it into drops of water, which fall in a gracious rain of mist on every thirsty blade."

neighbouring parts, call the Holy City by the name of Kuds (the Holy); and the people of these provinces, if they are unable to make the pilgrimage (to Makkah), will go up at the appointed season to Jerusalem, and there perform their rites, and upon the feast-day slay the sacrifice, as is customary to do (at Makkah) on the same day. There are years when as many as twenty thousand people will be present at Jerusalem during the first days of the (pilgrimage) month of Dhú-l Hijjah; for they bring their children also with them, in order to celebrate their circumcision. From all the countries of the Greeks, too, and from other lands, the Christians and the Jews come up to Jerusalem in great numbers, in order to make their visitation of the Church (of the Resurrection) and the synagogue that is there; and this great Church (of the Resurrection) at Jerusalem we shall describe further on in its proper place. (See Chapter V.)

"The lands and villages round the Holy City are situate upon the hillsides; the land is well cultivated, and they grow corn, olives, and figs; there are also many kinds of trees here. In all the country round there is no (spring) water for irrigation, and yet the produce is very abundant, and the prices are moderate. Many of the chief men harvest as much as 50,000 Manns weight (or about 16,800 gallons) of olive-oil. This is kept in tanks and cisterns, and they export thereof to other countries. It is said that drought never visits the soil of Syria. Jerusalem is a city set on a hill, and there is no water therein, except what falls in rain. The villages round have springs of water, but the Holy City has no springs. The city is enclosed by strong walls of stone, mortared, and there are iron gates. Round about the city there are no trees, for it is all built on the rock. Jerusalem is a very great city, and at the time of my visit it contained a population of some twenty thousand men. It has high, well built, and clean bazaars. All the streets are paved with slabs of stone: and wheresoever there was a hill or a height, they have cut it down and made it level, so that as soon as the rain falls (the water runs off), and the whole place is washed clean. There are in the city numerous artificers, and each craft has a separate bazaar." (N. Kh., 23, 24.)

THE AKSÂ MOSQUE.

The great mosque of Jerusalem, Al Masjid al Aksâ, the "Further Mosque," derives its name from the traditional Night Journey of Muhammad, to which allusion is made in the words of the Kurân (xvii. 1): "I declare the glory of Him who transported His servant by night from the Masjid al Haram (the Mosque at Makkah) to the Masjid al Aksâ (the Further Mosque) at Jerusalem"—the term "Mosque" being here taken to denote the whole area of the Noble Sanctuary, and not the Main-building of the Aksâ only, which, in the Prophet's days, did not exist.

According to the received account, Muhammad was on this occasion mounted on the winged steed called Al Burâk—"the Lightning"—and, with the angel Gabriel for escort, was carried from Makkah, first to Sinai, and then to Bethlehem, after which they came to Jerusalem. "And when we reached Bait al Makdis, the Holy City," so runs the tradition, "we came to the gate of the mosque (which is the Haram Area), and here Jibrail caused me to dismount. And he tied up Al Burâk to a ring, to which the prophets of old had also tied their steeds." (Ibn al Athir's Chronicle, ii. 37.) Entering the Haram Area by the gateway, afterwards known as the Gate of the Prophet, Muhammad and Gabriel went up to the Sacred Rock, which of old times had stood in the centre of Solomon's Temple; and in its neighbourhood meeting the company of the prophets, Muhammad proceeded to perform his prayer-prostrations in the assembly of his predecessors in the prophetic office—Abraham, Moses, Jesus, and others of God's ancient apostles. From the Sacred Rock Muhammad, accompanied by Gabriel, next ascended, by a ladder of light, up into heaven; and, in anticipation, was vouchsafed the sight of the delights of Paradise. Passing through the seven heavens, Muhammad ultimately stood in the presence of Allah, from whom he received injunctions as to the prayers his followers were to perform. Thence, after a while, he descended again to earth; and, alighting at the foot of the ladder of light, stood again on the Sacred Rock at Jerusalem. The return journey homeward was made after the same fashion—on the back of the

steed Al Burák and the Prophet reached Makkah again before the night had waned.* Such, in outline, is the tradition of the Prophet's Night Journey, which especially sanctifies the Rock and the Haram Area in the sight of all true believers.

After the capitulation of Jerusalem to 'Omar in 635 (A.H 14), that Khalif caused a mosque to be built on what was considered to be the ancient site of the Temple (or Masjid) of David. The traditional position of this site, 'Omar (as it is stated) verified, by the re-discovery of the Rock—concealed under a dung-hill—from the description that had been given to him, 'Omar, by the Prophet, of the place where he had made his prayer-prostrations in Jerusalem on the occasion of his Night-Journey.

The traditional accounts of 'Omar's discovery of the Rock will be given later on. It should, however, be here noted that none of the earlier Arab annalists (such as Biládhuri, or Tabari) record any details of the building, by 'Omar, of the Aksâ Mosque. In the early days of Islam—namely, under 'Omar and his successors, down to the settlement of the Khalifate, in the family of the Omayyads, at Damascus—mosques were, without doubt, constructed of wood and sun-dried bricks, and other such perishable materials. Hence, of the buildings erected in 'Omar's days, probably but little remained, half a century later, to be incorporated in the magnificent stone mosque erected by the orders of the Omayyad Khalif, 'Abd al Malik, about the year 690 (A.H. 72). It seems probable, also, that this latter Khalif, when he began to rebuild the Aksâ, made use of the materials which lay to hand in the ruins of the great St. Mary Church of Justinian, which must originally have stood on the site, approximately, on which the Aksâ Mosque was afterwards raised. Possibly, in the substructures still to be seen at the south-east corner of the Aksâ, we have the remains of Justinian's church, described by Procopius† as erected

* Further details of the traditional account of this celebrated Night Journey may be read in chapter xii. of Washington Irving's *Life of Mahomet*. In the commentaries on the Kurân, the account found in the Ibn al Athir and the other chroniclers is considerably amplified.

† See Palestine Pilgrim's Text Society, *Procopius*, p. 138. The subject is ably discussed in Professor Hayter-Lewis' recent work, *The Holy Places of Jerusalem*, chapter iv., where all the authorities are cited.

in 560 A.D., and burnt down in 614 by Chosroes II. during the great Persian raid through Syria, which laid most of the Christian buildings of the Holy Land in ruins. Perhaps also the remarkable silence of all the Arab writers in regard to the date of 'Abd al Malik's rebuilding of the Aksâ may be taken as an indirect proof that that Khalif did not erect the edifice from its foundations, but that he made use of the remains of the St. Mary Church (where 'Omar had raised his primitive mosque), incorporating these into the new Aksâ, which thus rose on the ruins of the Christian edifice.

However this may be, the Chronicles make no mention of the date or fact of 'Abd al Malik's rebuilding of the Aksâ Mosque, and the earliest detailed description of the same is that given by Mukaddasi in 985, some three centuries after 'Abd al Malik's days. Of the Dome of the Rock, on the other hand, we possess detailed accounts in the older authorities, describing both the foundation in A.H. 72 (691), and the general appearance the Dome presented as early as the third century of the Hijrah. It would appear as though the Arab chroniclers and the travellers who visited the Haram Area at this period were more impressed by the magnificence of the Dome of the Rock than by the Main-building of the Aksâ Mosque, of which the Dome of the Rock, in fact, was but an adjunct. Previous to Mukaddasi's account, what we know of the history of the Aksâ Mosque may be summarized as follows: According to tradition, in or about the year 635 (A.H. 14), 'Omar erected a mosque (probably of wood) at Jerusalem.* Presumably about the year 691 (A.H. 72), the

* In so far as I have been able to discover, the earliest mention of 'Omar's building a mosque in Jerusalem is the account found in the Chronicle of the Byzantine historian Theophanes. The following is a translation from the Greek which will be found on p. 524, vol. i., of the *Chronographia* (Bonn, 1839): "Anno Mundi 6135, Anno Domini 635. In this year Omar began to restore the Temple at Jerusalem, for the building, in truth, no longer then stood firmly founded, but had fallen to ruin. Now when Omar inquired the cause, the Jews answered saying: 'Unless thou throw down the Cross, which stands on the Mount of Olives, the building of the Temple will never be firmly founded.' Thereupon Omar threw down the Cross at that place, in order that the building (of the Temple) might be made firm; and for the same cause innumerable crosses in other quarters these enemies of Christ did likewise

Omayyad Khalif 'Abd al Malik rebuilt the Aksâ Mosque (*vide* Mukaddasi and Suyûti). In 746 (A.H. 130), an earthquake is said to have thrown down the greater part of the Aksá. Of this earthquake, and the damage caused by it, the earliest detailed account I have been able to find is that (see below) given by the author of the Muthír, who is, however, a late authority, namely, A.D. 1351. The early Chronicles of Tabari and of Ibn al Athír make no mention of this earthquake of A.D. 746, though Mukaddasi (985) alludes in general terms to the earthquake which had thrown down the Aksâ in the days of the Abbasides. If the date of the earthquake, A.H. 130 (746), be correct, it should be noted in passing that this was two years before the overthrow of the Damascus Khalifate; since it was only in A.H. 132 that As Saffâh conquered his Omayyad rival, and founded the dynasty of the Abbasides, who shortly after this transferred their seat of government from Damascus in Syria to Baghdad on the Tigris.

The account referred to above, as given by the author of the Muthîr, of the earthquakes is as follows:*

"On the authority of 'Abd ar Rahmân ibn Muhammad ibn Mansûr ibn Thâbit, from his father, who had it from his father and grandfather. In the days of 'Abd al Malik, all the gates of the mosque were covered with plates of gold and of silver. But in the reign of the Khalif Al Mansûr, both the eastern and the western portions of the mosque had fallen down. Then it was reported to the Khalif, saying, 'O commander of the faithful, verily the earthquake in the year 130 (A.D. 746) did throw down the eastern part of the mosque and the western part also; now, therefore, do thou give orders to rebuild the same and raise it again.' And the

overthrow." Theophanes was born in 751, and wrote his Chronicle towards the close of the eighth century A.D. (he died in 818 A.D., 203 A.H.), and he is therefore prior by more than half a century to the earliest Arab authorities. His youth is separated by considerably under a century and a half from the date of Omar's conquest of Jerusalem.

* The Arabic text of this passage, collated from several MSS. in the Bibliothèque Nationale, is printed in my paper in the J. R. A. S., new series, xix., p. 304. The passage is copied verbatim by Suyûti (in 1470), and again by Mujir ad Din (in 1496); see p. 250 of the Cairo text of the latter author.

Khalif replied that as there were no moneys in his treasury, (to supply the lack of coin) they should strip off the plates of gold and of silver that overlaid the gates. So they stripped these off and coined therefrom Dînârs and Dirhams, which moneys were expended on the rebuilding of the mosque until it was completed. Then occurred a second earthquake, and the building that Al Mansûr had commanded to be built fell to the ground. In the days of the Khalif Al Mahdi, who succeeded him, the mosque was still lying in ruins, which, being reported to him, he commanded them to rebuild the same. And the Khalif said that the mosque had been (of old) too narrow, and of too great length—and (for this reason) it had not been much used by the people—so now (in rebuilding it) they should curtail the length and increase the breadth. Now the restoration of the mosque was completed on the new plan during the days of his Khalifate."

From this account we learn that in A.H. 130 the Aksâ was thrown down by earthquake and rebuilt by the Khalif Al Mansûr. This restoration by Al Mansûr probably took place about the year A.H. 154 (771), for in that year the Chronicles of Tabari and of Ibn al Athîr inform us that Al Mansûr visited Jerusalem, and prayed in the mosque.* The Chronicles, however, be it noted, make no mention of Al Mansûr's restoration of the building: this we only read in the account given by the author of the Muthîr. According to this latter author a second earthquake (of which, however, apparently no mention is made in any of the Chronicles) laid Al Mansûr's building in ruins; and afterwards the Khalif Al Mahdi, his successor, rebuilt the Aksâ a second time, making it on this occasion broader and shorter. Of Al Mahdi's restoration, as in the former case, no mention is found in the Chronicles. If, however, the authority of the Muthîr is to be accepted for the fact, we should place this second restoration in or about the year 780 (A.H. 163), for in that year, according to Tabari,† the Khalif Al Mahdi went to Jerusalem and made his prayers in the Aksâ Mosque, and he would then doubtless have had the ruined condition of the building brought under his notice.

* Tabari, Series III., p. 372; Ibn al Athîr, vol. v., p. 467.

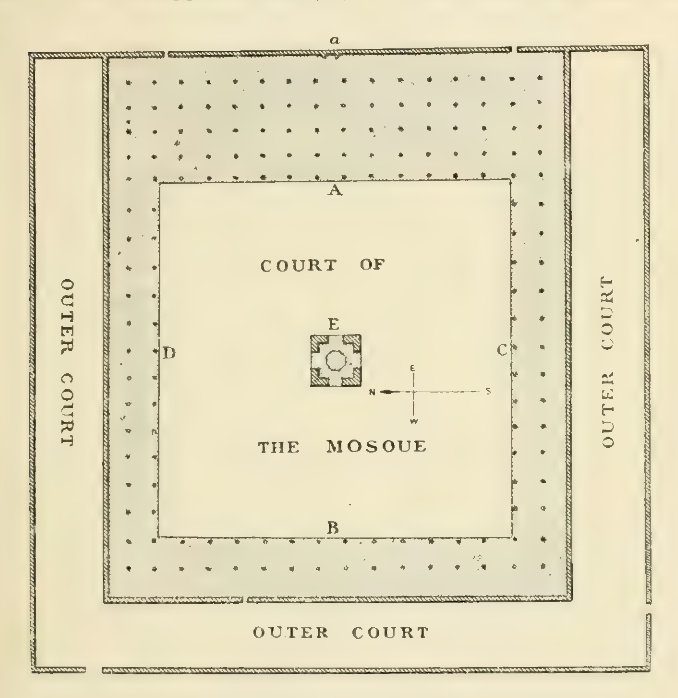
† Tabari, Series III., p. 500.

From about the year A.D. 780, when the Aksâ was restored in Al Mahdi's reign, down to 985 when Mukaddasi describes it, as far as is known from the historians, no accident befell the mosque. Shortly before this, however, "a colonnade supported on marble pillars," as we learn from Mukaddasi, had been erected by the celebrated 'Abd Allah ibn Tâhir, for many years independent Governor of Khurasân and the East. Of the appearance of the Aksâ previous to Mukaddasi's date, the early geographers tell us next to nothing. What little is noted by them will be given on a subsequent page, where the accounts are translated *in extenso.*

Before, however, these passages are laid before the reader, and in order that he may rightly understand the descriptions which the early Muslim writers have left of the Noble Sanctuary, with the buildings of the Aksâ and the Dome of the Rock, it will be necessary to enter into some explanations of the Arab and technical usage of the word "mosque." The main characteristics of the primitive Arab mosque are well exemplified in the accompanying plan representing the Jâmi' of Ibn Tûlûn. This is the oldest mosque in Cairo, having been erected by Ahmad ibn Tûlûn about the year 879 (265 A.H.)

As here seen in its simplest form, the mosque primarily consisted of an open courtyard, within which, and round its four walls, ran colonnades or cloisters, to give shelter to the worshippers. On the side of the court towards the Kiblah (in the direction of Makkah), and facing which the worshipper must stand and kneel during prayers, the colonnade, instead of being single, is, for the convenience of the increased numbers of the congregation, widened out to form the Jâmi', or "place of assembly." In the case of Ibn Tûlûn's Mosque, five rows of columns, with the boundary-wall, form the five transverse aisles (*A* to *a*). In the centre of the boundary-wall on the Makkah side is set the great Mihrâb of the mosque (*a*), indicating the direction of the Kiblah. Now in all descriptions of a mosque it is taken for granted that the visitor is standing in the Court (*as Sahn*) of the mosque, and facing the Kiblah. Fronting him therefore is the Main-building, called the "covered-part" (*al Mughattâ*), or the "fore-part" (*al Mukaddamah*) of the mosque (*A* to *a*); while in his rear is the colonnade (*B*),

single or double, against the wall of the courtyard, furthest from the Makkah-side, and this is called the "back" of the mosque (*al Muakhkharah*). The "right-hand side" of the mosque is in the neighbourhood of the colonnades (*C*), along the wall on the right of the Court when you face the Mihrâb, and the "left-hand side" is on the opposite side (*D*). In the Court (*as Sahn*) thus



JÂMI' OF IBN TÛLÛN
IN OLD CAIRO

enclosed, are often other buildings, such as tombs or minor chapels. In the Mosque of Ibn Tûlûn there is a domed building (*E*), originally intended to serve as the mausoleum of the founder, but which, as he died far away in Syria, was subsequently fitted up with a water-tank to serve as a place for the ablution before prayer.

Turning now to the Arab descriptions of the Haram Area at Jerusalem, the point it is of importance to remember is that the term *Masjid* (whence through the Egyptian pronunciation of *Masgid*, and the Spanish *Mezquita*, our word "mosque") applies to the whole of the Haram Area, not to the Aksâ alone. *Masjid* in Arabic means "a place of prostration (in prayer);" and therefore to revert once again to Ibn Túlûn's Mosque, (1) the Main-building, *A*: (2) the Court, and (3) the Colonnades at the back, *B*: with those (4) to the right, *C*: to the left, *D*; as also (5) the Dome *E* in the Court—one and all form essential parts of the mosque, and are all comprehended by the term "Al Masjid."

Bearing these points in mind, and coming to the Noble Sanctuary at Jerusalem, we find that the term "Masjid," as already stated, is commonly applied not only to the Aksâ Mosque (more properly the *Jâmi'*, or "place of assembly," for prayer), but to the whole enclosure of the great Court, with the Dome of the Rock in the middle, and all the other minor domes, and chapels, and colonnades. The Dome of the Rock (misnamed by the Franks "the Mosque of 'Omar"), is not itself a mosque or place for public prayer, but merely the largest of the many cupolas in the Court of the Mosque, and in this instance was built to cover and do honour to the Holy Rock which lies beneath it.

Great confusion is introduced into the Arab descriptions of the Noble Sanctuary by the indiscriminate use of the terms *Al Masjid* or *Al Masjid al Aksâ*, *Jâmi'* or *Jâmi al Aksâ*; and nothing but an intimate acquaintance with the locality described will prevent a translator, ever and again, misunderstanding the text he has before him—since the native authorities use the technical terms in an extraordinarily inexact manner, often confounding the whole, and its part, under the single denomination of "Masjid." Further, the usage of various writers differs considerably on these points: Mukaddasi invariably speaks of the whole Haram Area as *Al Masjid*, or as *Al Masjid al Aksâ*, "the Aksâ Mosque," or "the mosque," while the Main-building of the mosque, at the south end of the Haram Area, which we generally term the Aksâ, he refers to as *Al Mughattâ*, "the Covered-part." Thus he writes "the mosque is entered by thirteen gates," meaning the gates of

the Haram Area. So also "on the right of the court," means along the west wall of the Haram Area; "on the left side" means the east wall; and "at the back" denotes the northern boundary wall of the Haram Area.

Nâsir-i-Khusrau, who wrote in Persian, uses for the Main-building of the Aksâ Mosque the Persian word *Pûshish*, that is, "Covered-part," which exactly translates the Arabic *Al Mughattâ*. On some occasions, however, the Aksâ Mosque (as we call it) is spoken of by Nâsir as the *Maksûrah*, a term used especially to denote the railed-off oratory of the Sultan, facing the Mihrâb, and hence in an extended sense applied to the building which includes the same. The great Court of the Haram Area, Nâsir always speaks of as the *Masjid*, or the *Masjid al Aksâ*, or again as the Friday Mosque (*Masjid-i-Jum'ah*).

In the presence of this ambiguity of terms, I have thought it better to translate *Al Masjid* and the various other phrases by "the Haram Area," or "the Noble Sanctuary," in the one case, and by "the Aksâ Mosque" in the other, as circumstances demanded, and in accordance with the context; in order thus to render the translation perfectly clear to European readers. It may be added that Muslim authorities speak in the same loose way of "the Rock," when they really mean "the Dome of the Rock" (*Kubbat as Sakhrah*) which covers the same; but this, after all, is only as we speak of the "Holy Sepulchre," meaning "the Church," which is built over it. In concluding these preliminary remarks, attention is directed to the fact that the *Kiblah*, denoting the point of the compass towards Makkah, is in Syria used approximately as synonymous with "south." In Egypt, as will be seen in the plan of Ibn Tûlûn's Mosque, the Kiblah points *east*. The Kiblah point in a mosque is indicated by a niche in the (Jâmi') wall, generally finely ornamented, called the *Mihrâb*. Besides the great Mihrâb of the mosque, there are often numerous other and minor Mihrâbs (prayer niches or oratories), just as in a Catholic church there are many minor altars and chapels in addition to the high altar of the chancel.

Descriptions of the Aksâ Mosque.—During the hundred years that preceded Mukaddasi's date, Syria and Palestine had become

lost to the Baghdad Khalifs. In 878 (264) Ahmad ibn Tûlûn, their viceroy at Cairo, had asserted his independence, seized on Egypt and conquered the whole of Syria. The rule of the Tûlûnides lasted in Southern Syria and Palestine till 934, when their power was transferred to the Ikhshidis, who, in turn, were driven out of Egypt and Syria by the Fatimite Khalif Al Mu'izz in 969; and it was under the rule of his successor, Al 'Azîz, that Mukaddasi wrote his description of Jerusalem in 985.

Mukaddasi's account of the Aksâ Mosque at this date is as follows:

"The Masjid al Aksâ (the Further Mosque with the Haram Area) lies at the south-eastern corner of the Holy City. The stones of the foundations of the Haram Area wall, which were laid by David, are ten ells, or a little less, in length. They are chiselled (or *drafted*), finely faced, and jointed, and of hardest material. On these the Khalif 'Abd al Malik subsequently built, using smaller but well-shaped stones, and battlements are added above. This mosque is even more beautiful than that of Damascus, for during the building of it they had for a rival and as a comparison the great Church (of the Holy Sepulchre) belonging to the Christians at Jerusalem, and they built this to be even more magnificent than that other. But in the days of the Abbasides occurred the earthquakes,* which threw down most of the Main-building (*al Mughattâ*, which is the Aksâ Mosque); all, in fact, except that portion which is round the Mihrâb. Now when the Khalif of that day (who was Al Mahdi) obtained news of this, he inquired and learned that the sum at that time in the treasury would in no wise suffice to restore the mosque. So he wrote to the governors of the provinces, and to all the commanders, that each should undertake the building of a colonnade. The order was carried out, and the edifice rose firmer and more substantial than ever it had been in former times. The more ancient portion remained, even like a beauty spot, in the midst of the new, and it extends as far as the limit of the marble columns; for beyond, where the columns are of concrete, the later building commences. The Main-building of the Aksâ Mosque has twenty-

* See p. 92.



Scale of Feet.

100 50 0 100 200

OPEN COURT

C C' B D E E' I I F G H A A'

S.W. ANGLE

PLAN OF THE AKSÂ MOSQUE.

six doors. The door (D) opposite to the Mihrâb is called the Great Brazen Gate; it is plated with brass gilt, and is so heavy that only a man strong of shoulder and of arm can turn it on its hinges. To the right hand of this (Great Gate) are seven large doors, the midmost covered with gilt plates; and after the same manner there are seven doors to the left. And further, on the eastern side (of the Aksâ), are eleven doors unornamented. Over the first-mentioned doors, fifteen in number, is a colonnade (C, C′) supported on marble pillars, lately erected by 'Abd Allah ibn Tâhir.*

"On the right-hand side of the Court (that is along the West Wall of the Haram Area) are colonnades supported by marble pillars and pilasters; and on the back (or North Wall of the Haram Area) are colonnades vaulted in stone. The centre part of the Main-building (of the Aksâ) is covered by a mighty roof, high-pitched and gable-wise, over which rises a magnificent dome. The ceilings everywhere—except those of the colonnades at the back (along the North Wall of the Haram Area)—are covered with lead in sheets; but in these (northern) colonnades the ceilings are made of mosaics studded-in.

"On the left (or east side of the Haram Area) there are no colonnades. The Main-building of the (Aksâ) Mosque does not come up to the Eastern Wall of the Haram Area, the building here, as it is said, never having been completed. Of the reason for this they give two accounts. The one is, that the Khalif 'Omar commanded the people to erect a building 'in the western part of the Area, as a place of prayer for Muslims;' and so they left this space (which is towards the south-eastern angle) unoccupied, in order not to go counter to his injunction. The other reason given is, that it was not found possible to extend the Main-building of the (Aksâ) Mosque as far as the south-east angle of the Area Wall, lest the (great) Mihrâb, in the centre-place at the end of the Mosque, should not then have stood opposite the Rock under the Dome; and such a case was repugnant to them. But Allah alone knows the truth." (Muk., 168-171.)

On a subsequent page Mukaddasi gives an account of the Talis-

* Independent Governor of Khurasân and the East from 828 to 844. He was third in succession of the Tahiride Dynasty.

man in the Aksâ; and Al Bîrûni,* writing in 1000 (A.H. 390), a few years later than Mukaddasi, also mentions having seen these curious writings; Mukaddasi's notice is as follows:

"In the Holy City there is a Talisman against the bite of serpents, the same being the inscription on the marble slab behind the Pulpit of the Great Mosque, where is cut in the surface the words: *Mohammad is Allah's Apostle*; and, again, *In the name of Allah the Merciful, the Compassionate.*" (Muk., 186.)

Ibn al Fakîh, who wrote (903) about eighty years before Mukaddasi, has the following note on this Talisman. He also, as will be noted, speaks of the Maksûrahs, or spaces in the Mosque railed-off for the accommodation of the women; the dimensions, however, that are recorded (70 or 80 ells by 50, equivalent to 120 feet by 75) make it difficult to understand how these could have been *inside* the Aksâ. Perhaps, therefore, the Aksâ must here again be taken to mean the whole Haram Area, and then the Maksûrahs may have stood in the outer court. The account of Ibn 'Abd Rabbih, a contemporary (913), confirms this. Ibn al Fakîh writes:

"To the right of the Mihrâb (of the Aksâ) is a slab on which, in a circle, is written the name of Muhammad—the blessing of Allah be upon him!—and on a white stone behind the Kiblah (wall, to the south) is an inscription in the following words: *In the name of Allah, the Merciful, the Compassionate, Muhammad is Allah's Apostle, and Hamzah was his helper.* Now, within the (Aksâ) Mosque are three Maksûrahs for the women, each Maksûrah being 70 ells in length." (I. F., 100.)

On the subject of the Maksûrahs Ibn 'Abd Rabbih's statement is that:

"In the Mosque (Al Aksâ) are three Maksûrahs for the women, the length of each Maksûrah being 80 ells, and its breadth 50." (I. R., iii. 367.)

It will be seen that Mukaddasi, writing in 985 A.D., describes the Aksâ Mosque of his day as having *fifteen* doorways opening to the north, and *eleven* opening to the east. The plan of the Aksâ must then have been very different from that of the present build-

* *Athâr al Bâkiyah.* Sachau's translation, p. 294.

ing, as may be seen by a reference to the illustrations facing pp. 99 and 110.* In 1016 (A.H. 407) and 1034 (A.H. 425), as we learn from the Chronicles of Ibn al Athîr, Syria was visited by destructive earthquakes. He writes :

"In 407 the Great Dome fell down upon the Rock (*as Sakhrah*) in Jerusalem."† And again : "In 425 earthquakes were many in both Egypt and Syria. The most destructive was that felt at Ar Ramlah. The people abandoned their houses there during many days ; a third of the town was thrown down, and many persons were killed under the ruins."‡

Of the destruction at Ar Ramlah we shall speak subsequently (see Chapter VIII.). Considerable damage was also done by the earthquake of the year 425 to the outer wall of the Haram Area, and an extant inscription *in situ* records the date of the restoration carried out here by order of the Fatîmite Khalif Adh Dhâhir. The text of the inscription copied from a stone in the wall of the Haram Area, is given by M. de Vogüé in his magnificent work on *Le Temple de Jérusalem* (p. 77). He states it may still be clearly read, though in a rather dilapidated condition, on two of the battlements near the *Cradle of Jesus*, at the south-east Angle. The translation of this inscription is as follows :

". . . *the days of the Imâm adh Dhâhir li 'Izâz ad Dîn Allah, the Commander of the Faithful* . . . (words illegible) . . . *the southern outer wall and the* . . . (*eastern?*) *outer wall* . . . *year four hundred and twenty-five.*"

That the Aksâ Mosque was also seriously damaged at this period is proved by an inscription that was read a hundred and forty years after this date, on the ceiling of the Dome of the Aksâ by 'Ali of Herat, who visited the Holy City in 1173, while the place was still in the hands of the Crusaders. This inscription is apparently no longer to be seen—at least, M. de Vogüé makes no mention of it in his work. Possibly, however, it might

* For the first idea of the plans facing pp. 99 and 106, I am indebted to Professor Hayter-Lewis (see his paper in the *Palestine Exploration Fund* "Quarterly Statement" for January, 1887). My plans, however, differ slightly from his, being drawn to scale on the measurements given by Nâsir-i-Khusrau of the Mosque as he saw it in 1047.

† Ibn al Athîr, vol. ix., p. 209. ‡ Idem, vol. ix., p. 298.

still be discovered were careful search instituted,* for 'Ali of Herat's account is very circumstantial, as will be seen by the following translation :

"The Aksâ Mosque.—In this Mosque is the Mihrâb of the Khalif 'Omar ; the Franks have not done it any damage. On the roof I read the following inscription : *In the name of Allah the Compassionate, the Merciful. Praise to Him who brought His servant* (*Muhammad*) *by night from the Masjid al Haram* (*at Makkah*) *to the Masjid al Aksâ* (*at Jerusalem*), *on the precincts of which we invoke a blessing. May Allah give aid to His servant and vicar, 'Ali Abu-l Hasan adh Dhâhir-li-'Izâzi-dîn-Allah, the Commander of the Faithful. Allah's benediction be upon him and upon his immaculate forefathers, and upon his beneficent sons! For the restoration of this same Dome and its gilding, hath given command our illustrious and dear lord, the chosen servant of the Commander of the Faithful, and his devoted servant, Abu-l Kâsim 'Ali ibn Ahmad—Allah give him aid and protection! The whole of this* (*restoration*) *was accomplished by the last day of the month Dhû-l Ka'adah, of the year* 426 : *he who* (*superintended*) *the building of the same being 'Abd Allah ibn al Hasan of Cairo, the architect.* This inscription, as well as the porticoes," says 'Ali, "are all done over with mosaics of gold, and these the Franks have not touched or in any way damaged."

The description of the Aksâ in 985 by Mukaddasi is, in the main, identical with that given by Nâsir, who visited Jerusalem sixty years later (1047), and the two accounts taken together enable us to gain a very exact idea of the appearance of the Great Mosque before the arrival of the Crusaders. The chief difference between the Mosque as described by Mukaddasi and that seen by Nâsir lies in the number of gates. Mukaddasi says there were in his day *fifteen* gates to the north, and *eleven* to the east; while the Persian pilgrim describes only *seven* gates to the north, and *ten* opening east. Further, Nâsir makes no mention of the

* My translation is from the MS. in the Bodleian, at fol. 36, verso. With a view of the possible recovery of this inscription, I have printed the Arabic text in the *Palestine Exploration Fund* "Quarterly Statement" for October, 1888, p. 280.

colonnade built by Ibn Tâhir, which, according to Mukaddasi, formed a portico to the gates opening north.

The earthquakes of the years 407 (1016) and 425 (1034), which took place between the dates of the visits of Mukaddasi and Nâsir, must account for these changes. Ibn Tâhir's colonnade doubtless fell, and the North Wall of the Aksâ, weak as it was by the apertures pierced in it for the fifteen gates, must have suffered much damage. When the walls were restored after the earthquakes, *five* gates (instead of fifteen) were left in the North Wall, and in the East Wall one of Mukaddasi's *eleven* gates was presumably blocked, leaving the *ten* open as seen by Nâsir.

Nâsir states there were in the Mosque 280 columns. These, in a small degree, would recall the forest of columns we see in the great Omayyad Mosque at Cordova—at this present day the Cathedral. That the Aksâ was not unlike the Cordovan Mosque may be inferred from Idrisi's mention (see p. 108) of the two together for the purposes of a comparison of their respective sizes. The Cordovan Mosque, begun in 786 A.D., and finished by the two successors of the Spanish Khalif 'Abd ar Rahman I., shows at the present day no fewer than 850 columns in a space that measures 534 feet by 387. In other words, the Spanish Mosque is more than double the area of the Aksâ in Nâsir's days (as we shall see by the figures immediately to be quoted), and the Cordovan building must have contained just over three times the number of columns to be seen in 1047 in the Great Mosque at Jerusalem.*

To return, however, to the description of the Aksâ. It will be noticed that the number of the columns, stated by Nâsir at 280, divides up very well to form the fourteen minor aisles going south, towards the Kiblah, from the fourteen minor gates in the North

* The Cordovan Mosque had originally eleven longitudinal aisles, eight more being added on the east side by the Khalif Hishâm. In its first design, therefore, this Mosque was more like the Aksâ even than it came to be after the later additions. There were in the Spanish Mosque over thirty rows of columns originally, doubtless perfectly symmetrically arranged. At the present day many columns are lacking and set out of place, to accommodate the monstrous Gothic chapel which was built in Charles V.'s days. (See *Monumentos Arabes*, por Rafael Contreras, Madrid, 1878, p. 42.)

Wall, as described by Mukaddasi. I, therefore, take it for granted that in Mukaddasi's time also there were these twenty rows of columns, standing 6 ells (12 feet) apart, with fourteen columns in each row, and it is on this data that the two plans facing pp. 99 and 106 have been drawn.

Nâsir is the first to give us the exact dimensions of the Aksâ. Twice over, he says that the East Wall—that is, the length of the Mosque from north to south—measured "*four* hundred and twenty cubits;" while the width along the North Wall was "150 cubits."* The width of 150 cubits, or 300 feet, tallies well enough with the remainder of Nâsir's description, and with what is known from Mukaddasi and modern measurements in the Haram Area. The length of 420 cubits, however, equivalent to 840 feet, is an impossible dimension; for this, measuring from the great South Wall of the Haram Area, would bring the Northern Gates and Wall of the Aksâ over the Dome of the Rock and the Platform. Without any great likelihood of error, we should, I think, read "120" for the 420. This, being 240 feet, would bring the North Wall and Gates of Nâsir's Mosque on the same line as the Gates and North Wall (inside the porch) of the present Mosque. Considerable portions of the extant walls between the Northern Gates show at the present day (according to M. de Vogüé) unmistakable traces of ancient structure. (See the plan drawn in De Vogüé's *Jérusalem*, plate xxx., and the plan facing p. 110.) And this confirms the hypothesis that we have in the modern walls the line still unaltered of the ancient North Wall of the Mosque as it has existed since the days when, on Al Mahdi's restoration, the building was shortened in the length, and made broader in the width. (See p. 93.)

Nâsir's measurements of the open space between the south-east Angle of the Haram Area and the East Wall of the Aksâ, namely, "200 ells" (see next page) is, in round numbers, exact, for the measurement would, as near as may be, have been 400 feet, if we draw the plan to scale on the figures given in the foregoing paragraphs.

The following is a translation of Nâsir-i-Khusrau's description of the Aksâ Mosque in 1047:

* See p. 106.

"The Friday Mosque (which is the Aksâ) lies on the east side of the city, and (as before noticed) one of the walls of the Mosque (Area) is on the Wâdî Jahannum. When you examine this wall, which is on the Wâdî, from the outside of the Haram Area, you may see that for the space of 100 cubits it is built up of huge stones, set without mortar or cement. Inside the Mosque (Area) the summit of this wall is perfectly level. The (Aksâ) Mosque occupies the position it does because of the Rock As Sakhrah." (N. Kh., 26.)

After describing the *Cradle of Jesus* (see Chapter V.), Nâsir continues:

"Then passing the entrance to this Mosque (of the *Cradle of Jesus*) near the (south-eastern) Angle of the East Wall (of the Haram Area), you come to a great and beautiful Mosque, which is other than that called the *Cradle of Jesus*, and is of many times its size. This is called the Masjid al Aksâ (or the Further Mosque), and it is that to which Allah—be He exalted and glorified!—brought His chosen (Apostle) in the Night Journey from Makkah, and from here caused him to ascend up into Heaven, even as is adverted to in the words of the Kurân: *Glory be to Him who carried His servant by night from the Masjid al Harâm* (*the sacred Mosque at Makkah*) *to the Masjid al Aksâ* (*the Mosque that is more Remote at Jerusalem*), *whose precinct we have blessed.** On this spot they have built, with utmost skill, a Mosque. Its floor is spread with beautiful carpets, and special servants are appointed for its service to serve therein continually.

"From the (south-east) Angle, and along the South Wall (of the Haram Area) for the space of 200 ells (or 400 feet), there is no building, and this is part of the Court (of the Haram Area). The Main-building (of the Aksâ Mosque)† is very large, and contains the Maksûrah (or space railed-off for the officials), which is built against the South Wall (of the Haram Area). The length of the western side of the Main-building (of the Aksâ) measures

* Kurân, ch. xvii., ver. 1.

† In Persian *Pûshish*, "covered part," corresponding with the Arabic term *Mughattâ*, which has the same signification.

420 cubits (*read* 120 cubits), and the width of it is 150 cubits.* The Aksâ Mosque has 280 marble columns, supporting arches that are fashioned of stone, and both the shafts and the capitals are riveted with lead, so that nothing can be more firm. Between the (rows of) columns measures 6 ells. The Mosque is everywhere flagged with coloured marble, and the joints are riveted in lead. The Maksûrah (Plan, C, C') is facing the centre of the South Wall (of the Mosque), and is of such size as to contain sixteen columns. Above rises a mighty dome, that is ornamented with enamel-work, after the fashion to be seen in other parts of the Noble Sanctuary. In this place there is spread Maghribi matting, and there are lamps and lanterns, each suspended by its separate chain.

"The great Mihrâb (or prayer-niche towards Makkah, Plan, G) is adorned with enamel-work ;† and on either side the Mihrâb are two columns of marble, of the colour of red cornelian. The whole of the low wall round the Maksûrah is built of coloured marble. To the right (of the great Mihrâb) is the Mihrâb of (the Khalif) Mu'awiyah (Plan, F), and to the left is the Mihrâb of (the Khalif) 'Omar (Plan, H)—May Allah grant him acceptance ! The roof of the (Aksâ) Mosque is constructed of wood, beautifully sculptured. Outside the doors and walls of the Maksûrah, and in the parts facing (north and east) towards the Court (of the Haram Area), are fifteen gateways, each of which is closed by a finely-wrought door, measuring 10 ells in height by 6 ells in the breadth. Ten of these doorways open in the (east) wall (of the Mosque), which is 420 cubits in length (*read* 120 cubits), and there are five in the width (or north wall) of the Mosque, which measures 150 cubits in length. Among these gates there is one

* These are the figures in the British Museum MS., which are also those of M. Schefer's French translation. His text, however, runs as follows, and differs both from his translation and the text of the British Museum MS.: "The main building of the (Aksâ) Mosque is very large. The length is four hundred and *eight* cubits, and the Maksûrah lies to the right hand, against the South Wall. The western side of the Main-building measures *four* hundred and fifty cubits in the width." My reasons for substituting 120 for 420 are given on p. 104.

† The present Mihrâb only dates from the time of Saladin ; see p. 109.

PLAN OF THE AKSÂ MOSQUE,
ACCORDING TO THE DESRIPTION OF NÂSIR-I-KHUSRAU, IN 1047 A.D.

F Weller, lith



of brass, most finely wrought and beautiful; so that one would say it was of gold, set in with fired silver (niello?), and chased.* The name of the Khalif Al Mâmûn is upon it, and they relate that Al Mâmûn sent it from Baghdad.† When all these gates of the Mosque are set open, the interior of the building is light, even as though it were a court open to the sky. When there is wind and rain they close these gates, and then the light comes from the windows (above). Along all the four sides of the Main-building (of the Aksâ Mosque) are chests that belong each one to a certain city of Syria and 'Irâk, and near these the Mujâwirân (or pilgrims who are residing for a time in the Holy City) take their seat, even as is done in the Haram Mosque at Makkah. May Allah—be He glorified!—ennoble the same." (N. Kh., 34-38.)

On July 14, 1099, the Crusaders, under Godfrey de Bouillon, became possessed of the Holy City. The Haram Area was given over to the Knights of the recently-established Order of the Temple, who derived their name from the Dome of the Rock, which the Crusaders imagined to be the Temple of the days of Christ, and hence named *Templum Domini*. The Aksâ Mosque, on the other hand, was known as the *Palatium*, or *Templum Salomonis*. The Templars made considerable alterations in the Aksâ Mosque and the adjoining portions of the Haram Area, but left the Dome of the Rock untouched. On the west of the Aksâ, along the south wall of the Haram Area, they built their armoury, on the site occupied by the colonnades of arches described by Nâsir (see Chapter V.). In the substructions of the south-east Angle of the Haram Area, to the west of the *Cradle of Jesus*, they stabled their horses, using probably either the ancient "Triple Gate," or the "Single Gate" (see Chapter V.), as the mode of egress from these vaults.

The Sicilian geographer Idrîsî, who lived at King Roger's Court,

* The Great Brass Gate mentioned by Mukaddasi; see p. 99, Plan, D.

† M. Schefer is, I believe, incorrect when he states in a note to his translation of Nâsir-i-Khusrau's *Sefer Nameh* (p. 81, n. 2) that this inscription, of Al Mâmûn, is still extant. It is certainly not to be found in M. de Vogüé's *Jérusalem*, p. 86, which is the reference given.

has left the following short notice of the Aksâ Mosque as it stood in the early part of the twelfth century A.D.; but, as has been before stated (p. 7), it seems probable that Idrisi had never himself visited Jerusalem, and he must therefore have derived his information from books in King Roger's library, and the descriptions given him by home-coming pilgrims. Idrisi reports as follows:

"On leaving the Great Church (of the Resurrection), and going eastwards, you come to the holy house built by Solomon, the son of David. This, in the time of the Jews, was a mosque (or house of prayer), to which pilgrimage was made; but it was taken out of their hands, and they were driven from thence. And when the days of Islam came, under the kings of the Muslims, the spot came once more to be venerated as the Masjid al Aksâ.

"The Masjid al Aksâ is the Great Mosque (of Jerusalem), and in the whole earth there is no mosque of greater dimensions than this, unless it be the Friday Mosque at Cordova, in Andalusia, which they say has a greater extent of roof than has the Aksâ, only the court of the Aksâ Mosque (or Haram Area) is certainly larger than is that of the mosque at Cordova. (The Haram Area of) the Masjid al Aksâ is four-sided; its length measures 200 fathoms (*bá'*), and its breadth is 180 fathoms. In that half (of the Haram Area) which lies (south) towards the Mihrâb (or prayer-niche) is (the Main-building of the Aksâ Mosque), which is roofed with domes of stone set on many rows of columns. The other half (of the Haram Area) is an (open) court, and is not roofed over. The gate of the Dome of the Rock to the south faces the roofed-in portion (which is the Main-building of the Aksâ), which same was in former times the place of prayer of the Muslims Since (the Holy City) was conquered by the Greeks (that is, the Crusaders), and it hath remained in their hands even down to the time of the writing of this book (in the year 1154 A.D.), they have converted this roofed-in portion (which is the Main-building of the Aksâ Mosque) into chambers, wherein are lodged those companies of men known as Ad Dâwiyyah (the Templars), whose name signifies *Servants of God's House*." (Id., 7.)

'Ali of Herat, our next authority, writing a few years before Saladin's reconquest of the Holy City, after noting the inscription

set up by the Fatimite Khalif Adh Dhâhir (see p. 102), gives some details of the dimensions of the Aksâ Mosque, which dimensions agree fairly well with the modern measurements. The "pace" he uses may be taken as approximately 30 inches, and the "ell" is the royal ell of 18 inches.

Following on the description of the Cave under the Rock, 'Ali writes :

"The width of the Riwâk (or main colonnade of the Aksâ Mosque ?) is 15 paces ; and its length, from south to north, is 94 paces (or 235 feet). The height of the Dome of the Aksâ is 60 ells (90 feet), and its circumference is 96 ells (that is, 32 ells diameter, or 48 feet). The perimetre of the square (under the Dome) is 160 ells (each side being 40 ells, or 60 feet). The length of the Aksâ, from south to north, is 148 ells (or 222 feet)." (A. H., Oxf. MS., f. 39.)

After Saladin's reconquest of the Holy City in 1187, the whole of the Haram Area and its various buildings underwent a complete restoration. The account given in the Chronicle of Ibn al Athîr of what was especially done in the Aksâ Mosque is as follows* :

"*Events of the year* 583 (1187).—When Saladin had taken possession of the city and driven out the infidels, he commanded that the buildings should be put back to their ancient usage. Now the Templars had built to the west of the Aksâ a building for their habitation, and constructed there all that they needed of granaries, and also latrines, with other such places, and they had even enclosed a part of the Aksâ in their new building. Saladin commanded that all this should be set back to its former state, and he ordered that the Masjid (or Harem Area) should be cleansed, as also the Rock, from all the filth and the impurities that were there. All this was executed as he commanded."

Over the Great Mihrâb, in the Aksâ Mosque, may still be read the inscription set here by Saladin after this restoration was completed. The Arabic text is given by M. de Vogüé in *Le Temple de Jérusalem*, p. 101. The translation of the same is as follows :

"*In the name of Allah the Compassionate, the Merciful! Hath ordered the repair of this holy Mihrâb, and the restoration of the*

* Ibn al Athîr, vol. ix., p. 364.

Aksâ Mosque—which was founded in piety—the servant of Allah, and His regent, Yúsuf ibn Ayyúb Abu-l Mudhaffar, the victorious king, Salah ad Dunyâ wa ad Din (*Saladin*), *after that Allah had conquered* (*the City*) *by his hand during the month of the year* 583. *And he asketh of Allah to inspire him with thankfulness for this favour, and to make him a partaker of the remission* (*of sins*), *through His mercy and forgiveness.*"

Subsequent to the Muslim reconquest of the Holy City, the only mention made by the historians of any alterations in the Aksâ Mosque are those noted by Mujîr ad Din. He states that the south wall of the Haram Area, near the Mihrâb of David, was rebuilt by the Mamlûk Sultan of Egypt, Muhammad, son of Kalâ'ûn, who reigned from 1310 to 1341. The same Prince also ordered the south end of the Aksâ to be lined with marble slabs, and caused two windows to be pierced there, in the south wall, to right and to left of the Great Mihrâb. (M. a. D., 438.)

After the times of Saladin there is no detailed description of the dimensions and appearance of the Aksâ Mosque till we come to that written by Mujîr ad Din in 1496; and in his day the Mosque was evidently identical with the one we now see. The present Mosque (exactly like that described in 1496) has seven gates to the north, and only one to the east. Two other gates, on the western side, lead one into the court, and one into what was, in Crusading days, the Templars' Armoury, sometimes called *Baka'at al Baidâ* (Plan, F, F′), and incorrectly *Al Aksâ al Kadîmah* ('the Ancient Aksâ'), which Mujîr ad Dîn names 'the Women's Mosque.' Mujîr ad Dîn's description is as follows:

"The Aksâ Mosque measures in length north to south, from the Great Mihrâb to the threshold of the Great Gate opposite to it, 100 ells of the workman's ell (*Dhirâ' al 'Amal*). This does not include the bow of the Mihrâb, nor the portico outside the northern doors. The width from the Eastern Gate (C)—through which you go out to the Cradle of Jesus—to the Western Gate, is 76 ells of the workman's ell.* The Mosque has ten gates leading out to the Court of the Haram Area. Seven are to the north, opening

* In the present plan these lines measure 230 feet by 170, giving for the workman's ell 2·3 feet, and 2·24 feet—roughly, 2¼ feet.

PLAN OF THE AKSÂ MOSQUE,
AT THE PRESENT DAY.







MASJID AL AKSÀ.

NORTH FRONT AND PORTICO.

from each one of the seven aisles of the Mosque.* Then there is the eastern door and the western door, and the door leading to the building known as the Jâmi' an Nisâ, 'the Mosque of the Women' (the Templars' Armoury, Plan, F, F'). Now from the western part of the Aksâ, there opens this great hall, called Jami' an Nisâ. It has a double aisle running east and west, roofed by ten vaults, supported on nine piers, very solidly built. I learn that this place was built during the days of the Fatimites." (M. a. D., 367, 368.)

The last assertion is presumably in error, for the Templars' Armoury does not date from Fatimite days.

Of the Mihrâbs in the Aksâ Mosque, Suyûti gives the following notes, showing that in his day (1470) they stood exactly as they do at present:

"The Mihrâb of Zakariyyâ (Zacharias).—Most agree that it is that within the (Aksâ) Mosque in the aisle (*riwâk*), near the eastern door."

In the Muslim legend, "Zacharias, the son of Barachias, whom ye slew between the temple and the altar" (St. Matth. xxiv. 35), and Zachariah, the son of Jehoiada, the priest who was stoned with stones at the "commandment of the king in the court of the house of the Lord" (2 Chron. xxiv. 22), and Zacharias, the father of John the Baptist, are all one and the same personage. The Mihrâb Zakariyyâ is still pointed out at the point D on the plan of the Aksâ Mosque.

Suyûti continues:

"The Mihrâb of Mu'âwiyah.—This is said to be the beautiful Mihrâb which is at the present time enclosed within the Maksûrah (the part railed-off), for the preacher of the Khutbah (or Friday sermon). Between it and the great Mihrâb comes the beautiful pulpit. As to the Mihrâb of 'Omar, people differ which this may

* The accompanying illustration of the north front and portico of the Aksâ represents the building as it stands at the present day. The gable or pitched roof (called Jamalán, or "camel-backed" in Arabic), covering the central nave, is here shown. This form of roof, according to Mukaddasi (see pp. 21 and 99), was peculiar to the Mosques in Syria; in other countries the roofs of the Mosques were generally flat and covered with a coating of clay.

be. Some say it is the great Mihrâb, close to which now stands the Noble Pulpit, and fronting the Great Gate, through which you enter the Aksâ Mosque. Others say that the Mihrâb of 'Omar is the one in the eastern aisle of the Aksâ Mosque, being in the (south) wall of the Mosque, seeing this said aisle, with its adjacent parts, is called the Jâmi' of 'Omar (Plan, E), and that this is the very place which he cleared of filth, he, 'Omar, and those who were with him of the Companions, and swept clean before they prayed thereon. Whence it is called the Jâmi' of 'Omar. Most, however, are of the opinion before mentioned, namely, that the Mihrâb of 'Omar is the great Mihrâb near the Mimbar, or Pulpit." (S., 264.)

The small building on the east of the Aksâ, along the south boundary wall, known at the present day as the Mosque of 'Omar (Plan, E), and here referred to, is of comparatively modern construction, and subsequent to the days of Saladin. The present building lying to the east of the north portico and gates of the Aksâ, called the Fârisiyyah (not shown on the plan facing p. 110), was built by a certain Fâris ad Dîn Albki, about the year (755) 1354. (M. a. D., 390.)

The question now arises: When did the great change in the plan of the Aksâ Mosque take place?—from the many-columned Mosque of the days of Nâsir (as shown in the plans facing pp. 99 and 106) to the comparatively poor building described by Mujir ad Din, and seen at the present day? (the plan of which faces p. 110).

The Arab chroniclers tell us nothing very definite on this point, but all we can gather from various sources inclines us fully to agree with Professor Hayter-Lewis in thinking that the great alteration in the Mosque must have been made shortly after the Holy City had been taken by Godfrey de Bouillon. Mr. Hayter-Lewis writes:*

'The probability is that the Mosque was injured in the capture of the town by the Crusaders. By them it was assigned as the residence for the Templars who have left very clear traces of their occupation of the Aksâ; more especially at the southern part, where an apse to the south-east chapel, and portions of a richly-ornamented arcade to the south wall, are very evident. Probably

* *The Holy Places of Jerusalem*, by T. Hayter-Lewis, F.S.A., p. 87.

it was by them repaired and reconstructed much as it appears now, except that when Saladin reconquered the city he restored it to its original purposes of a Mosque, uncovered the Mihrâb, which had been blocked up by a thick wall, as is stated in an inscription by him, decorated the whole, and executed, *circa* 1188, the work now seen in the transepts.'

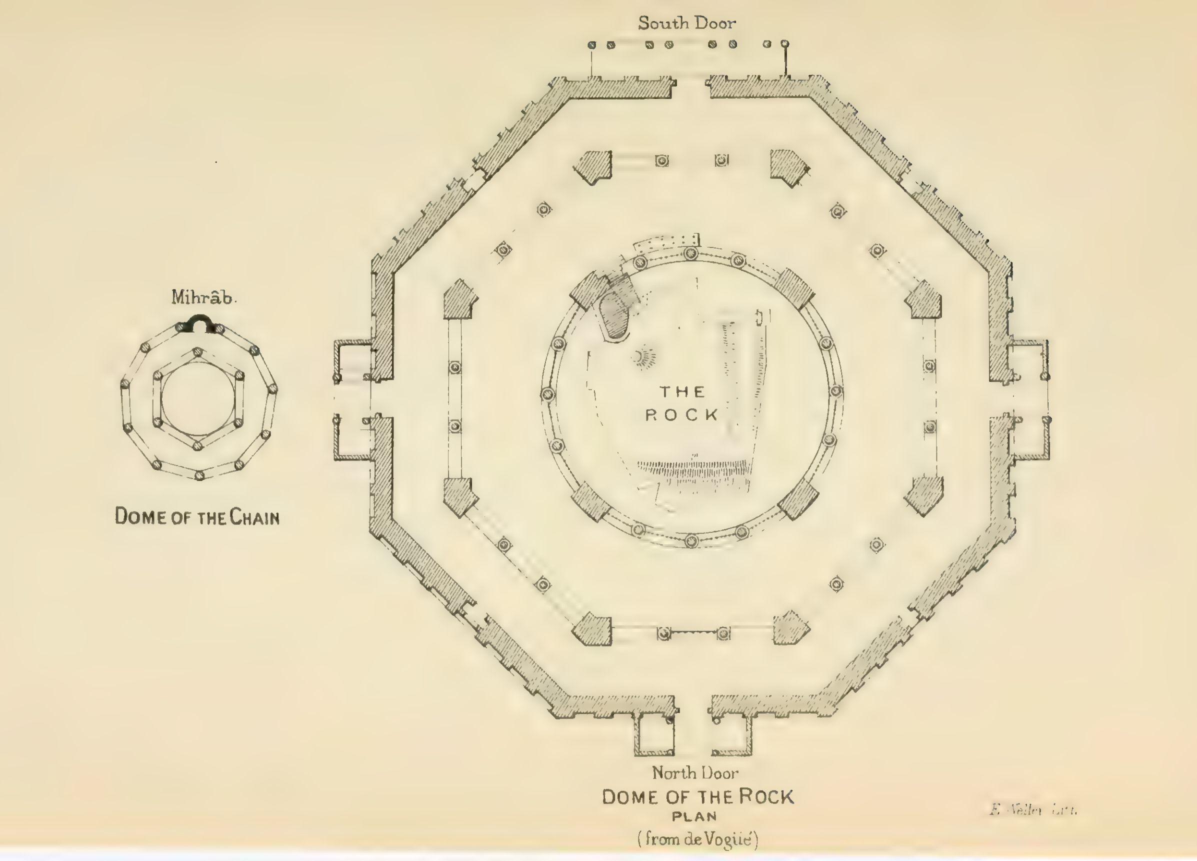
The historical data given by the Muslim writers would certainly seem to corroborate this view. Tracing the history point by point backward, we find, in the first place, that the Mosque, as it now stands, is identical with that described by Mujîr ad Dîn in 1496. Now Mujîr ad Dîn devotes some pages of the section of his work on the topography of the Holy City (pp. 432-447 of the Cairo text) to a careful enumeration of the long list of Mamlûk Sultans who succeeded to the throne of Saladin (ending with the Sultan of his own days), with a view of mentioning the various monuments they had left in the Haram Area and Jerusalem; and nowhere does he make mention of any extensive alterations having been effected by the Mamlûk Sultans in the Aksâ. Further, the description given in the chronicles of the restorations effected by Saladin in the Mosque after the year 1187, shows that the Mosque, as it came into his hands, after the expulsion of the Crusaders, was in all essential points what Mujîr ad Dîn described in 1496, and what we now see. From 1099 to 1187 the Holy City was in the hands of the Crusaders, and in 1047 we have Nâsir-i-Khusrau's account of the Aksâ when he visited it—a magnificent building, double the width of the present Mosque, with two hundred and eighty pillars supporting the roof, and fifteen aisles. The conclusion can only be that it was during the occupation of the Crusaders that the Mosque was reduced from its original grand proportions to the narrow limits we at present see. This conclusion is confirmed when we remember that the Latins considered the Aksâ Mosque to hold a very secondary place (while the Dome of the Rock was in their eyes the true Templum Domini); hence that the Knights Templars had no compunction in remodelling probably the whole building, when they turned part of the Aksâ into a church for the order, and established their mainguard and armoury in the outlying quarters of the great Mosque.

THE DOME OF THE ROCK.

In remarkable contrast with the little that is known of the early architectural history of the Aksâ Mosque, is the very full account given by the Annalists of the date and the historical incidents connected with the foundation of the Dome over the Sacred Rock. From the earliest times, also, there are extant such detailed descriptions of this beautiful building, that it may be affirmed, almost certainly, that the edifice as it now stands in the nineteenth century,* is (in regard to ground-plan and elevation) substantially identical with that which the Khalif 'Abd al Malik erected in the year 691 (A.H. 72). The Cupola, it is true, has on many occasions been shattered by earthquakes, and the walls possibly have often been damaged and repaired, but the octagonal ground-plan and the system of concentric colonnades, through all the restorations have remained unaltered; and even to the number of the windows, the Dome of the Rock, as described in A.D. 903 by Ibn al Fakîh, is almost exactly similar to the Kubbat as Sakhrah of the present day.

In the matter of the Rock which the Dome is intended to cover, it must be remembered that this was held sacred, in the eyes of Muslim true believers, both as representing the ancient Kiblah of Moses—for on the Rock they say the Ark of the Covenant was placed—and as the first Kiblah in Islam, for it was only in the month of Rajab of the second year of the Flight that the revelation came to Muhammad telling him that the Ka'abah at Makkah was for all future times to be the sole Kiblah-point, towards which his followers should turn their faces in prayer. Further, this Rock was an object of veneration to the True Believer, since, according to the received tradition already quoted (p. 89), their Prophet had from this Rock ascended into Paradise, and returned again to earth at this spot, after beholding the presence of Allah. That the Rock was a sacred rock to all Muslims, it is all important to remember, in view of the events which induced 'Abd al Malik to erect the great Dome above it. Before quoting the accounts of this event given

* See frontispiece.



DOME OF THE ROCK
PLAN
(from de Vogüé)



in the Arab Chronicles, it may be well to borrow a few lines from a work written by the late Professor E. H. Palmer, which portray the condition of the Omayyad Khalifate at the period when the Dome of the Rock was built :

'In A.D. 684, in the reign of 'Abd al Malik, the ninth successor of Muhammad, and the fifth Khalif of the house of Omayyah, events happened which once more turned people's attention to the City of David. For eight years the Muslim Empire had been distracted by factions and party quarrels. The inhabitants of the two Holy Cities, Makkah and Al Madinah, had risen against the authority of the legitimate Khalifs, and had proclaimed 'Abd Allah ibn Zubair their spiritual and temporal head. The Khalifs Yazîd and Mu'âwiyah had in vain attempted to suppress the insurrection ; the usurper had contrived to make his authority acknowledged throughout Arabia and the African provinces, and had established the seat of his government at Makkah itself. 'Abd al Malik trembled for his own rule ; year after year crowds of pilgrims would visit the Ka'abah, and Ibn Zubair's religious and political influence would thus become disseminated throughout the whole of Islam. In order to avoid these consequences, and at the same time to weaken his rival's prestige, 'Abd al Malik conceived the plan of diverting men's minds from the pilgrimage to Makkah, and inducing them to make the pilgrimage to Jerusalem instead.'*

Ya'kûbi, one of the earliest of the Muslim historians, writing of the events which came to pass in 'Abd al Malik's days, gives a very clear account of how that Khalif, for the political reason just mentioned, attempted to make the True Believers circumambulate the Rock at Jerusalem, in place of the Black Stone in the Ka'abah at Makkah. Had the attempt succeeded, the Khalif would thereby have instituted annual rites of pilgrimage in Jerusalem on the pattern of those which, since the Prophet's days, had been performed in the Makkah Haram ; and the golden stream of pilgrim offerings and fees would have flowed into 'Abd al Malik's treasury, instead of into the pockets of the inhabitants of Makkah, who

* *Jerusalem the City of Herod and Saladin*, by W. Besant and E. H. Palmer, 1871, p. 78.

were at this time supporting the claims of his rival, Ibn Zubair, to the Khalifate. Had 'Abd al Malik's attempt succeeded, it is a question whether Jerusalem might not then have become the capital of the Omayyads, in place of Damascus. As events turned out, the Khalif failed to divert the Muslim pilgrimage to the Holy City of Palestine, and Makkah did not lose its pre-eminence as the religious centre of Islam, even when Ibn Zubair was defeated and slain, and Damascus was made the seat of the Omayyad Khalifate. To return, however, to the historian Ya'kûbi. The passage of his writings relating to the building of the Dome of the Rock is the following :

"Then 'Abd al Malik forbade the people of Syria to make the pilgrimage (to Makkah); and this by reason that 'Abd Allah ibn az Zubair was wont to seize on them during the time of the pilgrimage, and force them to pay him allegiance—which, 'Abd al Malik having knowledge of, forbade the people to journey forth to Makkah. But the people murmured thereat, saying, 'How dost thou forbid us to make the pilgrimage to Allah's house, seeing that the same is a commandment of Allah upon us?' But the Khalif answered them, 'Hath not Ibn Shihâb az Zuhri* told you how the Apostle of Allah did say : *Men shall journey to but three Masjids* (*mosques, namely*), *Al Masjid Haram* (*at Makkah*), *my Masjid* (*at Madinah*), *and the Masjid of the Holy City* (*which is Jerusalem*)? So this last is now appointed for you (as a place of worship) in lieu of the Masjid al Haram (of Makkah). And this Rock (the Sakhrah of Jerusalem), of which it is reported that upon it the Apostle of Allah set his foot when he ascended into heaven, shall be unto you in the place of the Ka'abah.' Then 'Abd al Malik built above the Sakhrah a Dome, and hung it around with curtains of brocade, and he instituted doorkeepers for the same, and the people took the custom of circumambulating the Rock (*as Sakhrah* of Jerusalem), even as they had paced round the Ka'abah (at Makkah), and the usage continued thus all the days of the dynasty of the Omayyads." (Yb. *Hist.*, ii. 11.)

* A celebrated traditionist, who was personally acquainted with many of the Prophet's Companions. He died in 124 (742), being seventy-two or more years old. His life is given by Ibn Khallikan, *Biographical Dictionary*, De Slane's Translation, vol. ii., p. 581.

The above account, of itself, is sufficient to disprove the theory very skilfully argued by the late Mr. Fergusson, of which the cardinal idea was that this Dome of the Rock (and not the Church of the Sepulchre) represents and stands in the place of the Great Church erected by Constantine, over our Lord's tomb. Mr. Fergusson stated that he based his theory on historical data, as well as on arguments drawn from the architectural style of the building (which in his eyes was purely Byzantine), and he roundly asserted that "no Mohammedan writer of any sort, anterior to the recovery of the city from the Christians by Saladin, ventures to assert that his countrymen built the Dome of the Rock,"* a statement which can no longer stand, in view of the authority here quoted.

Mukaddasi, who wrote in the year 985, gives another version of the reasons which induced 'Abd al Malik to build the Dome over the Rock, which it may be well to quote at the present point. The paragraph occurs after the description of the Great Mosque at Damascus, which will be given later on (see Chapter VI.). Mukaddasi then continues:

"Now one day I said, speaking to my father's brother, 'O my uncle, verily it was not well of the Khalif al Walîd to expend so much of the wealth of the Muslims on the Mosque at Damascus. Had he expended the same on making roads, or for caravanserais, or in the restoration of the Frontier Fortresses, it would have been more fitting and more excellent of him.' But my uncle said to me in answer, 'O my little son, thou hast not understanding! Verily Al Walîd was right, and he was prompted to a worthy work. For he beheld Syria to be a country that had long been occupied by the Christians, and he noted herein the beautiful churches still belonging to them, so enchantingly fair, and so renowned for their splendour, even as are the Kumâmah (the Church of the Holy Sepulchre at Jerusalem), and the churches of Lydda and Edessa. So he sought to build for the Muslims a mosque that should prevent their regarding these, and that should be unique and a wonder to the world. And in like manner is it not evident how

* See his article on *Jerusalem* in Dr. Smith's "Dictionary of the Bible," vol. i., p. 1030.

the Khalif 'Abd al Malik, noting the greatness of the Dome of the (Holy Sepulchre called) Al Kumâmah and its magnificence, was moved lest it should dazzle the minds of the Muslims, and hence erected above the Rock, the Dome which now is seen there?'"* (Muk., 159.)

That the Khalif 'Abd al Malik was the builder of the Dome of the Rock is further confirmed by the well-known inscription which may still be read above the cornice of the octagonal colonnade supporting the Cupola. Running round this is a magnificent Cufic script, in yellow on blue tiles, which must have been placed here by 'Abd al Malik at the time when his building was completed. It is dated A.H. 72 (691). Unfortunately, some of the tiles were apparently taken out about a century and a half later when, in the days of the Khalif al Mâmûn, son of Hârûn ar Rashîd, the Dome underwent restoration, and in their place other tiles, but of a darker blue, have been substituted, bearing the name of Al Mâmûn in place of that of 'Abd al Malik. This fraudulent substitution, or forgery, perpetrated presumably by the courtly architect of the Abbasides, stands, however, self-confessed —by the forgers having omitted to alter the date of 'Abd al Malik's reign, that is, the year 72 A.H. Al Mâmûn, whose name they have substituted immediately before this date, was only born in A.H. 170, and was Khalif from A.H. 198—218. Also, as noted above, the colouring of the newer tiles is of a darker tint, which does not correspond with the blue of the earlier tiles. Further, the inserted letters (of Al Mâmûn's name and titles), being too numerous for the space at command, have had to be closer set than are those in the original portions of the inscription. To make all this as clear as is possible to the English reader, the following translation of the inscription is printed in capitals to represent the square Cufic script. In this the three lines give the words as they stand at the present day. The letters placed closer together represent the forged part of the inscription in the Arabic, much crowded as to space, and written on the darker tiles. These have been substituted by the architects of Al Mâmûn. The letters

* See also p. 98, where Mukaddasi speaks again of the Church of the Holy Sepulchre, and of the Aksâ having been built to rival this in magnificence.

added below the second line indicate the inscription that probably stood in the place of these substituted tiles, the letters of 'Abd al Malik's name being spaced out to bring them even with those in the remainder of the inscription.*

"HATH BUILT THIS DOME THE SERVANT OF ALLAH

'ABD ALLAH THE IMÂM AL MÂMÛN COMMANDER OF THE FAITHFUL
D AL MALIK C

IN THE YEAR TWO AND SEVENTY—ALLAH ACCEPT OF HIM!"

Another dated inscription has also been discovered in the Dome of the Rock, stamped on each of the bronze plates which are attached to the lintels above the four outer doors facing the cardinal points of the octagonal building. The date given is 216 A.H., corresponding to 831 A.D. These are also written in a fine Cufic script, and relate, in all probability, to the very restoration under Al Mâmûn's orders, during which the falsification just described of 'Abd al Malik's great tile-inscription was perpetrated. The inscription on the plates may be translated as follows:†

"*According to what hath commanded the servant of Allah 'Abd Allah, the Imâm Al Mâmûn, the Commander of the Faithful—may Allah prolong his existence!—and under the governorship of the brother of the Commander of the Faithful, Abu Ishâk, the son of the Commander of the Faithful Ar Rashid—may Allah lengthen his (Abu Ishâk's) life! And it hath been accomplished at the hands of Sâlih ibn Yahya, Freedman of the Commander of the Faithful, in the month Rabî' al Âkhir of the year two hundred and sixteen.*"

Al Mâmûn reigned from 813 (198) to 833 (218), when he was succeeded by the brother here mentioned, Abu Ishâk, who, on becoming Khalif, took the name of Al Mu'tasim. Abu Ishâk lived on excellent terms with his brother, the Khalif Al Mâmûn, and,

* A beautiful chromo-lithographic facsimile of the original Cufic text of this inscription is given by M. de Vogüé on plate xxi. of his work *Le Temple de Jérusalem*. It is also printed (in the Cufic Character) on p. 88 of the volume on *Jerusalem*, published by the Palestine Exploration Fund. A lithographic facsimile may also be seen on the plate facing p. 484 of the *Journal Asiatique*, vol. ix., *Huitième Série*, 1887.

† The text is given by M. de Vogüé, *Jérusalem*, p. 86.

during the very year given in the inscription, the Chronicles* relate that he commanded a body of troops in Al Mámún's expedition against the Greeks, and afterwards came with the Khalif to visit Damascus. It is not, however, stated that he was at that time Governor of Syria (as the inscription rather implies), but he was, probably, already the recognised heir-apparent, and, as such, doubtless, his name appears on these lintels.

The earliest detailed description of the Dome of the Rock, is that left us by Ibn al Fakih in the year 903 (290). As will be seen from the Plan of the Haram Area (at the end of Chapter IV.), the octagonal building supporting the Dome stands at about the centre-point of a square-shaped platform. This platform is of a man's height above the general level of the court of the Haram Area, and is ascended by stairways. On the platform, besides the Dome of the Rock, stand several other very much smaller Domes. The description of these will be given in more detail at a later page. (See Chapter IV.)

Ibn al Fakîh speaks of all these edifices in the following terms :

"In the middle of the Haram Area is a platform, measuring 300 ells in length, by 140 ells across, and its height is 9 ells. It has six flights of stairways, leading up to the Dome of the Rock. The Dome rises in the middle of this platform. The ground-plan of the same measures 100 ells by 100, its height is 70 ells, and its circumference is 360 ells. In the Dome every night they light 300 lamps. It has four gates roofed over, and at each gate are four doors, and over each gate is a portico of marble. The stone of the Rock measures 34 ells by 27 ells, and under the Rock is a cavern in which the people pray. This cavern is capable of containing sixty-two persons. (The edifice of) the Dome is covered with white marble, and its roof with red gold. In its walls, and high in (the drum), are fifty-six windows (*báb*), glazed with glass of various hues ; each measures 6 ells in the height, by 6 spans across. The Dome, which was built by 'Abd al Malik ibn Marwân is supported on twelve piers and thirty pillars. It consists of a dome over a dome (that is, an inner and an outer), on which are sheets of lead and white marble (below).

* Ibn al Athîr, vi. 295.

"To the east of the Dome of the Rock stands the Dome of the Chain. It is supported by twenty marble columns, and its roof is covered with sheets of lead. In front of it (again to the east), is the Praying Station of Al Khidr (St. George or Elias). The platform occupies the middle of the Haram Area. To the north is the Dome of the Prophet, and the Station of Gabriel; near the Rock is the Dome of the Ascension." (I. F., 100, 101.)

With this description of the year 903, the Dome of the Rock as it now stands, tallies to a remarkable degree. The ell then in use was that known as the *Dhirâ' Maliki*, or royal ell, which may be estimated as approximately equivalent to 18 inches. The perimeter of the octagonal walls stated at 360 ells, gives 45 ells, or 67½ feet for the length of each face of the octagon; the measurement to-day is 66 feet.

The measurement of 100 ells by the like, for the ground-plan, corresponds fairly well also, since the space between the thresholds of the opposite doors, north and south, or east and west, measures almost exactly 150 feet.

The height, given at 70 ells, or 105 feet, shows that the Dome was in these early times of much the same height as is the present one, built after the earthquakes, which measures 112 feet from floor to pinnacle. The four gates and their porticos are exactly what is found at the present day, as also is the Rock itself and the Cavern below it. A more remarkable coincidence is afforded by the number of the windows mentioned by Ibn al Fakîh. In the present edifice there are sixteen stained-glass windows, pierced in the drum under the Dome, and below this are five openings in each of the eight side-walls forming the octagon. This (5 times 8 added to 16) gives fifty-six for total, the exact number mentioned by Ibn al Fakîh as existing in the year 903.

In the matter of the columns supporting the Dome, some change in the number and arrangement appears to have taken place at various times since the year 903, probably during the many restorations after the shocks of earthquake.

The twelve piers mentioned still exist as described by Ibn al Fakîh, a reference to the present plan (facing p. 114) showing four piers in the inner circle supporting the Dome, and eight in the outer

circle marking the angles of the octagon. The number of the minor pillars, however, is not so exact. At the present day there are three pillars between each of the four piers of the inner circle, and two pillars between each of the eight piers of the outer circle. This gives a total for the present pillars of twenty-eight, and Ibn al Fakih says there were thirty in his day. The difference, however, is not very material.

On this subject of the number of the piers and pillars, it may be well to note the details given by the Spanish Arab Ibn 'Abd Rabbih, who wrote about this same period (*circa* A.H. 300, A.D. 913). He states that "within the Sakhrah (or Dome of the Rock) are thirty columns, and the columns which are without (*khârij*, presumably meaning 'round') the Sakhrah (or Rock) are eighteen in number." There is, however, some ambiguity in the term *khârij*, and the numbers agree neither with those given by Ibn al Fakih, his contemporary, nor with those seen at the present day, as shown in the plan (facing p. 114).

The dimensions Ibn al Fakîh gives for the Platform, and his description of the other minor Domes standing on this Platform, will be noticed on a subsequent page. (See Chapter IV.)

Next in order comes the account of the Dome of the Rock left by Istakhri and Ibn Haukal, three-quarters of a century after the time of Ibn al Fakîh. This description of the year 978 has been copied verbatim by the geographer Abu-l-Fidâ in his account of Palestine written in 1321; and it may be cited as an instance of the uncritical way in which Arab writers plagiarise each from his predecessors. Ibn Haukal and Istakhri write:

"The Holy City is nearly as large at Al Ramlah (the capital of the province of Filastin). It is a city perched high on the hills, and you have to go up to it from all sides. There is here a Mosque, a greater than which does not exist in all Islam. The Main-building (which is the Aksâ Mosque) occupies the south-eastern angle of the Mosque (Area, or Noble Sanctuary), and covers about half the breadth of the same. The remainder of the Haram Area is left free, and is nowhere built over, except in the part around the Rock. At this place there has been raised a stone (terrace) like a platform, of great unhewn blocks, in

the centre of which, covering the Rock, is a magnificent Dome. The Rock itself is about breast-high above the ground, its length and breadth being almost equal, that is to say, some 10 ells* and odd, by the same across. You may descend below it by steps, as though going down to a cellar, passing through a door measuring some 5 ells by 10. The chamber below the Rock is neither square nor round, and is above a man's stature in height." (Is., 56; I. H., 111; A. F., 227.)

Mukaddasi, a native of Jerusalem, whose account (985) dates from a few years later than the above by Ibn Haukal, taken with that left by the Persian traveller Nâsir, who visited the Holy City in 1047, gives us a detailed and graphic picture of the Dome of the Rock in the century preceding the arrival of the first Crusaders. Mukaddasi, immediately after the description of the Aksá Mosque quoted above (pp. 98, 99), writes as follows:

"The Court (of the Haram Area) is paved in all parts; in its centre rises a Platform, like that in the Mosque at Al Madînah, to which, from all four sides, ascend broad flights of steps. On this Platform stand four Domes. Of these, the Dome of the Chain, the Dome of the Ascension, and the Dome of the Prophet are of small size. Their domes are covered with sheet-lead, and are supported on marble pillars, being without walls.

"In the centre of the Platform is the Dome of the Rock, which rises above an octagonal building having four gates, one opposite to each of the flights of steps leading up from the Court. These four are the Kiblah (or southern) Gate; the Gate of (the Angel) Isrâfîl (to the east); the Gate As Sûr (or of the Trumpet), to the north; and the Women's Gate (Bâb an Nisâ), which last opens towards the west. All these are adorned with gold, and closing each of them is a beautiful door of cedar-wood finely worked in patterns. These last were sent hither by command of the mother of the Khalif Al Muktadir-billah.† Over each of the gates is a porch of marble, wrought with cedar-wood, with brass-work without; and in this porch, likewise, are doors, but these are unornamented.

* Too low an estimate.

† He reigned at Baghdad, 908 to 932.

"Within the building are three concentric colonnades, with columns of the most beautiful marble, polished, that can be seen, and above is a low vaulting. Inside these (colonnades) is the central hall over the Rock: it is circular, not octagonal, and is surrounded by columns of polished marble supporting circular arches. Built above these, and rising high into the air, is the drum, in which are large windows; and over the drum is the Dome. The Dome, from the floor up to the pinnacle, which rises into the air, is in height 100 ells. From afar off you may perceive on the summit of the Dome the beautiful pinnacle (set thereon), the size of which is a fathom and a span. The Dome, externally, is completely covered with brass plates gilt, while the building itself, its floor, and its walls, and the drum, both within and without, are ornamented with marble and mosaics, after the manner that we shall describe* when speaking of the Mosque of Damascus. The Cupola of the Dome is built in three sections; the inner is of ornamental panels. Next come iron beams interlaced, set in free, so that the wind may not cause the Cupola to shift; and the third casing is of wood, on which are fixed the outer plates. Up through the middle of the Cupola goes a passage-way, by which a workman may ascend to the pinnacle for aught that may be wanting, or in order to repair the structure. At the dawn, when the light of the sun first strikes on the Cupola, and the Drum reflects his rays, then is this edifice a marvellous sight to behold, and one such that in all Islam I have never seen the equal; neither have I heard tell of aught built in pagan times that could rival in grace this Dome of the Rock." (Muk., 169, 170.)

Between the times of Mukaddasi and Nâsir, the Holy City suffered severely from shocks of earthquake, as reported in the Chronicle of Ibn al Athîr (see above, p. 101), and in the year 1016 (407), as there stated, the Dome over the Rock fell in. The dates of the repairs subsequently undertaken are recorded by two extant inscriptions in the Cupola, the first of which is of a tenor that recalls the one that was read and copied in the Dome of the Aksâ Mosque by 'Ali of Herat (see above, p. 102).

The Holy City had since the year 969 been in the possession of

* See Chapter VI.

the Khalif of Cairo, and it was the Fatimite Adh Dhâhir who ordered the restorations which were completed in 1022 (413) and 1027 (418), and which are referred to in the two following inscriptions.

The first is written in the ancient Karmatic characters, and is to be seen on a beam in the framework of the Dome. M. de Vogüé has given a facsimile of this inscription on plate xxxvii. of his work, *Le Temple de Jérusalem.* The following is a translation :

"*In the name of Allah, the Compassionate, the Merciful. Verily he who believeth in Allah restoreth the Mosques of Allah. Hath commanded the restoration of this Dome, the Imâm Abu-l-Hasan 'Ali adh Dhâhir-li-'Izâz-ad-Dîn-Allah, the son of Al Hâkim-bi-Amr-Illah, Commander of the Faithful--the benediction of Allah be upon him, and on his most pure and generous forefathers! This was executed at the hand of his servant the Amir, the supporter of the Imâms, the sustainer of the State, 'Ali ibn Ahmad Inâbat Allah, in the year* 413 (A.D. 1022). *May Allah perpetuate the glory and the stability of our Master, the Commander of the Faithful, giving him kingship over the east and the west of the earth, for Him we praise at the beginning and the ending of all actions!*"

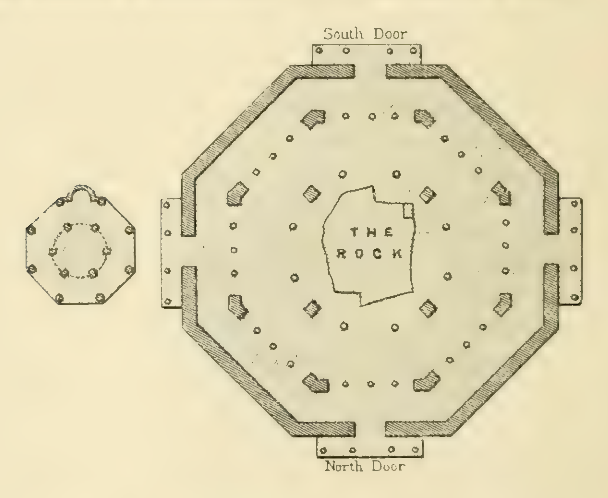
The second inscription is to be seen inside the Dome of the Rock on the tile-work. It is unfortunately much mutilated, but the last few words are plainly legible. M. de Vogüé (*Jérusalem*, Plate xxiii.) has reproduced it in chromolithograph. The letters are yellow on the dark green ground of the enamelled tile. The last words may be translated :

". . . . *in the year four hundred and eighteen.*"

A.H. 418 corresponds with A.D. 1027, which would lead us to suppose that these tiles were put up to replace those damaged by the earthquakes.

Nâsir-i-Khusrau's account, describing what he saw during his visit to Jerusalem in 1047, is the last we possess prior to the Crusades. It must be noted that the "cubit," or "ell" (as the Persian measures *Arsh* and *Gez* are here rendered), is not the *Dhirâ' Maliki*, the royal ell, of 18 inches, but the later Arab ell, equivalent to about 2 feet English measure. At this valuation, Nâsir's measurements will be found to agree wonderfully exactly

with those of the present Dome of the Rock. The arrangement and number of the "piers" and "columns" described by Nâsir does not, however, coincide with those seen at the present day. Nâsir gives—inner circle: four piers, with two columns (eight in all) between each; outer circle: eight piers, with three columns (twenty-four in all) between each pier. At the present day there are, on the contrary, three columns between each of the four piers of the inner circle, and two only between each of the eight piers in the outer ring. (See plan facing p. 114.) Hence Nâsir's total of the columns (not counting piers) is thirty-two, while the present number is twenty-eight. (See also above, p. 121.)



DOME OF THE CHAIN AND DOME OF THE ROCK,
SHOWING THE ARRANGEMENT OF THE PIERS AND COLUMNS, ACCORDING TO THE DESCRIPTION OF NÂSIR-I-KHUSRAU, IN 1047 A.D.

After describing the Aksâ Mosque, Nâsir continues:

"The Kubbat as Sakhrah (the Dome of the Rock)—which Rock was, of old, the Kiblah—is so situate as to stand in the middle of the platform, which itself occupies the middle of the Haram Area. The edifice is built in the form of a regular octagon, and each of its eight sides measures 33 cubits (or 66 feet). There are four gates facing the four cardinal points—namely, east, west,

north, and south; and between each of these is one of the oblique sides of the octagon. The walls are everywhere constructed of squared stones, and are 20 cubits (or 40 feet in height). The Rock itself measures 100 ells round. It has no regular form, being neither square nor circular; but is shapeless, like a boulder from the mountains. Beyond the four sides of the Rock rise four piers of masonry that equal in height the walls of the (octagonal) building; and between every two piers, on the four sides, stand a pair of marble pillars, which are like to the height of the piers. Resting on these twelve piers and pillars is the structure of the Dome, under which lies the Rock; and the circumference of the Dome is 120 cubits (or 240 feet).*

"Between the walls of the (octagonal) building, and the circle of piers and pillars—and by the term 'pier' (*sutún*) I understand a support that is built up, and is square; while the term 'pillar' (*ustuwánah*) denotes a support that is cut from a single block of stone, and is round—between this inner circle of supports, then, and the outer walls of the edifice, are built eight † other piers of squared stones, and between every two of them are placed, equidistant, three columns in coloured marble. Thus, while in the inner circle between every two piers there are two columns, there are here (in the outer circle) between every two piers, three columns. On the capital of each pier are set four volutes (*shákh*), from each of which springs an arch; and on the capital of each column are set two volutes, so that every column is the spring of two arches, while at every pier is the spring of four.

"The Great Dome, which rises above the twelve piers standing round the Rock, can be seen from the distance of a league away,

* From the very exact plans in M. de Vogüé's *Jérusalem*, the full diameter of the drum of the Dome appears to be 23 metres, or 75½ feet. This gives a circumference of 237 feet, which agrees very well with the 120 cubits, 240 feet of the text.

† The British Museum MS. and M. Schefer's text both give "six" as the number of piers in the outer circle, but this neither corresponds with what follows some lines below (where the total number of piers in the outer and inner circles is stated to be twelve, *i.e.*, four *plus* eight), nor with the actual condition of the Dome of the Rock, which apparently never had more than four piers in the inner, and eight in the outer circle, a number necessitated by the octagonal shape of the building.

rising like the summit of a mountain. From the base of the Dome to its pinnacle measures 30 cubits, and this rises above the (octagonal) walls that are 20 ells high, for the Dome is supported on the pillars that are like in height to the outer walls; and the whole building rises on a platform that itself is 12 ells high, so that from the level of the Court of the Noble Sanctuary to the summit of the Dome measures a total of 62 ells (or 124 feet).* The roofing and the ceiling of this edifice are both in woodwork; this is set above the piers, and the pillars, and the walls, after a fashion not to be seen elsewhere. The Rock itself rises out of the floor to the height of a man, and a balustrade of marble goes round about it, in order that none may lay his hand thereon. The Rock inclines on the side that is towards the Kiblah (or south), and there is an appearance as though a person had walked heavily on the stone when it was soft like clay, whereby the imprint of his toes had remained thereon. There are on the Rock seven such footmarks, and I heard it stated that Abraham—peace be upon him!—was once here with Isaac—upon him be peace!—when he was a boy, and that he walked over this place, and that the footmarks were his.

"In the house of the Dome of the Rock men are always congregated—pilgrims and worshippers. The place is laid with fine carpets of silk and other stuffs. In the middle of the Dome, and over the Rock, there hangs from a silver chain a silver lamp; and there are in other parts of the building great numbers of silver lamps, on each of which is inscribed its weight. These lamps are all the gift of the (Fatimite Khalif, who is) Sultan of Egypt; and, according to the calculations I made, there must be here in silver utensils of various kinds of the weight of a thousand Manns (or about a ton and a half). I saw there a huge wax taper that was 7 cubits high, and 3 spans in diameter. It was (white) like the

* I note this as the principal passage for proving that Nâsir-i-Khusrau uses the terms *gez*, "ell," and *arsh*, "cubit," synonymously. On a previous page he has said that the platform is twelve *arsh* high; here he says it measures twelve *gez*, and this added to twenty *gez* (walls) and to thirty *arsh* (dome) makes sixty-two *gez*. The height of the Dome of the Rock at the present day, measuring from floor to summit of dome, is, roughly, 112 feet. Nâsir estimates it (deducting the height of the platform) at 50 ells or cubits, equivalent to 100 feet.

camphor of Zibâj,* and the (wax) was mixed with ambergris. They told me that the Sultan of Egypt sent hither every year a great number of tapers, and, among the rest, the large one just described, on which the name of the Sultan was written in golden letters.

"As I have said before, all the roof and the exterior parts of the Dome of the Rock are covered with lead. At each of the four sides of the Dome of the Rock is set a great gate, with double folding-doors of Sâj-wood (or teak). These doors are always kept closed. They say that on the night of his ascent into Heaven, the Prophet—peace and benediction be upon him!—prayed first in the Dome of the Rock, laying his hand upon the Rock. And as he came forth, the Rock, to do him honour, rose up, but the Prophet—peace and benediction be upon him!—laid his hand thereon to keep it in its place, and firmly fixed it there. But, by reason of this uprising, even to the present day, it is here partly detached (from the ground below). The Prophet—the peace of Allah be upon him, and His benediction!—went on thence and came to the Dome, which is now called after him, and there he mounted (the steed) Burâk; and for this reason is that Dome venerated. Underneath the Rock is a large cavern, where they continually burn tapers; and they say that when the Rock moved in order to rise up (in honour of the Prophet), this space below was left void, and that when the Rock became fixed, it so remained, even as may now be seen." (N. Kh., 44-50.)

Of the Rock itself, Nâsir gives the following account:

"This stone, of the Sakhrah, is that which God—be He exalted and glorified!—commanded Moses to institute as the Kiblah (or direction to be faced at prayer). After this command had come down, and Moses had instituted the Sakhrah as the Kiblah; he himself lived but a brief time, for of a sudden was his life cut short. Then came the days of Solomon—upon him be peace!—who, seeing that the Rock of the Sakhrah was the Kiblah-point, built a Mosque round about the Rock, whereby the Rock stood in the midst of the Mosque, which became

* Zibâj, or Zâbij, according to the author of the *Marâsid*, is the name of the country in the further parts of India, on the frontiers of China, *i.e.*, Cochin China (?).

the oratory of the people. So it remained down to the days of our Prophet Muhammad, the Chosen One—upon him be blessings and peace!—who likewise at first recognised this Rock to be the Kiblah, turning towards it at his prayers; but God—be He exalted and glorified!—afterwards (in the month Rajab of the second year of the Hijrah) commanded him to institute as the Kiblah the House of the Ka'abah (at Makkah)." (N. Kh., 27.)

The Author of the *Muthîr*, writing in 1351, notes the occurrence of what he deemed a remarkable event, which happened a few years after Nâsir's visit. He writes:*

"In the year 452 (A.D. 1060) the Great Lantern (*Tannûr*) that hung in the Dome of the Rock fell down, and there were in this Lantern five hundred lamps. Those of the Muslims who were at Jerusalem augured therefrom, saying, 'Of a surety there will happen some portentous event in Islam.'"

In 1099 the Crusaders took Jerusalem, and the Dome of the Rock, considered by them to be the *Templum Domini*, passed to the Knights Templar. Holding this building to be the veritable Temple of the Lord, its figure was emblazoned by the Knights on their armorial bearings, and in both plan and elevation the edifice came to be reproduced by the Templars in the various Temple Churches which the Order caused to be built in London, Laôn, Metz, and other cities throughout Europe. In Raphael's famous picture of the *Sposalizio*, preserved in the Brera Gallery at Milan, the Spousals of the Virgin are represented as taking place before the Gate of the Temple, which Temple is a fairly exact representation of the polygon of the Dome of the Rock.

The Sicilian geographer Idrîsî, in 1154, gives a short description of the Dome; but he himself had never visited Palestine, and he most probably made up his account from descriptions dating from the beginning of the eleventh century.

He writes: "In the centre of the (Court of the) Mosque rises the mighty Dome, known as the Kubbat as Sakhrah (the Dome of

* The Arabic text is given in my paper in the *Journal of the Royal Asiatic Society*, New Series, vol. xix., p. 304. This paragraph is copied verbatim by Suyûti (*Journal of the Royal Asiatic Society*, vol. *cit.*, p. 287), and also by Mujir ad Din (Cairo Text, p. 270). The Chronicles, it may be noted, mention no earthquake as occurring in this year.

the Rock). This Dome is overlaid with gold mosaic, and is of most beautiful workmanship, erected by the Muslim Khalifs. In its midst is the Rock (the Sakhrah), which is said to have fallen down (from heaven). It is a mass of stone of the height of the Platform, and occupies the centre under the Dome. The extremity of one of its sides rises above the floor to half a man's height or more, while the other side lies even with the level (of the Platform). The length of the Rock is nearly equal to its breadth, and is some 10 ells and odd by the like. You may descend into the lower part thereof, and go down into a dark chamber, like a cellar, the length of which is 10 ells, by 5 in width, and the ceiling reaches above a man's height. No one can enter this chamber except with a lamp to light him. The Dome (of the Rock) has four Gates. The Western Gate has opposite to it an Altar, whereon the Children of Israel were wont to offer up their sacrifices. Near the Eastern Gate of the Dome is the Church, which is called the Holy of Holies—it is of an admirable size. Opposite to the Northern Gate (of the Dome of the Rock) is a beautiful Garden, planted with all sorts of trees, and round this Garden is set a colonnade of marble of most wondrous workmanship. In the further part of this Garden is a place of assembly, where the priests and deacons are wont to take their repasts." (Id., 7.)

This Garden of the Priests, mentioned also by 'Ali of Herat (see p. 133), is, doubtless, the House of the Augustinian Canons established here by Godfrey de Bouillon. Perhaps this may have occupied the site of the "Cloister of the Sûfîs" mentioned by Nâsir-i-Khusrau in 1047 (see Chapter V., Gates of the Haram Area). The Church of the Holy of Holies is the building the Muslims call the Dome of the Chain, of which a description will be given in the following chapter. The Altar of the Children of Israel is apparently of Christian invention, and corresponds to no Muslim edifice; it is mentioned in the *Citez de Jherusalem** (about 1225), and by other Christian writers, one of whom states that the Saracens ultimately turned it into a sundial.

'Ali of Herat, who visited the Holy City in 1173, fifteen years

* *Palestine Pilgrims' Text*, p. 37.

before it was retaken by Saladin, has left us a full description of what he saw in the Dome of the Rock. He notes the iron railing put round the Rock by the Crusaders in place of the marble balustrade mentioned by Nâsir-i-Khusrau. Portions of this iron "grille" still exist, and an illustration depicting it will be found in M. de Vogüé's *Jérusalem.* The chamber under the Rock 'Ali calls "The Cave of the Souls." The present tradition asserts that the *Bîr al Arwâh*, "The Well of the Souls," is not this chamber, but a well hollowed in the rock below its pavement. 'Ali's description of the Dome represents exactly what is seen at the present day, the detail of the arrangement and number of the piers and columns, in the inner and outer circle, supporting the Dome, as given in his text, being identical with what is shown in the present plan. The earlier accounts, it will be remembered, varied on these points of detail. When the alteration occurred is unknown. The ell with which 'Ali of Herat takes his measurements is presumably the royal ell of 18 inches, or somewhat less.

'Ali of Herat writes: "The Kubbat as Sakhrah (meaning the Rock under the Dome) has upon it the (imprint of) the footmark of the Prophet. Now I went and saw the Rock in the days of the Frank dominion, and what was to be seen of it then lay in the north part of the Dome only. Round it was a railing of iron. At the present time, since Saladin's reconquest of the Holy City, the Rock appears to the south also, under the Dome. There is all around, below it, a border, which is covered with enamelled-work. The Rock is here a span in breadth, and its height is of 2 ells. Its circumference is over 4 ells. Underneath the Rock is the Cave of the Souls (*Mughârat al Arwâh*). They say that Allah will bring together the souls of all True Believers to this spot. You descend to this Cave by some fourteen steps, and they state that the grave of Zakariyyah—peace be upon him!—is here in this Cave. The Cave of the Souls is of the height of a man. Its width extends 11 paces from east to west, and 13 paces from north to south. In its roof is an aperture towards the east, the size of which is an ell and a half across. The circumference of the Cavern is 5 ells. The building of the Dome of the Rock has four doors, and I visited the place in the year 569 (1173),

during the time of the Frank dominion, as before stated. Opposite the door leading to the Cave of the Souls, and near to the iron railing, was, in these days, a picture of Solomon, son of David. Also near to the iron railing, and to the west of the Leaden Gate, but above it, was the picture of the Messiah all studded over with jewels.

"The Gate (of the Dome of the Rock) to the east opens towards the Dome of the Chain. Above it is an arch, on which is inscribed the name of the Khalif Al Kâim-bi-Amr-Illah, and the chapter (cxii., of the Kurân), called Ikhlâs—that is, 'Sincerity.' To the east of the Dome of the Rock is, as aforesaid, the Dome of the Chain; it is here Solomon, the son of David, administered justice. To the north of the Dome of the Rock was the House of the Priests (*Dár al Kusás*), which building is supported on columns.* The (octagonal) Colonnade round the Dome of the Rock is supported on sixteen columns of marble, and on eight piers; and the Dome within this is supported on four piers and twelve columns. In the circumference (of the Drum) are sixteen grated windows. The circumference of the Dome is 160 ells (240 feet). The perimeter of the great edifice which comprehends all these (pillars, and the Dome, and which is the octagonal building), measures 400 ells minus 16 ells (384 ells, or 576 feet). A line going round the whole building (of the Dome of the Rock), and including the Dome of the Chain and what pertains thereto of other buildings, would measure 482 ells (or 723 feet). The height of the iron grating which surrounds the Rock is twice that of a man. There are four iron gates to the Dome of the Rock —one (north) towards the Bâb ar Rahmah (Gate of Mercy, the ancient Golden Gate); one (west) towards the Bâb Jibrail; one towards the Kiblah (south); and one (east) towards the Dome of the Chain. The Dome of the Chain measures 60 paces round." (A. H., Oxf. MSS., ff. 35-38.)

In 1187 Jerusalem was retaken by Saladin, who, as has been described above (p. 109), effected a complete restoration of the Haram Area to its pristine condition. Of the state into which the Rock had come through the zeal of the Franks for the

* See p. 131.

acquisition of relics, the Chronicle of Ibn al Athír gives the following account under the year 583 A.H. Possibly the "border" described by 'Ali of Herat as running all round the Rock (see above, p. 132) is the covering of pavement which Saladin ordered to be removed.

Ibn al Athir writes: "Now the Franks had covered the Rock with a marble pavement, and this Saladin ordered to be removed. And the reason whereby they had thus covered it with a pavement was this: In the earlier times their priests had been used to (break off and) sell pieces of the Rock to the Frank (pilgrims) who came from beyond the sea on pilgrimage; for these would buy the same for its weight in gold, believing that there lay therein a blessing. But seeing this, certain of the (Latin) kings, fearing lest the Rock should all disappear, ordered that it should be paved over to keep it safe." (Ibn al Athîr, ix. 365.)

After Saladin had completed his restoration, he set up inside the cupola of the Dome, above the Rock, a beautiful inscription in tile-work on a series of bands and medallions, which may stlll be seen *in situ*. The Arabic text of this long inscription, of which the following is a translation, will be found in M. de Vogüé's work,* so often referred to. The text does not run continuously; but the following numbers (referring to the paragraphs of the translation) show the order in which the bands and medallions—running, of course, from right to left, following the Arabic writing—stand each to the other inside the Drum below the cupola. Besides Saladin's inscription, there are also two others, set up at a much later date, in the spaces at first left vacant.

13. 12. 7. 11. 6. 10. 5. 9. 16. 8. 4. 3. 15. 2. 14. 1.

1. "*In the name of Allah, the Compassionate, the Merciful, hath commanded the renewal of the gilding of this*
2. *Noble Dome, our Master the Sultan, the victorious King,*
3. *the sage, the just Salâh ad Dîn Yûsuf,*
4. *In the name of Allah, the Compassionate, the Merciful*
5. . . . *in the latter third of the month Rajab of the year* 585,
6. *by the hand of God's poor servitor Salâh ad Dîn*
7. *Yûsuf ibn Ayyûb ibn Shâdi, may Allah encompass him in His mercy!*"

* *Le Temple de Jérusalem*, pp. 91, 92.

It will be convenient to add here the translations of the two other inscriptions, which are found on the bands and medallions, interspersed with Saladin's great inscription. The first of these commemorates the restoration by order of the Mamlûk Sultan of Egypt, Muhammad ibn Kalâ'ûn, in A.H. 718 and 719 (1318 and 1319). The second was set up in our own days by the Sultan of Turkey, Mahmûd II. The tiles containing the date of this last inscription have been injured, and only the centuries (12** A.H.) can be read. Sultan Mahmûd II. reigned from A.H. 1223—1255 (1808—1839).

8. "*Hath commanded the renewal of the gilding of this Dome, together with the restoration of the outer Dome of lead*
9. *Our Master . . . Nâsir ad Dunyâ wa ad Dîn,*
10. *the Sultan of the world, who stablisheth the pillars of the noble Law,*
11. *the Sultan of Islam, Muhammad the son of the Sultan and Martyr*
12. *Al Mâlik Al Mansûr Kalâ'ûn, may Allah encompass him in His mercy! And this (restoration took place) during the months of the year* 718
13. *And it was done under the superintendence of the poor servitor of Allah—be He exalted!—the assiduous, noble*
14. *and illustrious Jawâli, Inspector of the Two Noble Sanctuaries,—*
15. *May Allah give him pardon! And this in the year* 719"

16. "*Hath commanded the gilding of this Dome, and the restoration of the external Dome, our Master the Sultan Mahmûd Khan. In the year* 12**"

The traveller Ibn Batûtah, who visited Jerusalem in the year 1355, gives but few new details of the Dome of the Rock. He expatiates on the marvellous beauty of the building, and notes the four great gates and the interior of the Dome, ornamented with gilding and colours. After describing the Rock, and mentioning the cavern below it, he continues, "Round the rock there are two gratings set here to guard it. Of these the one nearest the Rock

is of iron, the other of wood. In the Dome there is hung up a great Buckler of iron, and the people say this was the Buckler of Hamzah ibn 'Abd al Mutallib (the uncle of the Prophet)." (I. B., i. 122, 123.)

Mujir ad Din states that, in the year 1448 (851), the roof of the Dome of the Rock was destroyed by fire, and was restored by Sultan al Malik adh Dhâhir, "so as to be more beautiful even than it had been aforetimes." (M. a. D., 443.) The cause of the fire is said by some authorities to have been a thunderbolt, which fell in the southern part of the edifice. Others state that the building was set on fire by a boy, who had gone under the roof with a candle to catch some pigeons.

Suyûti, writing in 1470, gives the following account of the Rock, and the wonders shown in its vicinity: "The Footprint seen here is that of the Prophet when he mounted the steed Al Burak to ascend into heaven. In Crusading times it was called Christ's Footprint. The Tongue is said to have been given to the Rock when it addressed the Khalif 'Omar in welcome; and the Marks of the angel Gabriel's Fingers are those left when the Rock, wishing to accompany the Prophet to heaven, had to be pushed down and kept in its place.

"The place of the Noble Footprint may be seen at this day on a stone that is separate from the Rock, and opposite to it, on the further side, which is to the south-west. This stone is supported on a column. The Rock, at this present day, forms the walls enclosing the cave (that is, beneath it) on all sides, except only the part which lies to the south, where is the opening into the Cave. The Rock here does not come up to the south side of the Cave, for between the two is an open space. From the entrance down into the Cave lead stone steps for descending thereto. On these stairs is a small shelf, near where the pilgrims stop to visit the Tongue of the Rock. At this spot is a marble column, the lower part of which rests on the south portion of the shelf aforesaid, while its upper part abuts against the Rock, as though to prevent its giving way towards the south—or maybe it is for some other purpose and the portion of the Rock that lies below supports it. The Place of the Angel's Fingers is on the western side of the

Rock, and is distinct from the Place of the Noble Footstep already mentioned. It lies close to, and over against, the western gate of the Sakhrah (or Dome of the Rock)." (S., 258; copied by M. a. D., 371.)

All these various marvels are shown in the Dome of the Rock at the present day, and occupy the same positions as they did in 1470 when Suyûti wrote.

In conclusion, the following measurements are of some interest. They are given by Mujir ad Din, and appear to have been carefully taken by him at the time when he wrote his description of Jerusalem in 1496. The "workman's ell," as before stated, measures somewhat over 2⅓ feet.

"The building of the Dome of the Rock is octagonal. The outer perimeter is 240 ells, while the inner is 224 ells, measuring with the workman's ell.

"The Dome is 51 ells high, measured from the pavement to the summit. The Platform, on which the Dome of the Rock stands, is 7 ells above the level of the Court; thus the summit of the Dome is 58 ells above the Area of the Noble Sanctuary. The Dome is supported by twelve pillars and by four piers (in the inner ring)." (M. a. D., 370, 371.)

CHAPTER IV.

JERUSALEM.

Traditional Accounts: 'Omar's finding of the Rock—The Service instituted by the Khalif 'Abd al Malik.

The Dome of the Chain: Minor domes—The platform and stairways—The Court and the Haram Area—The Cradle of Jesus and Stables of Solomon—Minor buildings—Minarets.

TRADITIONAL ACCOUNTS.

In the preceding chapter, the history of the Dome of the Rock and the Aksâ Mosque has been recounted from the earliest available Arab sources, namely, the Chronicles and Geographies (dating from the third and fourth centuries of the Hijrah), and the accounts of the first Muslim pilgrims, who described their visits to Jerusalem. With the foregoing it will be found interesting to compare the traditional accounts (apocryphal in detail, and probably first reduced to writing at a period subsequent to the Crusades), which profess to give detailed notices of the Khalif 'Omar's re-discovery of the Rock, and of the services instituted by the Khalif 'Abd al Malik after he had erected the Dome over it. These accounts, as far as I have been able to discover, are first given in the work called the *Muthîr al Ghiram* (see p. 11), which was composed in 1351 (752), close on seven hundred years after the days of 'Abd al Malik, and considerably over the seven centuries after the date of 'Omar. The author of the *Muthîr* wrote in the period succeeding the Crusades, when the Franks had recently been ejected from the Holy Land; and at this date, what may be called Historical Romances (as, for instance, the "History" of the Pseudo-Wâkidi, and others), were much in vogue throughout the countries that Saladin and his successors had so recently liberated

from the Frank dominion. The reconquest of Palestine by Saladin, recalled the incidents of the first Muslim conquest under 'Omar ; and possibly there were still, in the fourteenth century, some historical traditions which may have formed the groundwork on which the following narratives were composed.

There is, as will be observed, in the *Muthir*, a learned affectation of citing authorities, giving the account as on the authority of so-and-so, who had it from his father, and his grandfather, who heard so-and-so relate, etc., etc. This, however, is merely the usual Arab way of citing the tradition, and in the present case practically means nothing, since no authority can be found for these stories earlier than the author of the *Muthir* himself. These accounts, as given in the *Muthîr*, have been freely plagiarised by succeeding writers. Shams ad Din Suyûti (1470) quoted from the *Muthîr* verbatim, and Mujîr ad Din, in 1496, copied out the whole once again, adding here and there some few amplifications.* In the following pages the order of the paragraphs in the *Muthîr* is not kept to, the narrative in my translation being arranged to suit the sequence of events.

'Omar's Conquest. (*Muthîr*, chapter v.†)—" Al Walid ‡ states on the authority of Sa'id ibn 'Abd al 'Azîz, that the letter of the Prophet had come to the Kaisar (Cæsar) while he was sojourning at the Holy City. § Now at that time there was over the Rock of the Holy City a great dungheap, which completely masked the Mihrâb of David, and which same the Christians had put here in order to offend the Jews, and further, even, the Christian women were wont to throw here their cloths and clouts, so that it was all heaped up therewith. Now, when Cæsar had

* The Arabic text, taken from the Paris MSS. of the *Muthîr*, of which the following is a translation, is printed in my paper on Suyûti in the *Journal of the Royal Asiatic Society*, vol. xix., part ii., where the whole subject of the *Muthîr's* authorities will be found discussed at length.

† Quoted by S., 278.

‡ Al Walid ibn Muslim, on whose authority most of these accounts rest, was a celebrated traditionist, a native of Damascus, and died aged seventy-three (according to Nawâwi, Wüstenfeld's Text, p. 618) in A.H. 194 or 195 (810).

§ In the seventh year of the Hijrah, the Prophet despatched envoys to the Chosroes (Khusrû Parwîz) of Persia, and to the Cæsar of Byzantium, calling on them forthwith to acknowledge his mission as Allah's Apostle.

perused the letter of the Prophet, he cried and said: 'O, ye men of Greece, verily ye are the people who shall be slain on this dungheap, because that ye have desecrated the sanctity of this Mosque. And it shall be with you even as it was with the Children of Israel, who were slain for reason of the blood of Yahyâ ibn Zakariyyâ (John the Baptist).' Then the Cæsar commanded them to clear the place, and so they began to do; but when the Muslims invaded Syria, only a third part thereof had been cleared. Now, when 'Omar had come to the Holy City and conquered it, and saw how there was a dungheap over the Rock, he regarded it as horrible, and ordered that it should be entirely cleared. And to accomplish this they forced the Nabathæans of Palestine to labour without pay. On the authority of Jabir ibn Nafîr, it is related that when 'Omar first exposed the Rock to view by removing the dungheap, he commanded them not to pray there until three showers of heavy rain should have fallen."

"It is related as coming from Shadâd ibn Aus, who accompanied 'Omar when he entered the noble Sanctuary of the Holy City on the day when Allah caused it to be reduced by capitulation, that 'Omar entered by the Gate of Muhammad, crawling on his hands and knees, he and all those who were with him, until he came up to the Court (of the Sanctuary). There he looked around to right and to left, and, glorifying Allah, said: 'By Allah, verily this—by Him in whose hand is my soul!—must be the Mosque of David, of which the Apostle spake to us, saying, *I was conducted thither in the night journey*.' Then 'Omar advanced to the fore (or southern) part of the Haram Area, and to the western side thereof, and he said: 'Let us make this the place for the Mosque.'"*

* With this and the following accounts of 'Omar's first visit to the Temple Area, accompanied by the Patriarch of Jerusalem, it will be interesting to compare the narrative of the Byzantine historian Theophanes, who wrote his *Chronographia* in the eighth century A.D. (see note to p. 92), more than five hundred years, therefore, before the author of the *Muthir*, who is our sole authority for the Muslim tradition. The Greek original, of which the following is a translation, will be found in vol. i., p. 519 of the Bonn edition (1839) of the *Chronographia*. "Anno Mundi 6127; Anno Domini 627. In this year Omar undertook his expedition into Palestine, where, the Holy City having been continuously besieged for two years (by the Arab armies), he at length

"On the authority of Al Walîd ibn Muslim, it is reported as coming from a Shaikh of the sons of Shadâd ibn Aus, who had heard it from his father, who held it of his grandfather, that 'Omar, as soon as he was at leisure from the writing of the Treaty of Capitulation made between him and the people of the Holy City, said to the Patriarch of Jerusalem: 'Conduct us to the Mosque of David.' And the Patriarch agreed thereto. Then 'Omar went forth girt with his sword, and with him four thousand of the Companions who had come to Jerusalem with him, all begirt likewise with their swords, and a crowd of us Arabs, who had come up to the Holy City, followed them, none of us bearing any weapons except our swords. And the Patriarch walked before 'Omar among the Companions, and we all came behind the Khalif. Thus we entered the Holy City. And the Patriarch took us to the Church which goes by the name of the Kumâmah,* and said he: 'This is David's Mosque.' And 'Omar looked around and pondered, then he answered the Patriarch: 'Thou liest, for the Apostle described to me the Mosque of David, and by his description this is not it.' Then the Patriarch went on with us to the Church of Sihyûn (Sion), and again he said: 'This is the Mosque of David.' But the Khalif replied to him: 'Thou liest.' So the Patriarch went on with him till he came to the noble Sanctuary of the Holy City, and reached the gate thereof, called (afterwards) the Gate Muhammad. Now the dung which was then all about the noble Sanctuary, had settled on the steps of this gate, so that it even came out into the street in which the gate opened, and it had accumulated so greatly on the steps as

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became possessed of it by capitulation. Sophronius, the chief (or Patriarch) of Jerusalem, obtained from Omar a treaty in favour of all the inhabitants of Palestine, after which Omar entered the Holy City clothed in camel-hair garments all soiled and torn, and making show of piety as a cloak for his diabolical hypocrisy, demanded to be taken to what in former times had been the Temple built by Solomon. This he straightway converted into an oratory for blasphemy and impiety. When Sophronius saw this he exclaimed: 'Verily, this is the abomination of desolation spoken of by Daniel the Prophet, and it now stands in the Holy Place;' and (the Patriarch) shed many tears."

* Al Kumâmah—literally, "the dunghill." This is a designed corruption on the part of the Muslims of "Al Kayâmah," *Anastasis*, the name given to the Church of the Resurrection (the Holy Sepulchre) by the Christian Arabs.

almost to reach up to the ceiling of the gateway. The Patriarch said to 'Omar: 'It is impossible to proceed and enter—except crawling on hands and knees.' Said 'Omar: 'Even on hands and knees be it.' So the Patriarch went down on hands and knees, preceding 'Omar, and we all crawled after him, until he had brought us out into the Court of the Noble Sanctuary of the Holy City. Then we arose off our knees, and stood upright. And 'Omar looked around, pondering for a long time. Then said he: 'By Him in whose hands is my soul!—this is the place described to us by the Apostle of Allah.'" (S., 276; M. a. D., 226.)

"And it is reported on other authority to the last, namely, from Hishâm ibn 'Ammâr, who had it from Al Haitham ibn 'Omar ibn al 'Abbâsi, who related that he had heard his grandfather, 'Abd Allah ibn Abu 'Abd Allah, tell how, when 'Omar was Khalif, he went to visit the people of Syria. 'Omar halted first at the village of Al Jâbiyah,* while he despatched a man of the Jadîlah Tribe to the Holy City, and, shortly after, 'Omar became possessed of Jerusalem by capitulation. Then the Khalif himself went thither, and Ka'ab † was with him. Said 'Omar to Ka'ab: 'O, Abu Ishâk, knowest thou the position of the Rock?' and Ka'ab answered: 'Measure from the wall which is on the Wâdî Jahannum so and so many ells; there dig, and ye shall discover it:' adding: 'At this present day it is a dungheap.' So they dug there, and the Rock was laid bare. Then said 'Omar to Ka'ab: 'Where sayest thou we should place the Mosque, or, rather, the Kiblah?' Ka'ab replied: 'Lay out a place for it behind the Rock, whereby you will make one the two Kiblâhs, that, namely, of Moses, and that of Muhammad.' But 'Omar answered him:

* In Jaulan.

† The author of the *Muthîr* writes in another section: "Ka'ab al Abhar, or Al Hibr, surnamed Abu Ishak ibn Mânî the Himyarite, was originally a Jew, and became a Muslim during the Khalifate of Abu Bakr—or, some say, during that of 'Omar. He is a celebrated authority for Traditions, and is noted as having been a very learned man. He died at Hims in A.H. 32 (652)." In point of fact, Ka'ab, like his co-religionist, the equally celebrated Jew Wahb ibn Munabbih, who also embraced Islam (the two being the great authorities among the early Muslims in all points of ancient history), was in time discovered to have been a great liar, and to have considerably gulled the simple-minded Arabs of the first century of the Flight.

'Thou hast leanings still towards the Jews, O Abu Ishâk. The Mosque shall be in front of the Rock (not behind it).' Thus was the Mosque erected in the fore-part of the Haram Area."

"Al Walîd further relates, as coming from Kulthum ibn Ziyâd, that 'Omar asked of Ka'ab: 'Where thinkest thou that we should put the place of prayer for Muslims in this Holy Sanctuary?' Said Ka'ab in answer: 'In the hinder (or northern) portion thereof, in the part adjoining the Gate of the Tribes.' But 'Omar said: 'Not so; seeing that, on the contrary, to us belongs the fore-part of the Sanctuary.' And 'Omar then proceeded to the fore-part thereof. Al Walîd again relates—on the authority of Ibn Shaddâd, who had it of his father—''Omar proceeded to the fore-part of the Sanctuary Area, to the side adjoining the west (namely to the south-west part), and there began to throw the dung by handfuls into his cloak, and we all who were with him did likewise. Then he went with it—and we following him to do the same—and threw the dung into the Wâdî, which is called the Wâdî Jahannum. Then we returned to do the like over again, and yet again—he, 'Omar, and also we who were with him—until we had cleared the whole of the place where the Mosque now stands. And there we all made our prayers, 'Omar himself praying among us."'

Some other versions are also given of the same traditions, identical in every point except for the pseudo-authority quoted, and the wording of the narrative. (See S., 32; copied by M. a. D., 225.) The following is given by Suyûti only (not by the author of the *Muthîr*), and is curious for the mention of the St. Mary Church (*Kanîsah Maryam*) possibly the Church of the Virgin described by Procopius.

"Now, when 'Omar made the capitulation with the people of the Holy City, and entered among them, he was wearing at that time two long tunics of the kind called Sumbulânî. Then he prayed in the Church of Mary, and, when he had done so, he spat on one of his tunics. And it was said to him: 'Dost thou spit here because that this is a place in which the sin of polytheism has been committed?' And 'Omar answered: 'Yea, verily the sin of polytheism hath been committed herein; but now, in truth,

the name of Allah hath been pronounced here.' It is further reported that 'Omar did carefully avoid praying near the Wádí Jahannum." (S., 34.)

'Abd al Malik and the Dome of the Rock. (*Muthir*, chapter vi.*) —"The Khalif 'Abd al Malik it was who built the Dome of the Rock, and the (Aksâ) Mosque of the Holy City; and, according to report, he devoted to the expenses of the same the revenues of Egypt for the space of seven years. The historian Sibt al Jauzi, in his work called the 'Mirror of the Time' (*Mirat as Zamân*), states that 'Abd al Malik began the building here in the year 69 of the Hijrah, and completed the same in the year 72 (A.D. 687—690). But others say that he who first built the Dome (of the Rock) of the Holy City was Sa'id, the son of the Khalif 'Abd al Malik, and that he afterwards, too, restored it.† Now, on the authority of Rijâ ibn Hayâh, and of Yazîd ibn Sallâm,‡ 'Abd al Malik's freedman, it is reported that, on the occasion of building the Dome of the Rock of the Holy City and the Aksâ Mosque, the Khalif came himself from Damascus to Jerusalem, and thence despatched letters into all the provinces, and to all the governors of cities, to the following effect: ''Abd al Malik doth wish to build a Dome over the Rock in the Holy City, whereby to shelter the Muslims from heat and cold; as also a Mosque. But he wisheth not to do this thing without knowing the will of his people. Therefore, let the Muslims write their desires, and whatsoever may be their will.' And letters came back to him from the governors of the provinces which assured the Commander of the Faithful of the full approval of all men, and that they deemed his intention a fitting and pious one. And said they: 'We ask of Allah to vouchsafe completion to what the Khalif doth undertake, in the matter of building in the Noble Sanctuary, and the Dome therein, and the Mosque; and may it succeed under his hand, for

* Quoted by S., p. 280.

† This assertion is found in none of the early authorities.

‡ Abu'l Mikdam Hijâ ibn Hayâh ibn Jarûl, of the Kindah tribe, was a man celebrated for his learning, and in later years a great friend of the second Khalif 'Omar (Ibn 'Abd al 'Azîz). Yazîd ibn Sallâm, his colleague, was a native of Jerusalem. The account following is transcribed by Mujir ad Din.—Cairo Text, pp. 241, 242.

it is a noble deed, both for him and for those who follow after him.'

"Then the Khalif brought together craftsmen from all parts of his empire, and commanded that they should set forth the proportions and elevation of the building before they began to build the Dome itself. So they laid out the plan thereof in the Court of the Haram Area. And he commanded them to build a Treasure House on the east side of the Rock, and the same is the building which now stands close beside the Rock.* So they began to build. And the Khalif set apart great sums of money, and instituted to be overseers thereof Rijâ ibn Hayâh, and Yazid ibn Sallâm, commanding them to spend the same, and giving them authority therein. So they made expenditure for digging the foundations, and building up the structure, until (all was finished and) the moneys were (in large part) expended. When the edifice was complete and solidly constructed, so that not a word could be said for improvement thereto, these men wrote to the Khalif at Damascus, saying: 'Allah hath vouchsafed completion to what the Commander of the Faithful commanded concerning the building of the Dome over the Rock of the Holy City, and the Aksâ Mosque also. And no word can be said to suggest improvement thereto. And verily there remaineth over and above of what the Commander of the Faithful did set apart for the expense of the same—the building being now complete and solidly built—a sum of 100,000 (gold) dînârs. So now let the Commander of the Faithful expend the remnant in whatever matter seemeth good to him.' And the Khalif wrote to them in reply: 'Let this, then, be a gift unto you two for what ye have accomplished in the building of this noble and blessed house.' But to this Rijâ and Yazîd sent answer: 'Nay, rather, first let us add to this the ornaments of our women and the superfluity of our wealth, and then do thou, O Khalif, expend the whole in what seemeth best to thee.' Then the Khalif wrote commanding them to melt down the gold, and apply it to the adornment of the Dome. So all this gold was melted down and expended to adorn the Dome of the Rock; to an extent that it was impossible, by reason of the

* Now called the Dome of the Chain. See p. 153.

gold thereon, for anyone to keep the eye fixed and look at it. They prepared also two coverings, to go over the Dome, of felts and of skins of animals, and the same were put over it in the winter-time to preserve it from the rains, and the winds, and the snows. Rijâ ibn Hayáh and Yazid ibn Sallâm also surrounded the Rock with a lattice-screen of Sâsim (or ebony-wood), and outside the screen they hung between the columns curtains of brocade.

"Each day fifty and two persons were employed to pound and grind down saffron, working by night also, and leavening it with musk and ambergris, and rose-water of the Jûrî rose. At early dawn the servants appointed entered the Bath of Sulaimân* ibn 'Abd al Malik, where they washed and purified themselves before proceeding to the Treasure Chamber (al Khazânah), in which was kept the (yellow perfume of saffron called) Khulûk. And, before leaving the Treasure Chamber, they changed all their clothes, putting on new garments, made of the stuffs of Marv and Herat, also shawls (of the striped cloths of Yaman), called 'Asb; and, taking jewelled girdles, they girt these about their waists. Then, bearing the jars of the Khulûk in their hands, they went forth and anointed therewith the stone of the Rock, even as far as they could reach up to with their hands, spreading the perfume all over the same. And for the part beyond that which they could reach, having first washed their feet, they attained thereto by walking on the Rock itself, anointing all that remained thereof; and by this the jars of the Khulûk were completely emptied. Then they brought censers of gold and of silver, filled with aloes wood of Kimâr (in Java), and the incense called Nadd, compounded with musk and ambergris; and, letting down the curtains between the columns, they swung to and fro the censers, until the incense did rise into all the space between the columns and the Dome above, by reason of the quantity thereof. Which done, and the

* The MSS. of Suyûti read "Hammam Sulaimân," as though it were the Bath of King Soloman. I have found no notice of this bath elsewhere; and it is on the authority of the *Muthîr* that the Bath is named after the son of the Khalif 'Abd al Malik. The Jûri rose is named from the town of Jûr or Gûr, in Persia, afterwards called Fairûzâbâd, which was so celebrated for its roses as to be surnamed *Balad al Ward*, "the City of Roses." (Yâkût, ii. 147.)

curtains again drawn up, the censers were carried outside the building, whereby the sweet smell went abroad, even to the entrance of the market beyond (the Haram Area), so that all who passed therein could scent the perfume. After this the censers were extinguished. Proclamation then was made by criers from before the screen : 'The Sakhrah, verily, is open for the people, and he who would pray therein, let him come.' And the people would hasten to come and make their prayer in the Sakhrah, the most of them performing two Rika'ahs (or prayer prostrations), while some few acquitted themselves of four. And he who had thus said his prayers, when he had gone forth again, (friends) would perceive on him the perfume of the incense, and say: 'Such an one hath been in the Sakhrah.' (After the prayer-time was over, the servants) washed off with water the marks left by the peoples' feet, cleaning everywhere with green myrtle (brooms), and drying with cloths. Then the gates were closed, and for guarding each were appointed ten chamberlains, since none might enter the Sakhrah—except the servants thereof—on other days than the Monday and the Friday.

"On the authority of Abu Bakr ibn al Hârith, it is reported that, during the Khalifate of 'Abd al Malik, the Sakhrah was entirely lighted with (oil of) the Midian Bân (the Tamarisk, or Myrobalan) tree, and oil of Jasmin, of a lead colour. (And this, says Abu Bakr, was of so sweet a perfume, that) the chamberlains were wont to say to him : 'O Abu Bakr, pass us the lamps that we may put oil on ourselves therefrom, and perfume our clothes' : and so he used to do, to gratify them. Such are the matters relating to the days of the Khalifate of 'Abd al Malik.

"Further, saith Al Walîd, it hath been related to me by 'Abd ar Rahman ibn Mansûr ibn Thâbit—who said, I hold it of my father, who held it of his father, and he from his grandfather—that, in the days of 'Abd al Malik, there was suspended from the chain hanging down in the middle of the Dome of the Rock a single unique pearl, also the two horns of the Ram of Abraham, and the Crown of the Chosroes. But when the Khalifate passed to the Abbasides, they had all these relics transported to the Ka'abah—which may Allah preserve !"

The following, which occurs in the seventh chapter of the *Muthir*, is quoted both by Suyúti and by Mujir ad Dín. (S., 285; M. a. D., 248.) A somewhat similar account will be found below (p. 161), on the much earlier authority of Ibn al Fakih.

"On the authority of the Háfidh Ibn 'Asákir, the testimony going back to Abu-l-Ma'ali al Mukaddasi, it is related how 'Abd al Malik built the Dome of the Rock and the Aksâ Mosque. Further, 'Ukbah states that in those days there were six thousand beams of wood used for the ceilings, besides the beams for the wooden pillars; and the doors were fifty in number. There were six hundred pillars of marble, and seven Mihrâbs, and of chains for suspending the candelabra four hundred, less fifteen (that is three hundred and eighty-five), of which two hundred and thirty were in the Aksâ Mosque, and the remainder (namely, one hundred and fifty-five) in the Dome of the Rock. The length of all these chains put together was 4,000 ells, and their weight 43,000 Syrian (pounds or) ratls.* There were five thousand lamps; and, in addition to these, they were wont to light two thousand wax candles on the Friday nights, and on the middle nights of the months of Rajab, Sha'abân, and Ramadhân, as also on the nights of the Two (Great) Festivals. (In the various parts of the Haram Area) are fifteen (small) domes, besides the (Great) Dome of the Rock; and on the Mosque-roof there were seven thousand seven hundred sheets of lead, each sheet weighing 70 ratls, Syrian measure (420 lbs.). And this did not include what was on the roof which covered the Dome of the Rock. All this was of that which was done in the days of 'Abd al Malik. And this Khalif appointed for the perpetual service of the Noble Sanctuary three hundred servants, who were (slaves) purchased with moneys of the Royal Fifth from the Treasury: and as these servants in time died off, each man's son, or his son's son, or some member of his family, was appointed in his place. And so the service hath continued on for all time, generation after generation; and they receive their rations from the public treasury.

"In the Haram Area there are twenty-four great water cisterns, and of minarets four—to wit, three in a line on the west side of

* 258,000 lbs.

the Noble Sanctuary, and one that rises above the Bâb al Asbât (the Gate of the Tribes). And among the servants of the Haram there were Jews, from whom was exacted no poll-tax. Originally there were but ten men, but, their families increasing, the number rose to twenty; and it was their business to sweep away the dust left by the people at the times of visitation, both in summer and in winter, and also to clean the places of ablution that lay round the Aksâ Mosque. There were also ten Christian servants of the Noble Sanctuary, whose office went by inheritance after the same fashion. These made, and likewise swept, the mats of the Mosque. They also swept out the conduits which carried the water into the cisterns, and, further, attended to the keeping clean of the cisterns themselves, and other such service. And among the servants of the Sanctuary, too, were another company of Jews, who made the glass plates for the lamps, and the glass lantern bowls, and glass vessels and rods. And it was appointed that from these men also no poll-tax was to be taken, nor from those who made the wicks for the lamps; and this exemption continued in force for all time, both to them and their children who inherited the office after them, even from the days of 'Abd al Malik, and for ever.

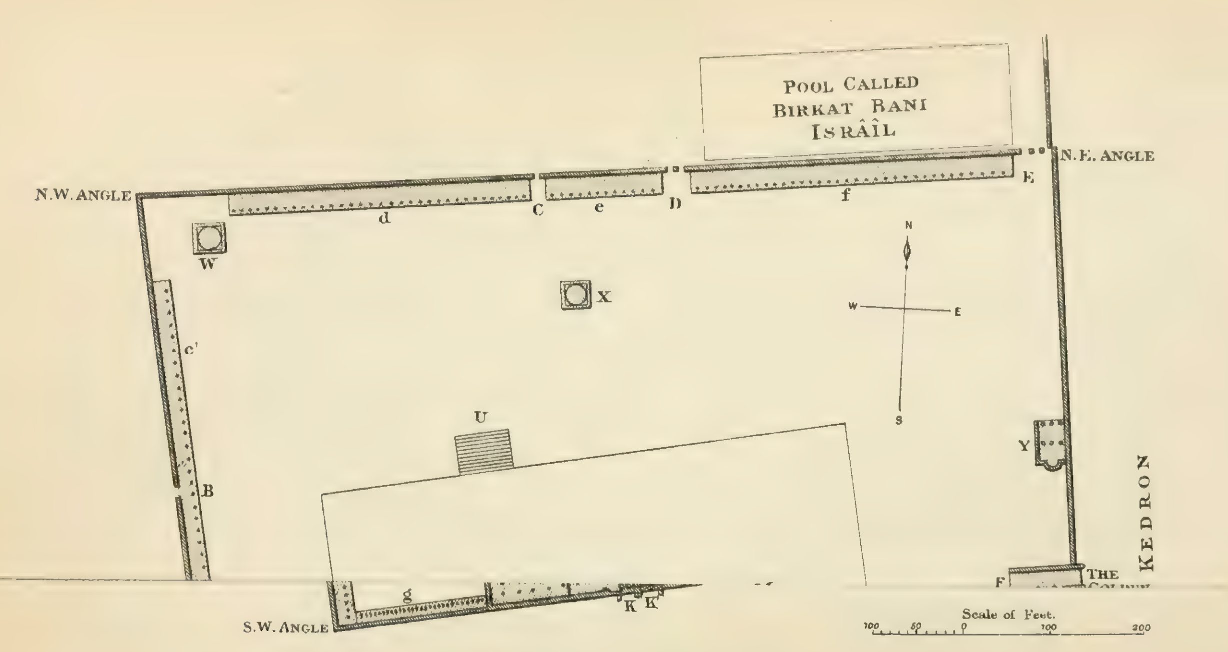
"Al Walîd further writes—on the warranty of Abu 'Amir ibn Damrah, who reported it on the authority of 'Atâ, who had it of his father—that in early days it was the Jews who were appointed to light the lamps in the Noble Sanctuary, but that when the Khalif 'Omar ibn 'Abd al 'Azîz came to reign, he deprived them of this office, and set in their place servants who had been purchased with moneys of the Royal Fifth. And a certain man of these servants—a slave bought of the Royal Fifth—came once to him, and said: 'Give me manumission, O Khalif!' But 'Omar answered: 'How then! verily I cannot emancipate thee! but shouldst thou depart (of thine own accord), behold I have no power over a hair even of the hairs of thy dog!'"*

Such are the traditional (or apocryphal) accounts, very probably, for the most part, an invention of the fourteenth century, which

* Mujîr ad Dîn, who gives the anecdote, has "a hair of the hairs of thy body" in place of "of thy dog." (M. a. D., 250.)

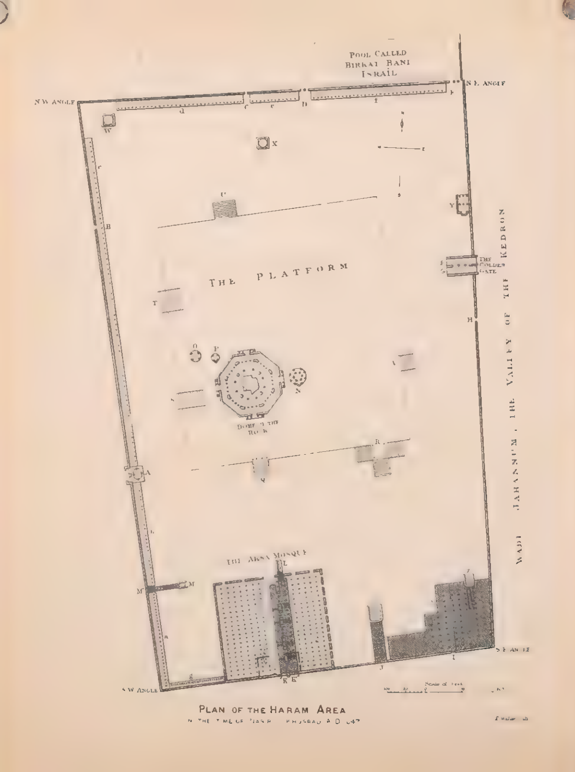
REFERENCES TO THE PLAN OF THE HARAM AREA IN THE TIME OF NÂSIR-I-KHUSRAU.

A. Bâb Dâûd, Gate of David.
B. Bâb as Sakar, Gate of Hell.
C. Gate leading to the Cloisters of the Sûfîs.
D. Bâb al Asbât, Gate of the Tribes.
E. Bâb al Abwâb, Gate of Gates.
F. Bâb al Taubah, Gate of Repentance.
G. Bâb ar Rahmah, Gate of Mercy.
H. The ancient Bâb al Burâk, or Bâb al Janâiz, Gate of the Funerals.
I. Ancient "Single Gate" } One of these is the Bâb al 'Ain, Gate
J. Ancient "Triple Gate" } of the Spring.
K. Bâb an Nabî, Gate of the Prophet, the ancient "Double Gate."
L. Steps leading down to the subterranean Passage-way of this Gate.
M. Bâb Hittah, Gate of Remission.
N. Dome of the Chain.
O. Kubbat ar Rasûl, Dome of the Prophet.
P. Kubbat Jibrâîl, Dome of Gabriel.
Q. Stairway, called Makâm an Nabî, Station of the Prophet.
R. Stairway, called Makâm Ghûrî.
S. } Western Stairways.
T. }
U. Northern Stairway, called Makâm Shâmî.
V. Eastern Stairway, called Makâm Sharkî.
W. Oratory of Zachariah.
X. Dome of Jacob.
Y. Small Mosque, of old a Hall.
Z. Steps leading down to the Mosque of the Cradle of Jesus.
a. Colonnade of Arches }
b. ,, ,, } Along the West Wall.
c. ,, ,, }
c'. ,, ,, }
d. }
e. } Colonnades along the North Wall.
f. }
g. Colonnade of forty-two arches, along South Wall, joining the Western Colonnade.



Plan of the Haram Area

in the time of Nâsir-i-Khusrau, A.D. 1047.



PLAN OF THE HARAM AREA

IN THE TIME OF NASIR-I-KHUSRAU A.D. 1047

purport to relate the events of 'Omar's conquest, and 'Abd al Malik's buildings, in the seventh century of our era. How much credence should be placed in them it is difficult to say. They rest, doubtless, on some foundation of fact; but the form of the greater part of the narratives is very evidently apocryphal.

We may now return to the older Chronicles and Geographers, whose accounts are more worthy of credence, and their authorities more easily controlled, and we shall resume the subject of the description of the Haram Area, proceeding to quote the earlier accounts concerning the various buildings, other than the Aksâ Mosque and the Dome of the Rock, which occupy the area of the Noble Sanctuary.

THE DOME OF THE CHAIN.

A few paces east of the Dome of the Rock stands a small cupola, supported on pillars, but without any enclosing wall, except at the Kiblah point, south, where two of the pillars have a piece of wall, forming the Mihrâb, built up in between them. This is called Kubbat as Silsilah—"the Dome of the Chain." As early as 913 it is mentioned by Ibn 'Abd Rabbih as "the Dome where, during the times of the children of Israel, there hung down the chain that gave judgment (of truth and lying) between them." (I. R., iii. 368.)

According to the most generally accepted tradition, King David received from the angel Gabriel, not a chain, but an iron rod, with the command to span it across his judgment-hall, and on it to hang a bell. When the rod was touched in turn by plaintiff and defendant, the bell sounded for the one with whom the right lay.* The Arab Geographers, however, all speak of a chain; and Yâkût, describing this Dome, particularly mentions that it was here that was "hung the chain which allowed itself to be grasped by him who spoke the truth, but could not be touched by him who gave false witness, until he had renounced his craft, and repented him of his sin." (Yâk., iv. 593.)

The Dome of the Chain is also mentioned by Ibn 'Abd Rabbih's contemporary, Ibn al Fakîh, who describes it as, in his

* See Weil, *Biblische Legenden der Muselmänner*, p. 215.

day, "supported on twenty marble columns, and its roof is covered with sheets of lead." (I. F., 101.) In Mukaddasi's days the Dome of the Chain is also described as merely a cupola, "supported on marble pillars, being without walls" (Muk., 169.)

So frail a structure would, doubtless, have frequently suffered damage by the earthquakes, which, as is recorded, threw down many of the buildings in the Haram Area. And this circumstance will explain the varying accounts given at different times of the number of the pillars. At the present day there are six in an inner circle, supporting the cupola, and eleven in the outer, two of these being built into the Mihrâb. This gives a total of seventeen pillars (see plan facing p. 114).

The Persian traveller Nâsir, writing in 1047, gives the following description of the building he visited (see plan, p. 126):

"Besides the Dome of the Rock there is (on the platform) the dome called Kubbat as Silsilah (or the Dome of the Chain). The 'Chain' is that which David—peace be upon him!—hung up, and it was so that none who spoke not the truth could grasp it; the unjust and the wicked man could not lay hand on it, which same is a certified fact, and well known to the learned. This Dome is supported on eight marble columns, and six stone piers; and on all sides it is open, except on the side towards the Kiblah point, which is built up, and forms a beautiful Mihrâb." (N. Kh., 48.)

Idrisî, in 1154, writing probably from Christian accounts, and at a time when the Holy City was in the occupation of the Crusaders, speaks of the Dome of the Chain as "the Church which is called the Holy of Holies." (See above, p. 131.) According to the author of the *Citez de Jherusalem*, a work of about the year 1225, the building was in his day known to the Christians as "the Chapel of St. James the Less, because it was here he was martyred, when the Jews threw him down from the Temple."* Saladin, after reconquering the Holy City (1187), must have put back the Dome of the Chain to its original use as a Muslim oratory. According to Mujir ad Dîn, the Dome of the Chain was

* *Palestine Pilgrim's Text*, p. 13.

rebuilt by the Egyptian Sultan Baibars, who reigned from 1260—1277. (M. a. D., 434.)

It is often stated that the Dome of the Chain was first built to serve as the model, from which the architects of 'Abd al Malik subsequently erected the Great Dome of the Rock. This idea is, I believe, found in no Arab writer previous to Mujîr ad Dîn (1496). Suyûti (see above, p. 145), from whom he copies most of his descriptions, has not a word of this; and Mujîr ad Dîn apparently either himself invented the idea of the Dome of the Chain having been built as a model, or else inserted it as the account current among the learned of his own day. Mujir ad Dîn's statement is as follows:

"It is said that (the Khalif) 'Abd al Malik described what he desired in the matter and manner of the building of the Dome (of the Rock) to his architects, and they, while he sojourned in the Holy City, built the small dome which stands to the east of the Dome of the Rock, and is called the Dome of the Chain." A few lines before, Mujîr ad Dîn further states that the Khalif laid up the seven years' tribute of Egypt, which had been amassed for the building expenses of the Dome of the Rock—"in the Dome which stood over against the Rock on the eastern side, and which he had caused to be built here near the olive-tree. This he made his store-chamber, filling it with the moneys." (M. a. D., 241.)

Mujîr ad Dîn further describes the Dome of the Chain as in his day "supported by seventeen columns, not counting the two (on either side) of the Mihrâb." (M. a. D., 372.) At the present day, as has been noted above, there are seventeen columns in all, *including* those in the Mihrâb, so that apparently since 1496 some alterations have been effected in this building.

Minor Domes.—Besides the Great Dome of the Rock, and the smaller Dome of the Chain to the east of it, there have at all times stood on the Platform at least two other smaller Domes, built to commemorate the incidents of the Prophet's Night Journey. These edifices were of so frail a structure as constantly to have suffered by the shocks of earthquake, and it is not surprising to find some confusion in the names under which they are described at various dates.

In 903, according to Ibn al Fakîh, "in the northern part (of the platform) are (1) the Dome of the Prophet, (2) and the Station of Gabriel; (3) while near the Sakhrah (the Dome of the Rock) is the Dome of the Ascension." His contemporary, Ibn 'Abd Rabbih, on the other hand, mentions "(1) the Dome whence the Prophet made his ascent into Heaven; (2) the Dome over the spot where the Prophet prayed (in communion) with the (former) Prophets; . . . (3) further the Praying-place of Jibrâil." Mukaddasi (who wrote in 985) states that the two Minor Domes were called "the Dome of the Ascension, and the Dome of the Prophet." According to Nâsir's account in 1047, in his day the two were known as the Dome of the Prophet, and the Dome of Gabriel.

From these various statements the conclusion presumably to be drawn is, that of the two domes lying north-west of the Sakhrah; that standing furthest to the west was in Ibn al Fakih's time called "(1) the Dome of the Prophet;" and this is identical with that mentioned by Ibn 'Abd Rabbih as "(2) the Dome where the Prophet prayed," with Mukaddasi's "Dome of the Prophet," also described a little later under the same name by Nâsir-i-Khusrau. The Dome, occupying the position of the one here spoken of, goes at the present day by the name of the *Kubbat al Mi'râj*, the Dome of the Ascension. (Plan at the end of the present chapter, R.)

Between the present Dome of the Ascension and the Great Dome of the Rock, there would seem to have stood in old days a second Minor Dome, occupying the position of the present Dome or Prayer-Station of the Angel Gabriel. (Plan at the end of the chapter, at S.) From very early times, however, the names of these Minor Domes would appear to have been constantly interchanged or altered. Thus this second Dome is called by Ibn al Fakih "(3) the Dome of the Ascension;" by Ibn 'Abd Rabbih "(1) the Dome whence the Prophet ascended;" by Mukaddasi "the Dome of the Ascension;" and by Nâsir "the Dome of Gabriel." Further, besides these two Domes, Ibn al Fakih, and Ibn 'Abd Rabbih, both mention "the Praying-Station of Gabriel," which is not spoken of by either Mukaddasi or Nâsir.

The only actual description of the two Minor Domes, stand-

ing to the north-west of the Sakhrah, previous to the Crusades is that left us by Nâsir-i-Khusrau in 1047. After describing the Dome of the Rock and the Dome of the Chain, he continues:

"And again, on the platform, is another Dome, that surmounts four marble columns. This, too, on the Kiblah side, is walled in, forming a fine Mihrâb. It is called Kubbat Jibrâîl (the Dome of Gabriel); and there are no carpets spread here, for its floor is formed by the live-rock, that has been here made smooth. They say that on the night of the Mi'râj (the Ascent into Heaven) the steed Burâk was tied up at this spot, until the Prophet—peace and benediction be upon him!—was ready to mount. Lastly, there is yet another Dome, lying 20 cubits distant from the Dome of Gabriel, and it is called Kubbat ar Rasûl (or the Dome of the Prophet)—peace and benediction be upon him! This Dome, likewise, is set upon four marble piers." (N. Kh., 49.)

To what purpose these Minor Domes were put during the occupation of the Holy City by the Crusaders is unknown. Shortly after Saladin had reconquered Jerusalem in 1187, what is now known of the Dome of the Ascension was rebuilt, having fallen to ruin. Mujîr ad Dîn, writing in 1496, states:

"The present Dome of the Ascension was rebuilt in 597 (1200) by the governor of Jerusalem, 'Izz ad Dîn 'Othman ibn 'Ali Az Zanjili, the more ancient Dome having fallen to ruin." (M. a. D., 373.) An inscription giving this date may still be read on the present *Kubbat al Mi'râj*.

The position of the minor Dome, known of old as the Dome of the Prophet, appears to have been a matter of controversy among the learned in the days that followed the Muslim re-occupation of Jerusalem. Yâkût (1225) refers to it as the Dome of *An Nabi Dâûd*—the Prophet David. (Yâk., iv. 594.) This change of name from Muhammad to *David* is probably what led Suyûtî, writing in 1470, to put forward the following theory for the identification of the older Dome of the Prophet, as described by Muslim writers previous to the time of the Crusaders. Suyûtî's indentification of this Dome of the Prophet with the Dome of the Chain has not, it will be noted, been adopted by subsequent authorities. Suyûtî writes:

"The Dome named the Dome of the Prophet is, as I understand it, the one which lies to the east of the Sakhrah, being also called the Dome of the Chain. It was built by the Khalif 'Abd al Malik. For I would point out that in the Haram Area, beside the Dome of the Ascension, there are but two other Domes. One, a small Dome, stands at the edge of the Sakhrah Platform, on the right hand side of the northernmost of the steps leading up to the Platform from the west.* I believe at the present day this is in the hands of certain of the servants of the Noble Sanctuary, and is put to some use on their part ; certainly no one in the Holy City considers this to be the Dome of the Prophet. The only other Dome (in the Haram Area) stands back near the Gate of the Noble Sanctuary, on the northern side, called the Gate of the Glory of the Prophets, known also as the Bâb ad Dawâdariyyah. This is called the Dome of Sulaimân—not after the Prophet Solomon, but perhaps after Sulaimân, the son of the Khalif 'Abd al Malik. As to the Dome of the Ascension, it is, as everybody knows, on the Platform of the Sakhrah, and is much visited by the pilgrims. Hence, therefore, it is likely that what Al Musharraf, and the author of the *Mustaksâ* and of the *Bâ'ith an Nufus*, referred to under the name of the Dome of the Prophet, is that now known as the Dome of the Chain, which was built by the Khalif 'Abd al Malik."

"Now, as to the place where the Prophet prayed, in the company of the former Prophets and the Angels, it is said that this spot is beside the Dome of the Ascension, where, on the Platform of the Sakhrah, there used to stand a beautiful Dome. When, however, they flagged the Platform of Sakhrah, they did away with this Dome, and set in its place a handsome Mihrâb, the floor of which is laid in a circle with red marble slabs, after the manner of other parts of the Sakhrah Court. This, then, as it is said, in the place occupied by this Mihrâb, is where the Prophet made his prayer with the Angels and Prophets. He then advanced a step forward from that place, and there rose up before him a ladder of gold and a ladder of silver, and thereby he ascended into Heaven." (S., 260, 261 ; the last paragraph is copied by M. a. D., 374.)

* At present known as Kubbat al Khidr, the Dome of St. George.

The Platform and Stairways.—The Platform occupying the centre of the Haram Area, on which stand the Dome of the Rock and the other minor Domes, according to Ibn al Fakih, measured in his days (903) "300 ells in length, by 140 ells across, and its height is 9 ells." (I. F., 100.) Taking the ell to be the royal ell, measuring 1½ feet (the evaluation derived from the dimensions recorded of the Dome of the Rock), this gives 450 feet, by 210, and is considerably less than the measurement of the present Platform, which is, taking the mean of length and breadth, 540 feet by 465 feet. In 1047 we have Nâsir-i-Khusrau's measurements recorded, namely, "330 cubits by 300"; but the cubit (in the Persian *Arsh*) here used is the long cubit of nearly 2 feet. This, if the figures be correct, gives rather under 660 feet, by 600 feet, and would go to prove that at Nâsir's date, just previous to the Crusades, the Platform was somewhat larger than it is at present. Further, it had apparently been raised in the height since Ibn al Fakih's days. Then it was 9 (shorter) ells, or 13½ feet, above the level of the Court; in Nâsir's time it was 12 (longer) ells, somewhat under 24 feet high. At the present day the upper level is only some 10 feet above that of the rest of the Haram Area.

Mujîr ad Dîn, writing at the close of the fifteenth century, gives the measures he himself had made, which prove that in his day the Platform must have occupied exactly the same lines it does at the present time. The measurement he uses is the *Workman's ell*, which was approximately 2¼ English feet. The following is a translation from his text:

"The dimensions of the Platform (*Sahn*) of the Sakhrah are these: From the South Wall, between the two stairways the line passing between the East Gate of the Dome of the Rock and the Dome of the Chain, up to the North Wall, opposite the Bâb Hittah, measures 235 ells. From the East Wall, over against the Olive-trees that are near the Kubbat at Tûmâr (the Dome of the Roll), to the West Wall opposite the Sultan's Madrasah, measures 189 ells of the Workman's ell." (M. a. D., 377.)

Ibn al Fâkih states that the platform was (in 903) ascended by six flights of steps. Mukaddasi, about eighty years later, says there

were four stairways leading up from the four sides; Násir-i-Khusrau, in 1052, however, gives six again as the number of the stairways, and he adds the following description of the Platform and its stairways:

"In the middle of the Court of the Haram Area is the Platform, and set in the midst thereof is the Sakhrah (Rock) which, before the revelation of Islam, was the Kiblah (or point turned to in prayer). The Platform was constructed by reason that the Rock, being high, could not be brought within the compass of the Main-building (of the Aksâ Mosque). Wherefore the foundations of this Platform were laid, measuring 330 cubits by 300, and the height thereof 12 ells. The surface of the same is level, and beautifully paved with slabs of marble, with walls the like, all the joints being riveted with lead. Along the edge of its four sides are parapets of marble blocks that fence it round, so that, except by the openings left especially therefor, you cannot enter. From the Platform you command a view over the roofs of the (Aksâ) Mosque. There is an underground tank in the midst of the Platform, whereto is collected, by means of conduits, all the rain-water that falls on the Platform itself; and the water of this tank is sweeter and purer than is the water of any other of the tanks in the Haram Area."

"Now, regarding the stairways that lead up on to the platform from the court of the Noble Sanctuary, these are six in number, each with its own name. On the side (south) towards the Kiblah, there are two flights of steps that go up on to the platform. As you stand by the middle of the retaining wall of the platform (facing south), there is one flight to the right hand and another to the left. That lying on the right is called Makâm an Nabi (the Prophet's Station)—peace be upon him!—and that lying on the left is called Makâm Ghûrî (or the Station of Ghûri). The stairway of the Prophet's Station is so called because that on the night of his ascent, the Prophet—upon him be peace and blessing!—went up to the platform thereby, going thence to the Dome of the Rock. And the road hither from the Hijjâz comes by this stair. At the present day this stairway is 20 cubits broad, and each step is a rectangular block of care-

fully chiselled stone in one piece, or sometimes in two. The steps are laid in such fashion that it would be possible to ride on horseback up the stairway to the platform. At the top of this stairway are four piers of marble, green, like the emerald, only that the marble is variegated with numberless coloured spots; and these pillars are 10 cubits in height, and so thick that it would take two men to encompass them. Above the capitals of these four pillars rise three arches—one opposite the gate, and one on either side; and (the masonry) crowning the arches is flat-topped and rectangular, with battlements and a cornice set on it. These pillars and the arches are ornamented in gold and enamel-work, than which none can be finer.

"The balustrade round the (edge of the) platform is of green marble, variegated with spots, so that one would say it was a meadow covered with flowers in bloom. The stairway of Makâm Ghûrî consists of a triple flight, and the three lead up together on to the platform—one in the middle, and two on either side—so that by three ways can people go up. At the summit of each of the three flights are columns supporting arches with a cornice. Each step is skilfully cut of squared stone, as before described, and each may consist of two or three blocks in the length. Over the arcade above is set a beautiful inscription in gold, stating that the same was constructed by command of the Amîr Laith ad Daulah Nûshtakîn Ghûrî; and they told me that this Laith ad Daulah had been a servant of the Sultan of Egypt, and had caused these steps and gangways to be built.

"On the western side of the platform there are, likewise, two flights of steps leading up thereon, and constructed with the same skill as those I have just described. On the east side there is but one flight. It is built after a like fashion to the foregoing, with columns and an arch with battlements above, and it is named Makâm Sharkî (or the Eastern Station). On the northern side (of the platform) there is also a single stairway, but it is higher and broader than are any of the others. As with those, there are here columns and arches built (at the top of the flight), and it goes by the name of Makâm Shâmi (that is, the Syrian or Northern Station). According to the estimate I made, these six

flights of steps must have had expended upon them 100,000 dinârs or (£50,000)." (N. Kh., 43-45.)

Nûshtakin Ghûri, here spoken of, was a Turk who commanded the armies of the Fatimite Khalif Adh Dhâhir. From having originally been a slave in Khoten, he rose to become Governor of Syria, where he ruled between the years 1028—1041, shortly before Nâsir's visit.

The Court of the Haram Area.—The early accounts which describe the various buildings—Domes, Mihrâbs, and Oratories—found scattered over the great court of the Haram Area make mention of edifices, some of which, with the lapse of time, have now completely disappeared, while others, having changed their names, can only doubtfully be identified with the existing structures.

During the eighty-eight years that Jerusalem remained in the hands of the Crusaders, the buildings of the Haram Area were turned to various purposes — religious or domestic — by the Templars, to whom the Noble Sanctuary had been granted. When Saladin retook the Holy City, it was in the third generation, counting from those who had been dispossessed by Godfrey de Bouillon, and many of the Muslim traditions attached to the then extant buildings of the Haram Area had doubtless been forgotten or become falsified.

Of the Haram Area in general, in the beginning of the tenth century we have two accounts (dating from 903 and 913), which, judging from their points of coincidence, may possibly have been derived from the same source. It is not certain whether either of the respective authors of these accounts (Ibn al Fakih and Ibn 'Abd Rabbih) ever personally visited the places they purpose to describe. Portions of these accounts have been frequently copied by subsequent writers, and notably by Suyûti, from whom Mujir ad Dîn has so freely plagiarized. (See above, p. 148.) Some of the details mentioned in these two accounts have already been commented upon in the foregoing pages; the description of the other small buildings described as occupying the Haram Area in the tenth century will now be noted and compared with the accounts that have come down to us from other sources. First,

however, it will be well to give complete translations of the two descriptions of the Haram Area.

Ibn al Fakih's description, written in 903, is as follows:

"It is said that the length of the Noble Sanctuary at Jerusalem is 1,000 ells, and its width 700 ells. There are (in its buildings) four thousand beams of wood, seven hundred pillars (of stone), and five hundred brass chains. It is lighted every night by one thousand six hundred lamps, and it is served by one hundred and forty slaves. The monthly allowance of olive-oil is 100 kists,* and yearly they provide 800,000 ells of matting, also twenty-five thousand water-jars. Within the Noble Sanctuary are sixteen chests for the volumes of the Kurân set apart for public service, and these manuscripts are the admiration of all men. There are four pulpits for voluntary preachers, and one set apart for the salaried preacher; and there are also four tanks for the ablutions. On the various roofs (of the Mosque and domes), in place of clay, are used forty-five thousand sheets of lead. To the right hand of the Mihrâb (in the Aksâ Mosque) is a slab on which, in a circle, is written the name of Mohammed—the blessing of Allah be upon him!—and on a white stone behind the Kiblah (wall, to the south) is the inscription: *In the name of Allah the Merciful, the Compassionate, Mohammed is Allah's Apostle. Hamzah was his helper.*† Within the Mosque are three Maksûrahs (or railed spaces) for the women, each Maksûrah being 70 ells in length. There are within and without (the Noble Sanctuary) in all fifty gates (and doors)."

Next follows the description of the Dome of the Rock and the minor domes already translated (p. 120). Ibn al Fakîh then continues:

"Among the gates (of the Haram Area) are Bâb Dâûd, Bâb Hittah, Bâb an Nabi (Gate of the Prophet), Bâb at Taubah (Gate of Repentance), and there is here the Mihrâb Maryam (Prayer-niche of Mary), Bâb al Wâdî, Bâb ar Rahmah (Gate of Mercy), with the Mihrâb Zakariyyâ, Abwâb al Asbât (the Gates of the

* The Kist (from the Greek Ξέστης, and the Roman Sextarius) was equivalent to about a quart and a half of our measure.

† The Prophet's uncle, who fell at the Battle of Ohod.

Tribes), with the Cave of Abraham, the Mihrâb of Jacob, and Bâb Dâr Umm Khâlid (the Gate of the House of Khalid's Mother). Outside the Haram Area at the City Gate to the west is the Mihrâb Dâûd (David's Prayer-niche). The place of the tying-up of (the steed) Al Burâk is in the angle of the southern minaret. The Spring of Siloam ('Ain Sulwân) lies to the south of the Haram Area. The Mount of Olives overlooks the Haram Area, being separated therefrom by the Wâdî Jahannum. From (the Mount of Olives) Jesus was taken up; across (the Wâdî) will extend the bridge As Sirât; and there, too, is the Place of Prayer of the Khalif 'Omar, also many of the tombs of the prophets." (I. F., 100, 101.)

Ibn 'Abd Rabbih's notice, written some ten years later than the above, differs in some of the details. It is as follows:

"*Description of the Mosque of the Holy City, and what therein is of Holy Places of the Prophets.*—The length of the Haram Area is 784 ells, and its breadth 455 ells, of the ells of the Imâm.* They light the Noble Sanctuary with 1,500 lamps, and in its structures have been employed 6,900 beams of wood. Its gates are 50 in number, and there are 684 columns. Within the Sakhrah (the Dome of the Rock) are 30 columns, and the columns which are outside the Sakhrah are 18 in number.† The Dome is covered by means of 3,392 sheets of lead, over which are placed plates of brass, gilded, which number 10,210. The total number of the lamps that light the Sakhrah is 464, which hang by hooks and chains of copper. The height of the Sakhrah of the Holy City (in ancient days), when it reached heavenward, was 12 miles, and the people of Jericho (to the east) profited by its shadow, as did also those of 'Amwâs (Emmaus, to the west); and there was set over it (in the early times) a red ruby, which shone, giving light even to the people of the Balkâ, so that those who lived there were able to spin by the light thereof. In the Masjid

* If the reading *Imâm* be correct, the Imâm in question is doubtless the Khalif 'Ali, who inaugurated many novelties besides the standard of the ell.

† See p. 122. It will be observed that *As Sakhrah* (the Rock) is used to denote both the Dome and the Rock itself; just as *Al Masjid* means the whole Haram Area, and more particularly the Mosque (or Masjid) Al Aksâ in its southern part.

(al Aksâ?) are three Maksûrahs (enclosed spaces) for the women, the length of each Maksûrah being 80 ells, and its breadth 50 ells.* In the Mosque are 600 chains for the suspending of the lamps, each chain being 18 ells in length; also seventy copper sieves† (*Ghirbâl*), and seven cone-shaped stands (called *Sanaubarât*) for the lamps. Further, seventy complete copies of the Kurân, and six copies of greater size, each page of which is made of a single skin of parchment; these last are placed on desks. The Noble Sanctuary contains ten Mihrâbs, fifteen Domes, twenty-four cisterns for water, and four minarets, from whence they make the call to prayer. All the roofs, that is, of the Mosque, the Domes, and the minarets, are covered with gilded plates. Of servants appointed to its service, there are, together with their families, in all 230 persons, called Mamlûks (slaves), all of whom receive their rations from the Public Treasury. Monthly there is allowed (for the Noble Sanctuary) 700 Kists Ibrahîmî of olive-oil, the weight of the Kist being a Ratl and a half of the larger weight.‡ The allowance yearly of mats is 8,000 of the same. For the hanks of cotton for the wicks of the lamps, they allow yearly 12 Dînârs (£6); for lamp-glasses, 33 Dînârs; and for the payment of the workmen, who repair the various roofs in the Noble Sanctuary, there is 15 Dînârs yearly.

"Of Holy Places of the Prophets in Jerusalem are the following: Under the corner of the (Aksâ) Mosque is the spot where the Prophet tied up his steed, Al Burâk. Of gate leading into the Noble Sanctuary are the Bâb Dâûd, the Bâb Sulaimân, and the Bâb Hittah, which last is intended by Allah when he saith:§ 'Say ye, Hittah (forgiveness), and there is no God but Allah;' but some men say *Hintah* (wheat), making a jest thereof, for which may Allah curse them in their impiety! Also there are the Bâb Muhammad, and the Bâb at Taubah (the Gate of Repentance), where Allah vouchsafed repentance to David. And the Bâb ar Rahmah (the Gate of Mercy), of which Allah has made mention in His Book, saying:‖ 'A gate, within which is Mercy; while without

* See p. 100. † What purpose these served is unknown.

‡ That is, about nine pounds to the Kist.

§ Kurân, ii. 55. ‖ Kurân, lvii. 13.

the same is the Torment,' alluding to the Wâdi Jahannum, which lies on the east of the Holy City. And the Abwâb al Asbât (the Gates of the Tribes), the tribes being the Tribes of the Children of Israel; and the Gates here are six in number. Also the Bâb al Walîd, the Bâb al Hâshimi, the Bâb al Khidr (the Gate of Elias or St. George), and the Bâb as Sakînah (the Gate of the Shechina, or Divine Presence).

"In the Noble Sanctuary further are the Mihrâb of Mary (Mother of Jesus), the daughter of 'Amrân, whither the Angels were wont to bring her fruits of winter during the summer-time, and summer-fruits in the winter-time. Also the Mihrâb of Zakariyyâ (father of John the Baptist), where the Angels gave him the good news (of the birth) of John, at a time when he was standing praying therein. Also the Mihrâb Ya'kûb (Jacob), and the Kursî Sulaimân (the Throne of Solomon), where he used to pray to Allah; and the Minaret of Abraham, the Friend of the Merciful, whither he was wont to retire for worship. There are likewise here the Dome whence the Prophet (Muhammad) made his ascent into Heaven; the Dome over the spot where the Prophet prayed with the Prophets (of old); also the Dome where, during the times of the Children of Israel, there did hang down the Chain that gave judgment (of truth or lying) between them. Further, the Praying-place of Gabriel (Musallâ Jibrâîl), and the Praying-place of Al Khidr (Elias).

"Now when thou enterest the Sakhrah (or Dome of the Rock), make thy prayer in the three corners thereof; and also pray on the slab which rivals the Rock itself in glory, for it lies over a gate of the Gates of Paradise. The birthplace of Jesus, the son of Mary, is (at Bethlehem) about 3 miles distant from the Noble Sanctuary; Abraham's Mosque (which is Hebron), wherein is his tomb, is 18 miles from the Holy City. The (Malikite) Mihrâb of this Mosque lies on the western side. And among the excellent sights of the Holy City are these. The place of the Bridge As Sirât is in the Holy City, and from Jahannum (Hell)—may Allah keep us therefrom!—it will reach even unto the Holy City. On the Day of Resurrection Paradise will be brought as a bride to the Holy City, and the Ka'abah also shall come thither with her, so

that men will exclaim, 'All hail to those who come as pilgrims! and all hail to her to whom pilgrimage is made!' And the Black Stone shall be brought, in bridal procession, to the Holy City: and the Black Stone on that day shall be greater in size than the Hill of Abu Kubais.* Among the Excellencies of the Holy City are these, namely: that Allah did take up His Prophet into Heaven from the Holy City, as likewise Jesus, the son of Mary. And verily in the last days the Antichrist shall conquer Christ in all and every part of the earth, excepting only in the Holy City. And Allah hath forbidden Gog and Magog to set foot in the Holy City. Lastly, all the Saints and Holy Men of God are from the Holy City, and Adam and Moses and Joseph, and the great company of the Prophets of the Children of Israel all left by testament the command that they should be buried in the Holy City." (I. R., iii. 366-368.)

Mukaddasi, writing in 985, corroborates some of the details mentioned by the two foregoing authorities. He notes:

"Of the holy places within (the Haram Area) are the Mihrâb Maryam (the Oratory of Mary), Zakariyyah (of Zachariah), Ya'kûb (of Jacob), and Al Khidr (of Elias, or St. George), the Station of the Prophet (*Makâm an Nabi*), and of Jibrâil (Gabriel), the Place of the Ant, and of the Fire, and of the Ka'abah, and also of the Bridge As Sirât, which shall divide Heaven and Hell. Now, the dimensions of the Haram Area are: length, 1,000 ells—of the royal Hashimite ell—and width, 700. In the ceiling of its various edifices there are four thousand wooden beams, supported on seven hundred marble columns, and the roofs are overlaid with forty-five thousand sheets of lead. The measurement of the Rock itself is 33 ells by 27, and the cavern which lies beneath will hold sixty-nine persons. The endowment provides monthly for 100 Kists of olive-oil, and in each year they use 800,000 ells of matting. The Mosque is served by special attendants; their service was instituted by the Khalif 'Abd al Malik, the men being chosen from among the Royal Fifth of the captives taken in war, and hence they are called Al Akhmâs (the Quintans). None besides these are employed in the service,

* The hill overhanging the city of Makkah on the west.

and they take their watch in turn beside the Rock." (Muk., 170, 171.)

The various points of interest in the preceding descriptions must now be noticed in detail, and compared with the descriptions derived from other authorities.

The Cradle of Jesus.—The small Mosque in the substructures of the ancient tower at the south-eastern angle of the Haram Area, known at the present day as the Cradle of Jesus, is spoken of by Ibn 'Abd Rabbih (see above, p. 164) under the name of "The Mihrâb of Mary, the daughter of 'Amrân (and Mother of Jesus)." Mukaddasi, too, mentions among the Holy places in the Haram Area "The Mihrâb Maryam and Zakariyyah."

The earliest detailed description of this spot is to be found in Nâsir's diary. He writes: "Adjacent to the East Wall, and when you have reached the south (eastern) angle (of the Haram Area)—the Kiblah-point lying before you, south, but somewhat aside—there is an underground Mosque, to which you descend by many steps. It is situated immediately to the north of the (South) Wall of the Haram Area, covering a space measuring 20 ells by 15, and the chamber has a roof of stone, supported on marble columns. Here was of old the Cradle of Jesus. The Cradle is of stone, and large enough for a man to make therein his prayer prostrations, and I myself said my prayers there. The Cradle is fixed into the ground, so that it cannot be moved. This Cradle is where Jesus was laid during His childhood, and where He held converse with the people. The Cradle itself, in this Mosque, has been made the Mihrâb (or oratory); and there is, likewise, on the east side of this Mosque the Mihrâb Maryam (or Oratory of Mary), and another Mihrâb, which is that of Zakariyyâ (Zachariah)—peace be upon him! Above these Mihrâbs are written the verses revealed in the Kurân that relate respectively to Zachariah and to Mary. They say that Jesus—peace be upon Him!—was born in the place where this Mosque now stands. On the shaft of one of the columns there is impressed a mark as though a person had gripped the stone with two fingers; and they say that Mary, when taken in the pangs of labour, did thus with one hand seize upon the stone, leaving this mark thereon. This Mosque is known by

the title of Mahd 'Îsâ (the Cradle of Jesus)—peace be upon Him ! —and they have suspended a great number of lamps there of silver and of brass, that are lighted every night." (N. Kh., 33.)

During the occupation of the Crusaders, the Templars used these substructures under the south-east angle of the Haram Area for the stabling of their horses, and by the Latin chroniclers the place is mentioned under the name of the Stables of Solomon. 'Ali of Herat, who wrote in 1173, during the Latin occupation, speaks of these substructures under this name. He writes :

" Below the Haram Area are the Stables of Solomon, where he kept his beasts ; and they say there are here in the walls stones of enormous size, and the mangers for the beasts are to be seen even to this day. There are also here the Caverns known as the Cradle of Jesus, the son of Mary—peace be upon Him !" (A. H., Oxf. MS., f. 39.)

Previous to the advent of the Crusaders, many buildings stood in the great Court of the Noble Sanctuary, no traces of which remain at present ; and, from the descriptions of Mujîr ad Dîn and Suyûtî, many would seem to have already disappeared at the date of Saladin's re-occupation of the Holy City. Thus Nâsir-i-Khusrau, in 1047, writes :

" In the Court of the Haram Area, but not upon the Platform, is a building resembling a small Mosque. It lies towards the north side, and is a walled enclosure (*hadhîrah*), built of squared stones, with walls of over a man's height. It is called the Mihrâb Dâûd (or the Oratory of David). Near this enclosure is a rock, standing up about as high as a man, and the summit of it, which is uneven, is rather smaller than would suffice for spreading thereon a (prayer) rug. This place they say was the Throne of Solomon (Kursi Sulaimân), and they relate that Solomon—peace be upon him !—sat thereon while occupied with building the Noble Sanctuary."

This Mihrâb Dâûd, which is said to be in the northern portion of the Haram Area, and near the Kursî Sulaiman, can hardly be the place named at present the "Oratory of David," which is a niche in the great *south* wall of the Haram Area. It is probably the same building as the Kubbat Sulaimân of Mujîr ad Dîn,

before the Bâb al 'Atm, and immediately to the south-west of that gate. (Plan facing p. 172, at V.)

As regards the identification of the Mihrâb of David, Suyûti, writing in 1470, discusses the subject in the following terms:

"Now, as to the Mihrâb Dâûd, there is diversity of opinion as to its identification. Some say it is the great Mihrâb, which is in the south wall of the Haram Area; others, that it is the great Mihrâb in the neighbourhood of the Mimbar (or pulpit of the Aksâ Mosque). The author of the work called *Al Fath al Kudsi* asserts that the Mihrâb of David is in the Castle of the Holy City, in the place where David was wont to pray. For his dwelling being in the Castle, here, also, was his place of worship. Now, the Mihrâb, whereof mention, by Allah, is made in the Kurân in the words (chapter xxxviii. 20), 'When they mounted the wall of the Mihrâb,' is generally admitted to be the Mihrâb of David, where he prayed, and this was situated in the Castle, that being his place of worship; while the spot now known as the great Mihrâb, which is inside the Haram Area, is looked upon as the place where David was wont to pray when he came into the Haram Area. When 'Omar came hither, he sought to follow in David's steps, and made his prayer in the place where David had prayed. Hence the place came to be called the Mihrâb of 'Omar, from the fact of his having prayed there for the first time on the day of the capitulation of Jerusalem; but originally this had been named the Mihrâb of David. In confirmation of this is the fact of 'Omar's known veneration of this spot. For when he asked of Ka'ab, 'Which place wishest thou that we should institute as the place of our prayer in this Sacred Area?' and Ka'ab had answered, 'In the hinder part thereof, where it may be near the Sakhrah, so that the two Kiblahs (namely, of Moses and of Muhammad) may be united,' 'Omar had said, 'O Abu Ishak, so thou wouldst act still in Jew fashion? Are we not a people to whom the fore part of the Holy Area belongs as of right?'* Then 'Omar marked out the Mihrâb, which had been that of David, and where he had been wont to worship in the Haram Area. Thus 'Omar's opinion, and his veneration for this spot, both confirm the view that David, in

* See p. 142.

ancient times, had fixed on this place, and had chosen the same as his place of prayer." (S., 262-264.)

Besides the building called the Oratory of David, Nâsir mentions two other Domes as standing in the northern part of the Haram Area. The first of these—the Dome of Jacob (Kubbat Ya'kûb)—he says, stood near the colonnade, running along the wall from the present Bâb Hittah—then called the Gate to the Cloisters of the Sufis—to the north-west angle of the Haram Area. (See below, p. 176; also on Plan facing p. 150, at X.)

The other dome stood apparently in the north-east angle of the Haram Area (Plan facing p. 150, W). It was called the Oratory of Zachariah (Mihrâb Zakariyyâ). Of this no trace remains at the present day. The Dome of Jacob is probably that now known under the name of the Kubbat Sulaimân, the Dome of Solomon. (Plan facing p. 172, U.)

Concerning the Throne of Solomon, which Mukaddasi and Nâsir both mention, the following traditional account is given by Suyûtî:

"It is also related that Solomon—God's prophet—when he had finished the building (of the Temple), sacrificed three thousand heifers and seven thousand ewes at the place which is in the after (or northern) part of the Haram Area, in the vicinity of the Bâb al Asbât (the Gate of the Tribes). This is the spot which is now occupied by the building called the Throne of Solomon." (S., 258; see Plan facing p. 172, V.)

This passage is copied by Mujîr ad Dîn, who, however, adds that, according to the received tradition of his day, the place which is known as the Kursî Sulaimân is within the dome known as the Dome of Sulaimân, near the Bâb ad Duwaidariyyah. (M. a. D., 111; Plan facing p. 172, U.)

Of other Domes, Mujîr ad Dîn (in 1496) mentions the following:

"Kubbat Mûsâ (the Dome of Moses) stands opposite the Bâb as Silsilah (the Gate of the Chain). It is not called after Moses, and has no traditional connection with him. It was rebuilt in 649 (1251), and was anciently called Kubbat ash Shajarah, the Dome of the Tree." (M. a. D., 375.)

"Kubbat at Tûmâr, the Dome of the Roll, stands on the edge of the platform at the south-east corner." (M. a. D., 376.)

Speaking of the minarets of the Haram Area, Mujîr ad Dîn writes: "The four minarets occupy the same position as did those of the days of 'Abd al Malik. The first of them is at the south-west angle of the Haram Area, above the Madrasah of Fakhr ad Dîn. The second is above the Gate of the Chain. The third is at the north-west angle, and is called Mâdhanat al Ghawânimah. It is near the gate of that name (Plan facing p. 172, at F), and was rebuilt about the year 697 (1298). The fourth is the minaret between the Gate of the Tribes and the Gate Hittah. It was rebuilt in 769 (1367)." (M. a. D., 379, 380.)

In conclusion it may be useful briefly to recapitulate the various minor Domes and Shrines of the Haram Area, mentioned by the authorities prior to the first Crusade, after which date so many alterations were effected among the edifices of the Noble Sanctuary.

The present Dome of the Ascension is that called the Dome of the Prophet, by Ibn al Fakih; the Dome of the Ascension, by both Ibn 'Abd Rabbih and Mukaddasi; and the Dome of the Prophet, by Nâsir-i-Khusrau.

The present Dome of Gabriel (close to the Dome of the Rock) is that called the Station of Jibrâil, by Ibn al Fakih; the Prayer-station of Jibrâil, by Ibn 'Abd Rabbih; the Dome of the Prophet, by Mukaddasi; and the Dome of Jibrâil, by Nâsir-i-Khusrau.

The Dome where the Prophet prayed with the Former Prophets is mentioned by Ibn 'Abd Rabbih. Mukaddasi also speaks of the Station of the Prophet, and the Station of Gabriel, as among the Shrines in the Haram Area.

The Station of Al Khidr (St. George or Elias) is mentioned by Ibn al Fakih, Ibn 'Abd Rabbih and Mukaddasi, the last naming it a Mihrâb.

The present Cradle of Jesus is mentioned by Ibn al Fakîh, Ibn 'Abd Rabbih, Mukaddasi, and Nâsir-i-Khusrau, who also speak of the Mihrâb Maryam, and the Mihrâb Zakariyyah.

Another Mihrâb Zakariyyah, or Dome, near the north-west angle of the Haram Area, is also mentioned by Nâsir-i-Khusrau (unknown at the present day).

The Cave of Abraham is mentioned by Ibn al Fakîh, and the Minaret of Abraham by Ibn 'Abd Rabbih (both unknown at the present day).

The Place of the Ant, the Place of the Fire, and the Place of the Ka'abah, are all mentioned by Mukaddasi.

The Mihrâb of Jacob is mentioned by Ibn al Fakîh, Ibn 'Abd Rabbih, and Mukaddasi ; the Dome of Jacob, in the north part of the Noble Sanctuary, is described by Nâsir-i-Khusrau.

The Mihrâb of David, in the north part of the Haram Area, is mentioned by Nâsir-i-Khusrau.

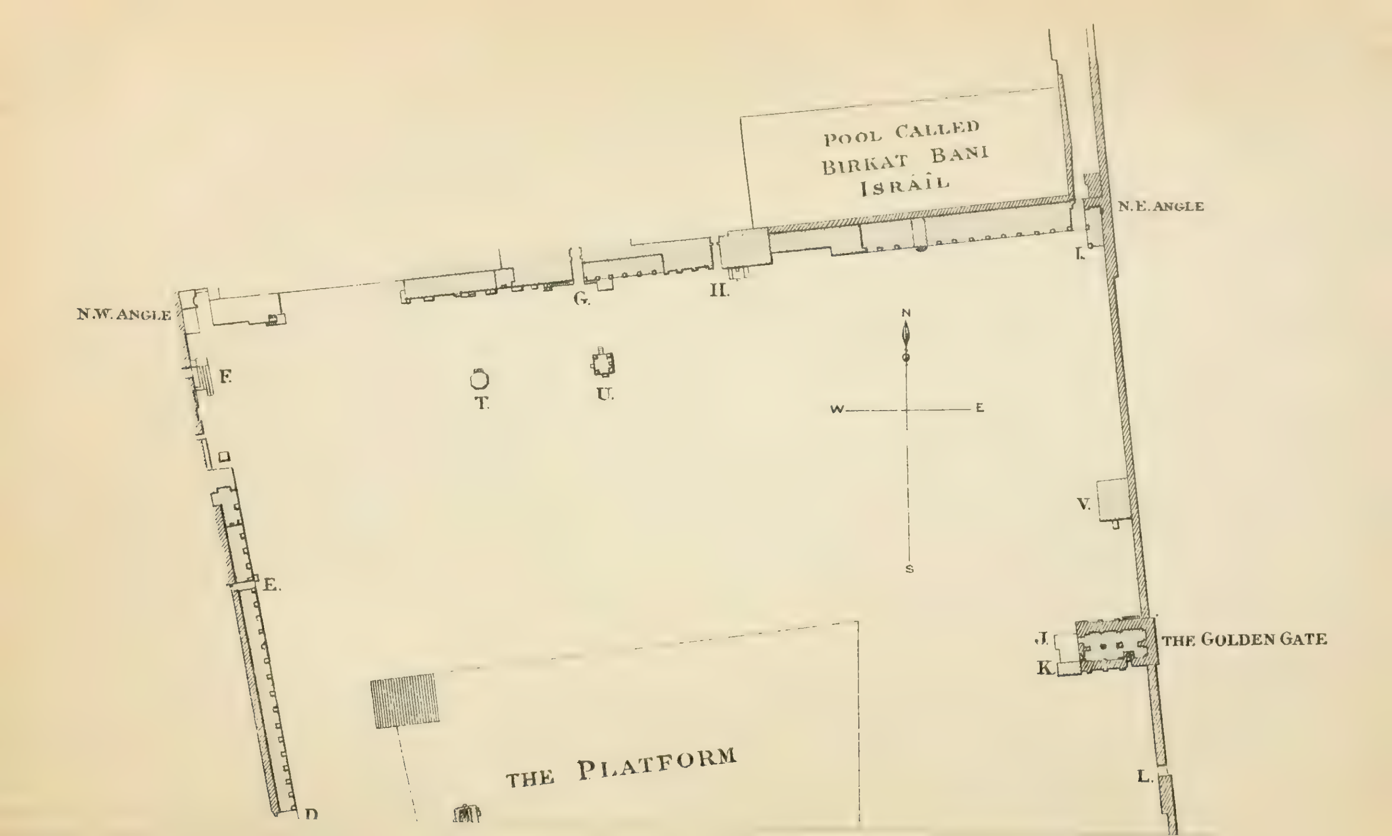
The Throne of Solomon is mentioned by Ibn 'Abd Rabbih and Nâsir-i-Khusrau.

The place of the Bridge between Heaven and Hell, called As Sirât, is mentioned by Ibn al Fakîh, Ibn 'Abd Rabbih, and Mukaddasi.

The tying-up place of the steed Burâk is mentioned by Ibn al Fakîh and Ibn 'Abd Rabbih.

REFERENCES TO THE PLAN OF THE HARAM AREA AT THE PRESENT DAY.

A. Bâb as Silsilah, Gate of the Chain.
B. Bâb al Mutawaddà, Gate of the Place of the Ablution; or Bâb al Matârah, Gate of Rain.
C. Bâb al Kattânîn, Gate of the Cotton Merchants.
D. Bâb al Hadîd, Gate of Iron.
E. Bâb an Nâdhir, Gate of the Inspector.
F. Bâb al Ghawânimah, Gate of the Ghânim Family.
G. Bâb al 'Atm, Gate of the Darkness; also called Bâb Sharaf al Anbiyâ, Gate of the Glory of the Prophets, or Bâb ad Dawâdariyyah, Gate of the Secretariat.
H. Bâb Hittah, Gate of Remission.
I. Bâb al Asbât, Gate of the Tribes.
J. Bâb at Taubah, Gate of Repentance. } The Golden Gate.
K. Bâb ar Rahmah, Gate of Mercy. }
L. Walled-up Gate, anciently called Bâb al Janâiz, Gate of the Funerals, or Bâb al Burâk.
M. Ancient "Single Gate," walled up.
N. Ancient "Triple Gate," walled up.
O. Ancient "Double Gate," leading to the underground Passage-way, under the Aksâ Mosque.
P. Bâb al Maghâribah, Gate of the Western Africans; below it is the now walled-up Bâb an Nabî, Gate of the Prophet.
Q. Kubbat as Silsilah, Dome of the Chain.
R. Kubbat al Mi'râj, Dome of the Ascension.
S. Kubbat Jibrâîl, Dome of Gabriel.
T. Kursî 'Îsâ, Throne of Jesus.
U. Kubbat Sulaimân, Dome of Solomon.
V. Kursî Sulaimân, Throne of Solomon.
W, W'. Mahd 'Îsâ, Cradle of Jesus, and the Stables of Solomon.
X. Madrasah, or College, called Al Fârisiyyah.
Y. Jâmi' al Maghâribah, or Mosque of the Moghrebins.
Z. Bâka'at al Baidâ, called incorrectly the Old Aksâ, in Crusading times the Armoury of the Templars.


POOL CALLED
BIRKAT BANI
ISRAÎL
N.E. ANGLE
N.W. ANGLE
G.
H.
I.
F.
T.
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W
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S
E.
V.
J.
K.
THE GOLDEN GATE
THE PLATFORM
L.
D



PLAN OF THE HARAM AREA
at the Present Day

CHAPTER V.

JERUSALEM (*continued*).

The Gates of the Haram Area—The Colonnades—Size of the Haram Area—The Tanks and Pools.

The Church of the Resurrection: The Miracle of the Holy Fire—The Garden of Gethsemane—The Tomb of the Virgin—Pater Noster Church and Bethany—The Church of the Ascension and of the Jacobites—The Church of Sion and Gallicantus.

City Gates: The Castle—*Wadi Jahannum* and the Tomb of Absalom.

The Plain, As Sâhirah: The Pool of Siloam—The Well of Job—Cavern of Korah.

THE GATES OF THE HARAM AREA.

In the identification of the Gates leading into the Haram Area, named in the various authorities, I cannot do better than quote verbatim from a paper contributed by Colonel Sir C. Wilson to the Palestine Exploration Fund "Quarterly Statement" for July, 1888 (p. 141), which is also inserted as Appendix C to my translation of Nâsir-i-Khusrau's Diary, published in the *Palestine Pilgrim Texts.* In these proposed identifications I thoroughly concur, and take this opportunity of expressing how much I feel indebted to Sir C. Wilson for the aid he has afforded me in clearing up this somewhat knotty point.

Before, however, entering on the subject of the identification of the Gates, it will be convenient to recapitulate the lists given by Ibn al Fakîh, and Ibn 'Abd Rabbih, our two earliest authorities. Following this will come Mukaddasi's list, then Nâsir-i-Khusrau's detailed notice of the Gates in 1047, after which we shall be in a position to discuss the identification of the various names recorded of the ancient Gates with those that at present exist.

Ibn al Fakîh, 903, and Ibn 'Abd Rabbih, 913, the two earliest authorities, do not apparently attempt to name the Gates *in order*,

but only at haphazard and incidentally to the general account of the Domes and Mihrâbs of the Haram Area. These Gates they mentioned are the following (see above, pp. 161-164):

Ibn al Fakîh.	Ibn 'Abd Rabbih.
Bâb Dâûd.	Bâb Dâûd.
	Bâb Sulaimân.
Bâb Hittah.	Bâb Hittah.
Bâb an Nabî.	Bâb Muhammad.
Bâb at Taubah.	Bâb at Taubah.
Bâb al Wâdî.	
Bâb ar Rahmah.	Bâb ar Rahmah.
Abwâb al Asbât.	Abwâb al Asbât (six in number).
Bâb Dâr Umm Khâlid.	
	Bâb al Walîd.
	Bâb al Hâshimi.
	Bâb al Khidr.
	Bâb as Sakînah.

The next list is that given by Mukaddasi in 985. He writes:

"The Haram Area is entered through thirteen openings, closed by a score of Gates. These are:

(1) The Bâb Hittah (the Gate of Remission).
(2) The two Gates of the Prophet.
(3) The Gates of the Mihrâb Maryam
(the Gates of Mary's Oratory).
(4) The two Gates Ar Rahmah (of Mercy).
(5) The Gate of the Birkat (Pool of) Bani Israil.
(6) The Gates Al Asbât (of the Tribes).
(7) The Hashimite Gates.
(8) The Gate of Al Walîd.
(9) The Gate of Ibrahîm (Abraham).
(10) The Gate of Umm Khâlid (the Mother of Khâlid).
(11) The Gate Dâûd (David)." (Muk., 170.)

In his eulogy on the beauties of Jerusalem, Mukaddasi further mentions "the Bâb as Sakînah (The Gate of the Shechinah)

and the Kubbat as Silsilah (the Dome of the Chain)." (Muk., 151.)

Between Mukaddasi's descriptions in 985, and Nâsir's visit in 1047, the earthquakes occurred which so seriously damaged the Aksâ Mosque and the Dome of the Rock. (See p. 101.) The Gates doubtless also suffered damage; the walls of the Haram Area, as we know from the inscriptions (see p. 101), were certainly in part overthrown; and when the Gateways were rebuilt after the earthquakes, they presumably were given in some cases new names.

Nâsir-i-Khusrau writes of the Gates in the following terms:

"The Area of the Noble Sanctuary is paved with stone, the joints being set in lead.

(i.*) "As we have said before, the Haram Area lies in the eastern part of the city; and through the bazaar of this (quarter) you enter the Area by a great and beautiful gateway, that measures 30 ells (60 feet) in height, by 20 across. The gateway has two wings, in which open halls, and the walls of both gateway and halls are adorned with coloured enamels, set in plaster, cut into patterns so beautiful that the eye becomes dazzled in contemplating them. Over the gateway is an inscription, which is set in the enamels, giving the titles of the Sultan (who is the Fatimite Khalif) of Egypt; and when the sun's rays fall on this it shines so that the sight is bewildered at the splendour thereof. There is also a great Dome that crowns this gateway, which is built of squared stones. Closing the gateway are two carefully-constructed doors. These are faced with Damascene brass-work, which you would take to be gold, for they are gilt, and ornamented with figured designs. Each of these doors is 15 ells (30 feet) in height, by 8 ells across. The gateway we have just described is called the Bâb Dâûd (the Gate of David)—peace be upon him!

"After passing this Gateway of David (and entering the Haram Area), you have, on the right, two great colonnades,† each

* The roman numerals show the order of the gates as they occur in the walls, and are here added for purposes of reference. (See Plan facing p. 150.)

† These colonnades go along the western wall of the Haram Area (see p. 190).

of which has nine-and-twenty marble pillars, whose capitals and bases are of coloured marbles, and the joints are set in lead. Above the pillars rise arches that are constructed of masonry without mortar or cement, and each arch is constructed of no more than five or six blocks of stone. These colonnades lead down to near the Maksûrah (or Main-building of the Aksâ Mosque).* On your left hand (as you enter the Gate of David), and towards the north, there is likewise a long colonnade with sixty-four arches, supported by marble pillars.

(ii.) "In this part of the wall (that is, in the colonnade between the Gate of David and the north-west angle of the Haram Area) is the Gate called Bâb as Sakar (Gate of Hell).

(iv.) "In the north part (of the Haram Area) is a double gateway, the Gates of which are placed side by side, each being 7 ells across, by 12 high. This gateway is called the Bab al Asbát (the Gate of the Tribes).

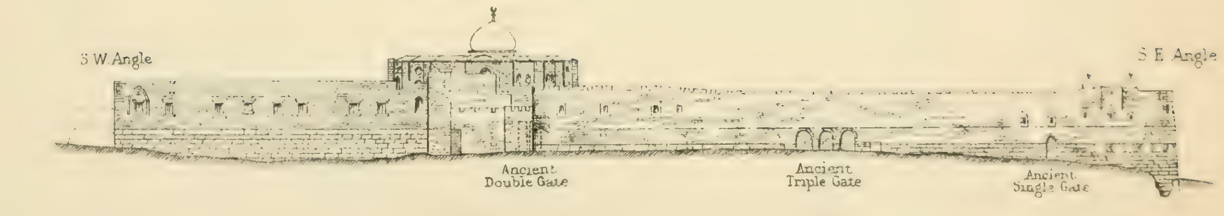
(v.) "When you have passed this Gate of the Tribes, there is still another great gateway in the breadth of the Haram Area (or the North Wall) in the portion running eastward. There are here three Gates side by side, of a like size to the Bâb al Asbât, and they are each fashioned in iron, and adorned with brass, than which nothing can be finer. These (three) gates they call the Bâb al Abwâb (the Gate of Gates), for the reason that, whereas elsewhere the gateways are only double, there is here a triple gateway.

"Running along the north part of the Haram Area, and between the two gateways just mentioned, is a colonnade, with arches that rest on solid pillars; and adjacent thereto, a Dome that is supported by tall columns, and adorned with lamps and lanterns. This is called Kubbat Ya'kûb (the Dome of Jacob)—peace be upon him!—for at this spot was his place of prayer.

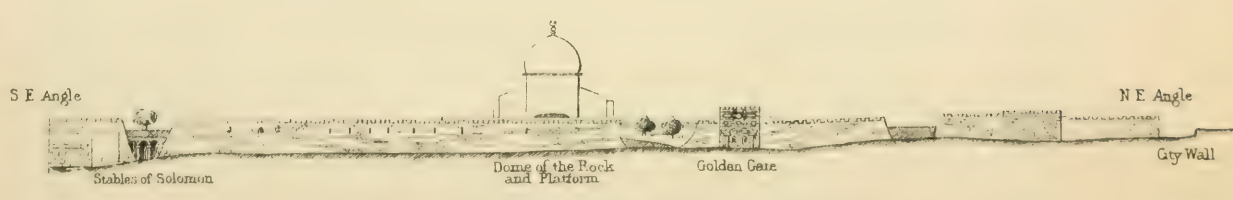
(iii.) "And further along the breadth (or Northern Wall) of the Haram Area is a colonnade, in the wall of which is a Gate that leads to two Cloisters belonging to the Sûfis, who have their

* The Main-building of the Aksâ Mosque is often referred to by Nâsir under the denomination of the "Maksûrah," which more properly is the name given to the railed oratory for the Sultan which the Mosque contains.





ELEVATION OF SOUTH WALL OF HARAM AREA.



ELEVATION OF EAST WALL OF HARAM AREA
showing through breaks the level of the Court within

E Weller lith.

place of prayer here, and have built a fine Mihrâb (or oratory). There are always in residence a number of Sûfis, who make this (oratory) the place of their daily devotions; except on Friday, when they go into the Noble Sanctuary, in order to attend the service of prayer therein. At the north (west?) angle of the Haram Area is a fine colonnade, with a large and beautiful Dome. On this Dome* there is an inscription, stating that this was the Oratory (Mihrâb) of Zakariyyâ the Prophet—peace be upon him!—for they say that he was wont to continue ceaselessly in prayer at this spot.

(vi.) "In the Eastern Wall of the Haram Area there is a great gateway skilfully built of squared stones, so that one might almost say that the whole was carved out of a single block. Its height is 50 ells (100 feet), and its width 30, and it is sculptured and ornamented throughout. There are ten beautiful doors in this gateway (set so close) that between any two of them there is not the space of a foot. These doors are all most skilfully wrought in iron and Damascene brass-work, set in with bolts and rings. They say this gateway was constructed by Solomon, son of David—peace be upon him!—to please his father. When you enter this gateway, facing east, there are two great doors. The one on your right hand is called Bâb ar Rahmah (the Gate of Mercy), and the other Bâb at Taubah (the Gate of Repentance); and they say of this last that it is the Gate where God—be He exalted and glorified!—accepted the repentance of David—upon whom be peace!

"Near this gateway is a beautiful Mosque.† In former times it was only a hall, but they turned the hall into a Mosque. It is spread with all manner of beautiful carpets, and there are servants especially appointed thereto. This spot is greatly frequented of the people, who go to pray therein, and seek communion with God—be He exalted and glorified!—for this being the place where David—peace be upon him!—was vouchsafed repentance, other men may hope to be turned likewise from their sinfulness."

* Of this building no trace now exists. See p. 169.

† This I understand to refer to a building occupying the position of what is now known as Kursî Sulaiman, the Throne of Solomon (Plan facing p. 172, at V).

After describing the Mosque of the Cradle of Jesus and the Great Aksâ Mosque (see pp. 105, 166), Nâsir continues :

"Beyond the Main-building (of the Aksâ), along the great (south) wall (of the Haram Area) afore-mentioned, rises a colonnade of two-and-forty arches,* the columns being all of coloured marble. This colonnade joins the one that is along the west (wall of the Area). Inside the Main-building (of the Aksâ) there is a tank in the ground, which, when the cover is set on, lies level with the floor, and its use is for the rain-water, which, as it comes down, drains therein.

(viii.*a*) "In the south wall (of the Haram Area) is a gate leading to the places for the ablution, where there is running water. When a person has need to make the ablution (before prayer), he goes down to this place, and accomplishes what is prescribed ; for had the place (of ablution) been set without the walls, by reason of the great size of the Haram Area, no one could have returned in time, and before the appointed hour for prayer had gone by.

"As I have written above, the Holy City stands on the summit of a hill, and its site is not on level ground. The place, however, where the Noble Sanctuary stands is flat and on the level ; but without the Area the enclosing wall varies in height in different places, seeing that where the fall is abrupt, the Haram wall is the highest, for the foundation of the wall lies at the bottom of the declivity ; and where the ground mounts, the wall, on the other hand, has, of need, been built less high. Wherever, in the city itself and in the suburbs, the level is below that in the Haram Area, they have made gateways, like tunnels cut through the ground, that lead up into the Court (of the Noble Sanctuary).

(viii.) "One such as these is called Bâb an Nabî (or the Gate of the Prophet)—peace and blessing be upon him !—which opens towards the Kiblah point—that is, towards the south. (The passage-way of this gate) is 10 ells broad, and the height varies by reason of the steps. In one place it is 5 ells high, and in

* See p. 191. This is in the space afterwards occupied by the Hall erected by the Knights Templars for their armoury, and which at the present day opens from the Aksâ Mosque, and is called Bakâ'at al Baidhâ, or Aksâ al Kadimah.

others the roof of the passage-way is 20 ells above you. Over this passage-way has been erected the Main-building of the (Aksâ) Mosque; for the masonry is so solidly laid, that they have been able to raise the enormous building that is seen here without any damage arising to what is below. They have made use of stones of such a size, that the mind cannot conceive how, by human power, they were carried up and set in place. It is said, however, that the building was accomplished by Solomon, the son of David —peace be upon him! The Prophet—peace and blessing be upon him!—on the night of his ascent into heaven, passed into the Noble Sanctuary through this passage-way, for the gateway opens on the road from Makkah. Near it, in the wall, is seen the imprint on the stone of a great shield. It is said to be that of Hamzah ibn 'Abd al Mutallib, the Prophet's uncle—peace be upon him!—who once seated himself here with his shield slung on his back, and, leaning against the wall, left the mark of the same thereon. This gateway of the Haram leading into the tunnelled passage-way is closed by a double-leafed door, and the wall of the Haram Area outside it is of a height of near upon 50 ells. The reason for the piercing of this gateway was to enable the inhabitants of the suburb lying obliquely beyond to enter the Haram Area at their pleasure without having to pass through other quarters of the city. To the right of this gateway there is in the wall a block of stone 11* cubits high and 4 cubits across; and this is larger than any of the other stones of the wall, although there are many that measure 4 and 5 ells across, set in the masonry at a height of 30 and 40 ells."

(vii.) "In the width of the Haram Area there is a gate, opening towards the east, called Bâb al 'Ain (or the Gate of the Spring), passing out from which you descend a declivity to the Spring of Silwân (Siloam)."

(ix.) "There is also another gate, the passage-way of which is excavated in the ground, and it is called Bâb al Hittah (the Gate of Remission). They say that this is the gate by which God—be He exalted and glorified!—commanded the children of Israel to enter the Noble Sanctuary, according to His word—be He

* Other MSS. read "fifteen." These are the stones in the Great Course.

exalted !—(in the Kurân, chapter ii. 55): 'Enter ye the gate with prostrations, and say (Hittah), *Remission!* and We will pardon you your sins, and give an increase to the doers of good.'"

(i.*a*.) "There is still another gate (to the Haram Area), and it is called Bâb as Sakinah (the Gate of the Shechinah, or Divine Presence); and in the hall adjacent thereto is a mosque that has many Mihrâbs (or prayer-niches). The door of the entrance thereof is barred, so that no one can pass through. They say that the Ark of the Shechinah, which God—be He exalted and glorified!—has alluded to in the Kurân, was once placed here, but was borne away by angels. The whole number of gates, both upper and lower, in the Noble Sanctuary of the Holy City is nine, as we have here enumerated them." (N. Kh., pp. 29-32, 39-43.)

The key to the puzzle presented by the varied nomenclature of the gates of the Haram Area cannot be better given than in Sir C. Wilson's own words. He writes:

'A comparison of the descriptions of Mukaddasi (985 A.D.) and Nâsir-i-Khusrau (1047 A.D.) with each other, and with the description of Mujîr ad Dîn (1496 A.D.) and existing remains, enables me to identify many of the gates with some degree of certainty, and to show that a change took place in the Arab nomenclature of the gates between the eleventh and fifteenth centuries—possibly when Jerusalem was captured by Saladin. Nâsir describes the Bâb an Nabî (Gate of the Prophet) beneath the Mosque Al Aksâ in such terms as to leave no doubt of its identification with the double gateway and passage leading upwards from it beneath the Mosque to the Haram Area. He also mentions another gate—Bâb Hittah (Gate of Remission) —as being excavated in the ground; and the only known gate of the Haram of this character is the closed Gate of Muhammad, or of the Prophet, beneath the Bâb al Maghâribah. If, now, we turn to Mukaddasi's list of gates, we find that he commences with Bâb Hittah, that his second gate is 'the two Gates of the Prophet,' and that he ends with the Gate Dâûd, which is, without dispute, the Bâb as Silsilah (the Gate of the Chain) of the present day. The inference I draw from this is that Mukaddasi named the gates in order, commencing with the Bâb



Double Gate

SOUTHERN END OF THE AKSA MOSQUE AND WALL OF HARAM AREA
showing the remains of Ancient Double Gate

E. Weller lith.

Hittah, and ending with the Bâb Dâûd, and not, as might have been supposed, at haphazard.

'In attempting to identify the Gates with those which now exist, it is necessary to bear in mind that the Haram Area, with its buildings and the approaches to it, has been much altered at various periods, as, for instance, during the Latin kingdom, after the recapture of the city by the Saracens, and when the walls were rebuilt by the Sultan Sulaiman in the sixteenth century.'

Taking the list in the order given by Mukaddasi, and beginning with the Bâb Hittah, we must reverse the order of Nâsir's enumeration, who, entering at the Bâb Dâûd, and turning to the *left*, takes the Gates in the contrary order to that we shall now follow. To the description given by Nâsir (already quoted) are here added the few notes taken from later authorities, ending with what Suyûti, writing in 1470, has to tell of the history of the Gates after their restoration at the hands of Saladin's successors. Suyûti's description has been copied verbatim by Mujir ad Dîn, who has added nothing to what he has borrowed without acknowledgment from his predecessor. The substance of the proposed identifications here following is taken from Sir C. Wilson's paper referred to above.

Mukaddasi's Bâb Hittah (1)* (Gate of Remission) is the Bâb al Hittah (ix.) of Nâsir, described (above, p. 179) as "excavated in the ground." Ibn al Fakîh and Ibn 'Abd Rabbih both mention this Bâb Hittah (see p. 174). After the Crusaders, however, it appears to have changed its name, and the old Bâb Hittah can only be identified with the present Bâb al Burâk, or Bâb an Nabi Muhammad (often called "Barclay's Gate"), which lies half underground, and which may now be entered beneath the modern Bâb al Maghâribah. Of the present Bâb al Maghâribah above this ancient Gate, Suyûti writes as follows: "Bâb al Maghâribah (the Gate of the Mogrebins or Western Africans) is so called from its being in the neighbourhood of the Gate of the Mosque of the Mogrebins, where

* The Arabic numerals (1) to (11), and the Roman numerals (i.) to (ix.) refer respectively to Mukaddasi's and Nâsir's enumeration of the Gates given on pp. 174-180.

they have their prayers. The quarter named from this Gate lies at the south-eastern corner of the City. This Gate is also called Bâb an Nabi (the Gate of the Prophet)." (S., 268; M. a. D., 383.)

Mukaddasi's "Two Gates of the Prophet" (2) (with Ibn al Fakîh's Bâb an Nabî and Ibn 'Abd Rabbih's Bâb Muhammad) must correspond with Nâsir's "Gate of the Prophet" (viii.), which is described as being like a tunnel in the South Wall, under the Aksâ, and leading up by steps into the Court of the Haram Area (see p. 178). This Gate (viii.) is, doubtless, the same as that referred to (viii.*a*) by Nâsir in another paragraph (p. 178) as "leading to the places for the ablution"—remains of water-pipes and cells being still shown at this point in the substructures of the Aksâ; for the ancient Gate of the Prophet under the Aksâ can only be the so-called *Double Gate*, long since walled up, but still to be seen closing the southern side of the vaults under the Aksâ.* These vaults in Mujîr ad Dîn's time (1496) were known as *Al Aksâ al Kadîmah*, the Ancient Aksâ. (M. a. D., 379.) As late as the date of Ibn Batûtah's visit, in 1355, if we are to believe that traveller's account, the gateway here was still open. He writes: "On three sides (of the Haram Area) are many Gates, but on the Kiblah (or south) side it has, as far as I know, only one Gate, which is that by which the Imâm enters." (I. B., i. 121.) This Gate is not mentioned by either Suyûtî or Mujîr ad Dîn.

Mukaddasi's "Gates of the Mihrâb Maryam" (3) must have stood close to the Mihrâb of Mary (now called the Cradle of Jesus), mentioned by the same authority (see p. 165); these Gates apparently correspond with the Bâb al 'Ain (the Gate of the Spring), described by Nâsir (vii.), by which one could go down to Siloam (see p. 179). The ancient "Single Gate," or perhaps with greater probability the ancient "Triple Gate"—both in the eastern part of the South Wall, and leading to the sub-

* The illustration opposite shows the present appearance of this ancient passage-way. The view is taken from a point immediately within the walled-up gateway in the South Wall. The illustrations facing pp. 177 and 181 show the position and present appearance of the Double Gate from without.



PASSAGE-WAY UNDER THE AKSÂ MOSQUE
LEADING UP FROM THE ANCIENT DOUBLE GATE
(from de Vogüé)





ANCIENT SINGLE GATE.

Exterior of South Wall of Haram Area.

J. Weller lith.

structures of the "Cradle of Jesus" and the "Stables of Solomon," and both of which Gates are now walled up—must, one or the other, be the modern representative of this Gate. The Templars, as before noted, stabled their horses in these substructures; and after Saladin's conquest of the Holy City, all means of egress from the Haram Area, except west and north through the city, being closed, all these Gates then came to be walled up.*

Ibn al Fakîh speaks of a Bâb al Wâdî (see p. 161), which, from its name, would appear likely to have opened on the Wâdî Jahannum (Kedron), on the east of the Haram Area. In this part of the Haram Wall, and somewhat to the south of the "Golden Gate," may still be seen a walled-up door, which probably occupies the position of the gateway mentioned by Ibn al Fakîh. Of this walled-up Gate, Mujîr ad Dîn notes as follows: "In the Eastern Wall of the Haram Area, to the south of the Gates of Mercy and Repentance, is a fine Gate now closed with masonry. It lies opposite the steps leading down from the Platform (of the Dome of the Rock) called Daraj (the Steps of) al Burâk. Some say this was the Gate al Burâk by which the Prophet entered on the occasion of his Night Journey. It was also formerly called Bâb al Janâiz (the Gate of the Funerals), for the funerals went out by it in ancient times." (M. a. D., 380.)

Apparently somewhere in this part of the wall there was yet another Gate, called the Gate of Jericho—not to be confounded with the *City* Gate of that name (see p. 214), now called the Gate of St. Stephen. Mujîr ad Dîn speaks of this Gate of Jericho as near the spot where Muhammad ibn Kurrâm—founder of the Kurramite sect—was buried in 255 (869). He adds: "The Gate known as the Gate of Jericho has disappeared long ago, and since the Frank occupation there is no trace of it. Apparently it must originally have opened at a place near the further end of the houses that are towards the Mount of Olives." (M. a. D., 262.)

Ibn al Fakîh's and Ibn 'Abd Rabbih's Bâb ar Rahmah, and the

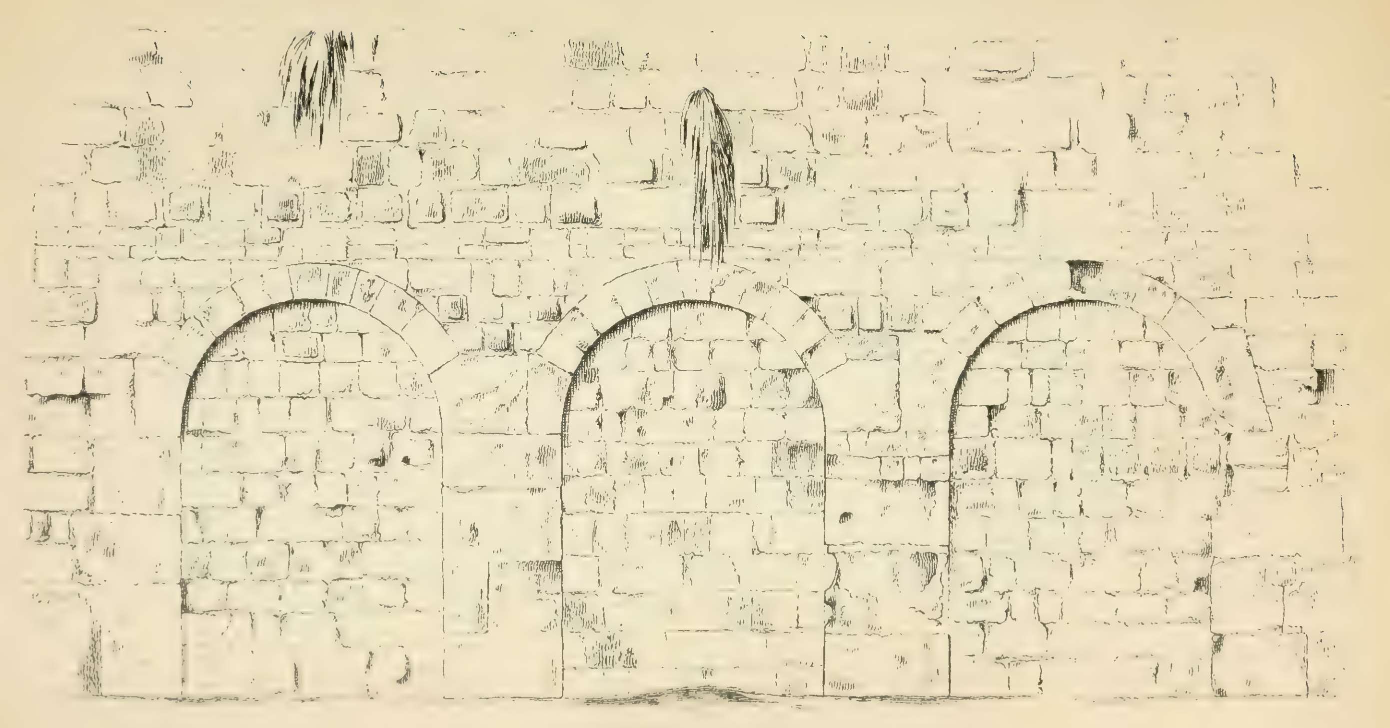
* The accompanying illustrations show the present appearance of these two walled-up Gates, the position of which in the South Wall is shown in the illustration facing p. 177.

"Two Gates Ar Rahmah" of Mukaddasi (4), are the Bâb ar Rahmah and the Bâb at Taubah (vi.) of Nâsir (see p. 177), namely, the great closed gateway in the East Wall, known at the present day to Europeans as the Golden Gate.* This Gateway is still known to the Muslims under the name of the Gates of Mercy and Repentance. Suyûtî's account of it is as follows:

"The Bâb ar Rahmah (the Gate of Mercy) lies to the east of the Aksâ Mosque, and is in the wall of which Allah has made mention in the words (of the Kurân, lvii. 13): 'But between them (the Hypocrites and the Believers on the Judgment day) shall be set a wall with a gateway, within which is Mercy, while without the same is the Torment.' The valley which lies beyond this Gate is the Wâdî Jahannum. The Gate of Mercy itself is inside the wall which encloses the Haram Area, and the Gate referred to in the above verse of the Kurân as on the Wâdî Jahannum, is now closed, and will only be opened at some future time, and by the will of Allah—be He exalted! And as to Bàb at Taubah (the Gate of Repentance), it joins and makes one with the Gate of Mercy, but through neither of them at the present day do men pass. Near the Gate of Repentance, and thus between the Gate of Mercy and the Gate of the Tribes, is the house (*Maskin*) of Al Khidr and Iliyâs (St. George and Elias)." (S., 265; M. a. D., 380.)

This, the so-called Golden Gate, according to M. de Vogüé (*Le Temple de Jérusalem*, p. 68), who judges from the architectural character of the building, dates from Byzantine times only, and, in fact, was probably completed as late as the sixth century A.D. The denomination of the "Golden Gate" does not occur apparently before the thirteenth century (Sæwulf), and the name (Porta Aurea) is due to a misunderstanding by the mediæval pilgrims, whose knowledge of Greek was rudimentary, of Θύρα ὡραία, "the gate called Beautiful," mentioned, in Acts iii. 2, as the spot where St. Peter healed the lame man. The site of this miracle, which must, from the context, have been performed near one of the inner gates of the Temple, the early pilgrims and the Crusaders, proceeding in their usually arbitrary manner, saw fit to locate at this Byzantine structure.

* See the illustration facing p. 177.



ANCIENT TRIPLE GATE.

Exterior of South Wall of Haram Area.

E. Weller lith



Mukaddasi's "Gate of the Birkat Bani Israil" (5) must be the easternmost gate in the north wall of the Haram Area, which Nâsir (see p. 176) calls the Bâb al Abwâb (the Gate of Gates) (v.), and which, since Crusading days, has always been known as the Bâb al Asbât (the Gate of the Tribes). Suyûtî writes of this gate as follows: "Bâb al Asbât (the Gate of the Tribes) is in the hinder (or northern) part of the Haram Area, not far from the house of Al Khidr and Iliyâs (St. George and Elias). In the work called *Fadâil Bait al Mukaddas* (the 'Excellences of the Holy City'), by the Hâfidh Abu Bakr al Wâsiti the Khâtib, there is mention made of the Bâb Maskîn al Khidr (the Gate of Al Khidr's house) as standing here; but the author of the *Muthîr al Ghirâm* gives no indication of any such gate having existed, although he mentions the house of Al Khidr when enumerating the saints who entered and sojourned in the Holy City. The author of the *Kitâb al Uns*, on the authority of Shahr ibn Jaushab, states that the house of Al Khidr is in the Holy City, at a spot between the Gate of Mercy and the Gate of the Tribes; and he goes on to say that Al Khidr was wont to pray every Friday in five different mosques—namely, in the Mosque of Makkah, and the Mosque of Al Madînah, and the Mosque of Jerusalem, and the Mosque of Kubâ (two miles south of Al Madinah), and on every Friday night in the Mosque of Sinai." (S., 266; M. a. D., 381.)

From the preceding paragraph it naturally follows that the Gate of the Tribes (Bâb al Asbât) mentioned by Ibn al Fakîh and Ibn 'Abd Rabbih (pp. 161, 164), also the gate of this name mentioned by Mukaddasi (6), and (iv.) described by Nâsir (see p. 176) as opening in the north wall west of the "Gate of Gates," must be identified with the gate, now and ever since Crusading times called Bâb al Hittah (the Gate of Remission). Suyûti, as will be seen, applies to this (northern) gate (writing in 1470) the legendary account which Nâsir (in 1047) related anent the more ancient Bâb Hittah at the south-west corner of the Haram Area. Suyûtî writes: "*Bâb Hittah* (the Gate of Remission) is so called because the children of Israel were directed to enter their house of prayer thereby, saying, 'Remission, O Lord, for our sins.' The following is given on the uthority of 'Ali ibn Sallâm ibn

'Abd as Sallâm, who was told by his father that he had heard Abu Muhammad ibn 'Abd as Sallâm state as follows—namely, that the Brazen Gate,* which is in the (Aksâ) Mosque, is the (celebrated) Bâb al Hamal al Ausât (the middle Ram Gate), and is of the workmanship of the Chosroes; and that the brazen gate which closes the (main) gateway† of the Haram Area is the Gate of David, through which he was wont to pass, going from Sion to Solomon's Market-place; while, lastly, the gate of the gateway known at present (in 1470) as the Bâb Hittah (Gate of Remission) was formerly at Jericho, which city having come to ruin, the gate was transported from thence to the Noble Sanctuary." (S., 267; M. a. D., 381.)

The Hashimite Gates mentioned by Mukaddasi (7), and possibly the gate of the same name (but noted in inversed order) given by Ibn 'Abd Rabbih (see p. 164), most probably correspond to the gate (iii.) said by Nâsir (p. 176) to lead to the Cloisters of the Sufis, and to open in the north wall west of his (Nâsir's) Bâb al Asbât. It would, therefore, correspond with the modern Bâb al 'Atm (Gate of the Darkness), which Suyûtî notes was, in his day (as at the present time), also called "Bâb Sharaf al Anbiyâ (the Gate of the Glory of the Prophets). It is that now, further, called Bâb ad Dawîdâriyyah.‡ It opens from the northern side of the Haram Area." (S., 267; M. a. D., 382.)

Mukaddasi's Bâb al Walid (8) (mentioned, but in different order, by Ibn 'Abd Rabbih) is possibly the present Bâb al Ghawânimah (the northernmost in the west wall), of which Suyûtî speaks in the following terms. That, as he states, it was anciently called the Gate of Abraham does not, however, correspond with what follows in Mukaddasi, where the next gate (lying to the south, presumably, of the Bâb al Walid) is called the Bâb Ibrahim. Possibly, however, the names had become interchanged, as we have already seen was the case in other instances. Suyûtî's description is as follows: "Bâb al Ghawânimah (the Gate of the

* See p. 99. † The present Bâb as Silsilah.

‡ The Dawîdâriyyah is the house of the Dawîdâr—more correctly the Dawât-dâr—or Secretary, a Persian word signifying "he who carried the ink-stand." It is also spelt Duwaidariyyah.

Men of the Family of Ghânim*) is that adjoining the Lieutenant's Palace (the Dâr an Niyâbah). It is the first (or northernmost) on the western side of the Haram Area. Anciently, it is said, this gate was called Bâb al Khalîl (the Gate of Abraham 'the Friend')." (S., 267; M. a. D., 383.)

Mukaddasi's Bâb Ibrahim (9), if the foregoing identification be accepted, would then correspond with the Bâb as Sakar (Gate of Hell), which Nâsir (ii.) states is the only one opening, in his day, in the west wall to the north of the Bâb Dâûd. (See p. 176.) This is apparently the modern Bâb an Nâdhir (the Gate of the Inspector), of which Suyûtí writes to the following effect: "*Bâb an Nâdhir* (the Gate of the Inspector) is a gate that is said never to have been restored. Anciently, it was called Bâb Mikâil (the Gate of Michael); and, according to report, it is the gate to which Gabriel tied the steed Al Burâk on the occasion of the Night Journey." (S., 267; M. a. D., 383.)

South of this gate, in the present western wall of the Haram Area, is one built, presumably, since Saladin's days, since no notice occurs of it in the more ancient writers. Suyûti speaks of it by the name it bears at the present day. He writes:

"Bâb al Hadîd (the Iron Gate) is one that has been rebuilt (or recently built). Anciently, it was called after Arghûn al Kâmili,† who founded the Madrasah (or college) of the Arghûniyyah, which lies on the left hand as you go out through it." (S., 268; M. a. D., 383.)

Mukaddasi's "Gate of the Mother of Khâlid" (10) (called Dâr Umm Khâlid, of the *House* of Khâlid's Mother, by Ibn al Fakîh) is probably the modern Bâb al Kattânîn (the Gate of the Cotton Merchants' Bazaar); or it might possibly be the gate to the north of this, called the Bâb al Hadîd, just described; but this latter identification is the less likely of the two. Suyûtî writes of the first-mentioned gate: "Bâb al Kattânîn (the Gate of the Cotton Merchants) is one of those that has been restored. Al Malik an Nâsir ibn Kalâ'ûn was the prince

* Descendants of Shaikh Ghânim ibn 'Ali, who was born near Nâbulus in 562 (1167), and died in 632 at Damascus. Saladin made him chief of the Khânkah Salâhiyyah, the Derwish house founded by him at Jerusalem.

† Lieutenant of Syria. He died in 758 (1357).

who first built it; but it afterwards fell into complete ruin and disuse. When the late Nâib (Lieutenant) of Syria, Tankiz an Nâsiri,* built the colonnade which runs all along the western wall of the Noble Sanctuary, and the Sûk al Kattânîn (the Cotton Market), he rebuilt, at the same time, this gate with the high portal, seen here at the present day." (S., 268; M. a. D., 238.)

Immediately to the south of the above comes the Gate known at the present day as Bâb al Mutawaddâ (the Gate of the Ablutions), or Al Matârah (Gate of Rain). This is a gateway opened since Crusading time, and which Suyûtî speaks of under the name of the Gate of the Reservoir. He writes: "*Bâb as Sikkâyah* (the Gate of the Reservoir) is said to be an ancient Gate. It had fallen to ruin of recent years, but when the late 'Alâ ad Dîn Al Busîr† constructed the tank for the ablution, which he gave the people, he rebuilt, too, this Gate. May it not be allowed to fall again into decay!" (S., 268; M. a. D., 383.)

Lastly comes Mukaddasi's Bâb Dâûd (11), the Great Gate of David, by which Nâsir (i.) begins his enumeration on entering the Haram Area. It is now known as the Bâb as Silsilah (the Gate of the Chain). The adjoining Bâb as Salâm (Gate of Peace) is that alluded to by Mukaddasi (see p. 174) in his preface as the Bâb as Sakînah, and described under the same name (i.*a*) by Nâsir (see p. 180) as having a hall and place of prayer with many Mihrâbs. Of these last, no traces remain at the present day. These two Gates Suyûtî speaks of in the following words: "Bâb as Silsilah (the Gate of the Chain), and the Bâb as Sakînah, stand side by side. The Bâb as Silsilah was anciently called the Bâb Dâûd (David's Gate). Bâb as Sakînah (the Gate of the Shechinah or Divine Presence) opens near the Gate of the Madrasah (or College), called Al Baladiyyah; and close by it also is the Southern Minaret. The Royal College, called Al Madrasah al Ashrafiyyah, lies to the north of the same." (S., 268; M. a. D., 383.)

The following table shows in a concise manner the proposed identifications of the various Gates of the Haram Area:

* Tankiz al Hisâmi or An Nâsiri was Lieutenant of Syria under Sultan An Nâsir Muhammad ibn Kalâ'ûn. Tankiz died 741 (1340).

† He died in 1291 A.D. See M. a. D., p. 606.

MUKADDASI, 985 A.D.	NÂSIR-I-KHUSRAU, 1047 A.D. (*Letters referring to Plan facing p.* 150)	MUJÎR AD DÎN, 1496 A.D.	MODERN, 1890 A.D. (*Letters referring to Plan facing p.* 172.)
(1) Bâb Hittah.	(ix.) Bâb al Hittah, M.	Bâb an Nabî.	Bâb an Nabî, below Bâb al Maghâribah, P.
(2) Bawâb an Nabi.	(viii.) Bâb an Nabî, K.	Gate of the Old Aksâ.	Gate of the Old Aksâ, the Ancient Double Gate, O.
(3) Gates of the Mihrâb Maryam.	(vii.) Bâb al 'Ain, I or J.		The Ancient Single Gate, M, or the Triple Gate, N.
(4) Gates Ar Rahmah.	(vi.) Bâb ar Rahmah, G, and Bâb at Taubah, F.	Bâb ar Rahmah, and Bâb at Taubah.	Bâb ar Rahmah, K, and Bâb at Taubah, J, The Golden Gate.
(5) Gate of the Birkat Bani Israil.	(v.) Bâb al Abwâb, E.	Bâb al Asbât.	Bâb al Asbât, I.
(6) Bâb al Asbât.	(iv.) Bâb al Asbât, D.	Bâb al Hittah.	Bâb al Hittah, H.
(7) Hâshimite Gates.	(iii.) Gate to the Sufi's Cloisters, C.	Bâb ad Dawâdariyyah.	Bâb al 'Atm, G.
(8) Gate of Al Walid.		Bâb al Ghawânimah.	Bâb al Ghawânimah, F.
(9) Gate of Ibrahim.	(ii.) Bâb as Sakar, B.	Bâb an Nâdhir.	Bâb an Nâdhir, E.
(10) Gate of Umm Khâlid.		Bâb al Hadid, or Bâb al Kattânîn.	Bâb al Hadid, D, or Bâb al Kattânîn, C, or Bâb al Mutawaddâ, B.
(11) Bâb Dâûd.	(i.) Bâb Dâûd, and Bâb as Sakinah, A.	Bâb as Silsilah and Bâb as Sakinah.	Bâb as Silsilah, and Bâb as Salâm, A.

THE COLONNADES.

The colonnades running along the inner side of the boundary walls of the Haram Area would appear to have stood, in the early Muslim days, very much in the same positions which they now occupy. Our earliest notice of them is in Mukaddasi, who says (see p. 99) that "on the right hand" (that is, along the West Wall) ran colonnades, as also "at the back" (that is, along the North Wall) of the Haram Area were colonnades, the ceilings of which are described as studded with mosaics.

The East Wall of the Haram Area, overhanging the Wâdî Jahannum, and in which stands the Golden Gate, is stated to have no colonnades along it. Neither was there any colonnade along the portion of the South Wall extending from the south-east angle (above the Cradle of Jesus) to the Eastern Wall of the Aksâ. From these particulars it is evident that in Mukaddasi's days the Haram Area, as far as the lateral colonnades are concerned, showed exactly the appearance to be seen at the present day. Mukaddasi also states the reasons (p. 99) why the Aksâ was not placed symmetrically in the centre of the South Wall of the Haram Area.

The Persian traveller, Nâsir-i-Khusrau (1047), gives us more exact details of these colonnades, which agree very exactly with what Mukaddasi (985) has described. Along the West Wall Nâsir states that to the right (south) of the Gate of David ran two great colonnades, each with twenty-nine marble pillars (see p. 176). The *two* colonnades I understand to refer, the first, to that running from the Gate of David to the Gate Bâb al Hittah (the present Bâb al Maghâribah); the second, from this last Gate down to the south-west angle, where it joined the colonnade of forty-two arches on the South Wall. (See Plan facing p. 150, *b*, *a* and *g*.) To the left of the Gate of David, northwards up to the north-west angle, was a long colonnade of sixty-four arches. The Gate of David (the present Gate of the Chain) had beside it another Gate called the Bâb as Sakînah (the Gate of the Shechinah, or Divine Presence), which led to a hall with a small mosque adjacent, in which were many oratories. (See p. 180.) Of this, apparently no traces remain at the present day; and Mukad-

dasi, sixty years before Nâsir, makes no mention of it as having existed in his time. The North Wall of the Haram Area, which in Mukaddasi's days had colonnades roofed in mosaic work, had two sets of colonnades when seen by Nâsir. From the Gate at the north-east angle (the present Bâb al Asbât), which Nâsir names the Bâb al Abwâb, westwards, to the next Gate, called by him the Bâb al Asbât (at present the Bâb Hittah), was "a colonnade, with arches that rested on solid pillars." (Plan facing p. 150, at *f*.) And westward of this Gate again, presumably extending as far as the north-west angle, and therefore joining the colonnade along the West Wall, were two colonnades (see p. 177, and Plan, at *e* and *d*), one beyond the other, in or near the westernmost of which was the "large and beautiful Dome" of Zachariah (Plan, W), of which, however, no traces remain at the present day.

The West Wall of the Haram Area, overhanging the Wâdi Jahannum, had no colonnade; and from the south-east angle, along the South Wall, "for a space of 200 ells (or 400 feet)," to the east wall of the Aksâ, was (Nâsir states), as at present, a bare wall. The only colonnade mentioned by Nâsir, of which no mention is found in Mukaddasi, is that of "forty-two arches" running along the South Wall, west of the Aksâ, from the western wall of the Mosque to the south-west angle of the Haram Area, where it joined the colonnade of the West Wall. (Plan, *g*.) This colonnade occupied the ground afterwards covered by the Armoury of the Templars. (See p. 107.)

After Nâsir's visit came the century of the Crusades, and then Saladin's restorations. Our next authority is Mujîr ad Dîn in 1496. He describes the colonnades he saw, and gives the dates of their building or restoration, as will be found in the following paragraphs: "The colonnades that go along the West Wall inside were all built during the reign of Al Malik an Nâsir Muhammad ibn Kalâ'ûn (A.D. 1310-1341). The colonnade going from the Maghâribah Gate to the Gate of the Chain was built in 713 (1314); that running from the Minaret at the Gate of the Chain to the Gate of the Inspector in 737 (1336); that from the Gate of the Inspector to the Bâb al Ghawânimah in 707 (1307). The colonnades along the north wall were erected at the time of

the foundations of the respective buildings they flank." (M. a. D., 376.) Since Mujîr ad Din's days the colonnades must have been frequently repaired; but, as seen at the present day, they are, to all intents, identical with those here described in 1496. (See Plan facing p. 172.)

DIMENSIONS OF THE HARAM AREA.

The dimensions of the Haram Area are given by many of the early authorities, some of whom apparently measured the great court for themselves, while some merely copied the inscription on a certain stone in the North Wall—by whom set up is not known—on which the dimensions are recorded. This stone was rediscovered by M. Clermont-Ganneau in 1874. The surface is, unfortunately, much corroded by the weather — this was apparently the case even as early as the year 1351—and the inscription can, at the present day, be only partially deciphered. According to M. Ganneau's account, what may be clearly read is, in translation, the following:

"*In the name of Allah the Compassionate, the Merciful, the length of (the Haram Area of) the Masjid is seven hundred and four-and-***ty ells, and its breadth four hundred and five-and-fifty ells, the ell being the ell of ****.*"

In M. Ganneau's opinion, the space for the word representing the tens, in the enumeration of the length, will only allow of its having been either *eighty* or *thirty*; thus, in full, 784, or 734. Further, the specification of the *Dhirâ'*, or ell, in M. Ganneau's opinion, cannot have been "al Malik," or *the royal* ell; because the space available on the stone will not allow of the five letters of this word (in the Arabic) having been inscribed here; also, he adds that such traces of letters as still remain do not correspond with the strokes of the Arabic letters in the word "al Malik."

The earliest mention of the exact dimensions of the Haram Area is found in the account (see p. 162) written by the Spanish Arab, Ibn 'Abd Rabbih, about the year 913. He gives no reference to the inscribed stone slab in the North Wall, but states the length of the Haram to be 784 ells, and the breadth 455 ells, the ell being "the *Imâm* ell." Good MSS. of Ibn 'Abd

Rabbih's work are, however, wanting, and for the word "Imâm" we have only the authority of the Cairo-printed edition to rely on, and this is far from unimpeachable.

Ibn al Fakih and Mukaddasi, who are of the same century as the Spanish Arab, only give the dimensions of the Haram Area in round numbers, namely 1,000 ells by 700; and, according to Mukaddasi, the ell was the royal Hâshimite ell, which measured about 18 inches in length. At this valuation we get 1,500 feet by 1,050 feet for the length and breadth, the present measurements being, roughly—length 1,500 feet, by 900 feet for the average breadth.

The Persian traveller Nâsir-i-Khusrau, who visited Jerusalem in 1047, is the first in so many words to mention the tablet M. Ganneau has rediscovered in the North Wall. Nâsir's account is most circumstantial; and, if the numbers in the Persian MS. of his Diary could be depended upon (and all the known MSS. agree in giving the same numbers), his testimony would settle the point of what was the length originally inscribed on the tablet; for, in Nâsir's days, the surface of the stone would appear to have been still undamaged. Nâsir's account is as follows:

"The greater length of the Haram Area extends from north to south; but if the space occupied by the Maksûrah (or Aksâ Mosque) be deducted, the shape of the court is (roughly) square, with the Kiblah point lying towards the south. Now, it was my desire to obtain the measurements of the Haram Area, and I said to myself: First, I will come exactly to know the place in all its aspects, and see the whole thereof; and afterwards will I take the measurements. But after passing some time in the Noble Sanctuary, and examining it, I came on an inscription upon a stone of an arch in the north wall (of the Haram Area), not far from the Dome of Jacob (Kubbat Ya'kûb) (Plan facing p. 150, X)—on whom be peace! In this inscription the length of the Haram Area was set down at 704 cubits (*Arsh*), and the breadth at 455 cubits of the royal measure. The royal ell (*gez-i-malik*) is the same as that which is known in Khurasân as the Gez-i-Shâigân (the king's ell), and is equivalent to 1½ (common) cubits (*arsh*), or a fraction the less."* (N. Kh., 28, 29, 31.)

* In this passage *gez* (ell) and *arsh* (cubit) are again used as synonymous terms. See p. 128.

The next authority, but one of no great weight in this matter, is Idrîsî, who states that the Haram Area measures 200 Bâ' (or fathoms), by 180 Bâ', the *Bâ'* being "the space between the extremities of the two hands of a full-grown man when they are extended to the right and left." (See Lane's *Dictionary*, s. v.) Taking the Bâ' at 6 feet, this would only give us 1,200 feet for the length, and 1,080 feet for the breadth.

The testimony of 'Ali of Herat is of greater weight. He writes, describing the Haram Area in 1173: "I read on a stone the following inscription: '*The length* (*of the Haram Area round*) *the Mosque is* 700 *Royal ells, and its breadth is* 455.' This stone is to be seen built into the north wall of (the Haram Area that surrounds) the Aksâ Mosque." (A. H., Oxf. MS., f. 37, verso.)

From the close of the twelfth century (a few years before Saladin's reconquest of Jerusalem), when 'Ali of Herat wrote, no other account has reached us of the dimensions of the Haram Area until the middle of the fourteenth century, when (in 1355) the traveller Ibn Batûtah describes Jerusalem. His Diary was written out, many years after his return home, from notes, and hence it is not surprising to find that he puts the length (north to south) for the breadth (east to west) of the Haram Area, and *vice versâ*. Whether he copied the figures from the tablet in the North Wall is not stated. After a general description of the Mosque at Jerusalem, Ibn Batûtah continues: "They say there is no mosque anywhere larger than this. The length of the Haram Area from east to west is 752 ells of the Dhirâ' al Malikiyyah. Its breadth from the Kiblah (south) to the north is 435 ells." (I. B., i. 121.)

The author of the *Muthîr al Ghirâm* is the first writer to mention that the tablet in the north wall, which he read, was, in his day, rendered somewhat illegible by the weathering of the stone. This was in 1351, a few years prior to Ibn Batûtah's visit. As will be noted, the words recording both the *length* and the breadth were, in 1351, clearly legible, and it was only the specification of the ell that he could not decipher. The following passage from the author of the Muthîr has been quoted or copied

by many subsequent writers, notably by Suyûtî in 1470, and by Mujîr ad Dîn in 1496. The Arabic text (collated from several MSS. in the Bibliothèque Nationale at Paris) is printed in the J. R. A. S., vol. xix., new series, at p. 305. The following is a translation:

"It is stated by Ibn 'Asâkir (died 1176) that the length of the Haram Area is 755 ells, and its breadth 465 ells, the ell being the royal ell (*Dhirâ' al Malik*). And so also writes Abu'l Ma'âli al Musharraf in his book. Now, I myself, in old times, have seen in the northern wall of the Haram Area, above the gateway which adjoins the Duwaidâriyyah, and on the inner side of the wall, a slab on which was inscribed the length and the breadth of the Haram Area, and it differed from what these two authorities have stated. And what was inscribed on this slab was: *Length* 784 *ells, breadth* 455 *ells*. The inscription, further, gives the indication of the ell used; but I am not sure whether this is the ell mentioned above (which is the royal ell) or some other, for the inscription has become indistinct. The Haram Area was measured in our days with a rope, and along the eastern wall it measured 683 ells, and along the western wall it measured 650 ells, while in the breadth (that is, along the northern and the southern walls) it measured 438 ells. These measurements being exclusive of the width of the outer walls."

It is to be noted that the author of the Muthîr fails to state what particular ell was the one used in the measurements made in his days.

Mujîr ad Dîn, who quotes the above (M. a. D., 251), states in a subsequent page (Cairo Text, p. 377) that he, himself, in the year 1496, measured the Haram Area twice over to get the figures exact. The ell was the workman's ell, that commonly in use in his day, the length of which is equivalent to about 2¼ feet. Mujîr ad Dîn's measurements are the following:

"Length: From the South Wall at the Mihrâb Dâûd, to the back of the colonnade on the North Wall near the Gate of the Tribes, is 660 ells. This is not counting the width of the outer walls. Width: From the Eastern Wall, where this overhangs the tombs that are outside the Gate of Mercy, to the back of the

Western Colonnade below the Chambers of the Madrasah Tankiziyyah, is 406 ells."

At the valuation given above, 660 workman's ells would equal 1,485 feet, and 406 ells, 913½ feet.

The following list gives in chronological order a summary of the above measurements. When it is remembered that since Muslim days the South Wall of the Aksâ Mosque (and therefore also of the Haram Area) has always occupied the position it does at the present day; that the same may be said of the "Cradle of Jesus" in the south-east corner; that Mukaddasi as early as 985 mentions the Birkat Bani Isrâil, and therefore that the north-east angle cannot have changed its position since the ninth century; and finally, that the Gates in the West Wall, many of them date from the first centuries of the Hijrah--it must be concluded that the boundaries of the Haram Area cannot have been much changed since the days of the Khalif 'Abd al Malik at the close of the seventh century of our era. The variation in the figures is doubtless in part due to the error of the copyists; in part also to the variety of ell used, which ranged between the early Hâshimite royal ell of 1½ feet, the later royal ell of about 2 feet, and the workman's ell of the fifteenth century, which measured about 2¼ feet.

A.D. 903. Ibn al Fakîh, in ells, 1,000 by 700.

913. Ibn 'Abd Rabbih, "in Imâm ells," 784 by 455.

985. Mukaddasi, "in royal Hashimite ells," 1,000 by 700, equivalent to 1,500 feet by 1,050 feet.

1047. Nâsir-i-Khusrau. Inscription on North Wall, "in royal ells," read 704 by 455.

1154. Idrîsî, measurement in Bâ' (fathom), 200 by 180, equivalent to 1,200 feet by 1,080 feet.

1178. 'Ali of Herat. Inscription on North Wall, "in royal ells," 700 by 455.

1176. Ibn 'Asâkir, as quoted by the author of the *Muthîr*, "in royal ells," 755 by 465.

1351. The author of the *Muthîr al Ghirâm.* Inscription (query what ells), 784 by 455.

Idem, by his own measurement: Eastern Wall, 683 ells;

Western Wall, 650 ells; breadth,- 438 ells. (Specification of ell not given.)

1355. Ibn Batûtah, "in royal ells," 752 by 435. (Length and breadth interchanged in error.)

1496. Mujîr ad Dîn, from his own measurements, in workman's ells (of about $2\frac{1}{4}$ feet), 660 by 406 (equivalent to 1,485 feet and $913\frac{1}{2}$ feet).

1874. M. Clermont Ganneau's reading of the inscription in the North Wall, length, 784 or 734; breadth, 455. This in ells that, according to his reading, cannot have been *royal* ells.

THE TANKS AND POOLS.

The rock under the greater part of the Haram Area is, in various places, honeycombed with tanks used for storing water. They are mentioned by many of the earlier writers. These reservoirs during the Middle Ages were fed by an aqueduct, bringing water from "Solomon's Pools" in the Wâdî Urtâs, near Hebron, which aqueduct was originally constructed by Pontius Pilate (Josephus, Ant., xviii. 3, § 2). Of the water-cisterns of the Noble Sanctuary, Nâsir gives the following account:

"The roofs of all the buildings in the Haram Area are covered with lead. Below the ground-level are numerous tanks and water-cisterns hewn out of the rock, for the Noble Sanctuary rests everywhere on a foundation of live rock. There are so many of these cisterns that however much rain falls, no water flows away to waste, but all is caught in the tanks, whence the people come to draw it. They have constructed leaden conduits for carrying down the water, and the rock cisterns lie below these, with covered passages leading down thereto, through which the conduits pass to the tanks, whereby any loss of water is saved, and impurities are kept therefrom.

"At a distance of three leagues from the Holy City, I saw a great water-tank (at Solomon's Pools), whereinto pour all the streams that flow down from the hills. From thence they have brought an aqueduct that comes out into the Noble Sanctuary. Of all parts of the Holy City this is where water is most plentiful. But in every house also, there is a cistern for collecting the rain-water

—for other than this water there is none—and each must store the rain which falls upon his roof. The water used in the hot baths and other places is solely from the storage of the rains. The tanks that are below the Haram Area never need to be repaired, for they are cut in the live rock. Any place where there may have been originally a fissure or a leakage, has been so solidly built up that the tanks never fall out of order. It is said that these cisterns were constructed by Solomon—peace be upon him! The roofing of them is like that of a baker's oven (*tannûr*). Each opening is covered with a stone, as at a well-mouth, in order that nothing may fall therein. The water of the Holy City is sweeter than the water of any other place, and purer; and even when no rain falls for two or three days the conduits still run with water, for though the sky be clear, and there be no trace of clouds, the dew causes drops to fall."* (N. Kh., 39.)

The great cistern, which is in part excavated under the Aksâ Mosque, goes by the name of Bîr al Warakah, the Well of the Leaf. To account for the name, a strange tradition is recounted (1470) by Suyûtî, and copied by Mujîr ad Dîn, and many later writers, which in substance reproduces the account given by Yâkût (1225) in his *Geographical Dictionary* under the heading of *Al Kalt*. Yâkût's version will be found translated in chapter vii.,† and may be compared with what is given here from Suyûtî.

"Now as to the tradition about the leaves (of Paradise), there are many and various accounts thereof. In the first place, from Abu Bakr ibn Abi Maryam, through 'Utayyah ibn Kais, comes the tradition that the Prophet said: 'Verily a man from among my people shall enter Paradise, walking upon his two feet (and come back again), and yet shall live.' Now during the Khalifate of 'Omar, a caravan of men arrived at the Holy City to make their prayers there. And one of them, a man of the Bani Tamîm, named Shuraik ibn Habâshah, went off to get water (from the well). And his bucket falling down into the well, he descended and found a door there opening into gardens, and passing through the door into the gardens, he walked therein. Then he plucked a leaf from one of the trees, and placing it behind his ear, he returned to the

* See p. 87, note. † See p. 292.

well and mounted up again. And the man went to the Governor of the Holy City, and related to him of what he had seen in those gardens, and how he had come to enter therein. Then the Governor sent men with him to the well, and they descended, many people accompanying them, but they found not the door, neither did they attain to the gardens. And the Governor wrote to the Khalif 'Omar concerning it all, recalling how it was reported on tradition that one of the people of Islam should enter the Garden of Paradise, and walk therein, on his two feet, and yet live. 'Omar wrote in answer: 'Look ye to the leaf, whether it be green and do not wither. If this be so, verily it is a leaf of Paradise, for naught of Paradise can wither or change; and it is recorded in the aforesaid tradition of the Prophet that the leaf shall not suffer change.'

"Another version of the tradition runs as follows: Shuraik ibn Habâshah at Tamîmî came into the Holy City to get water for his companions, and his bucket slipped from his hand, so he descended (into the well) to fetch it up. And a person called to him in the well, saying, 'Come thou with me,' and, taking him by the hand, he brought him into the Garden of Paradise. Shuraik plucked two leaves, and the person then brought him back to where he had first found him. Then Shuraik mounted up out of the well, and when he rejoined his companions, he told them of all that had happened. The affair reached the ears of the Khalif 'Omar, and it was Ka'ab who remarked how it had been said (by the Prophet) *a man of this people of Islam shall enter the Garden of Paradise, and yet live*, adding: 'Look ye to the leaves; if they suffer change, then are they not the leaves of Paradise, and if they change not, then must they verily be of the leaves of Paradise.' And 'Utayyah asserts that the said leaves never after did suffer change. According to another tradition (coming from Al Walîd), a certain Abu-n-Najm was Imâm (leader of prayer) to the people of Salamiyyah, many of whom were of the desert tribes. And some of these people told him how they had themselves been well acquainted with Shuraik ibn Habâshah when he was living at Salamiyyah. And they were wont to inquire of him concerning his entrance into the Garden of Paradise, and what he saw therein, and of how he had brought leaves there-

from. And these people continued: 'We inquired further whether there yet remained by him any one of the leaves which he had plucked there; and when he answered us affirmatively, we asked to see the leaf, and the man called for his Kurân, and took from between its pages a leaf that was entirely green, and gave it into our hands. When we had returned it to him, after laying it over his eyes, he placed it back again between the pages of his Kurân. And when he was at the point of death, he enjoined that we should put this leaf on his breast under the shroud, and his last words were to conjure us that this should exactly be done.' Al Walîd continues: I inquired of Abu-n-Najm whether he had heard a description given of the leaf? He replied: 'Yes; and it was like the leaf of a peach tree (*Durâkin*), of the size of the palm of a hand, and pointed at the tip.' Suyûtî adds: Now the mouth of the Well of the Leaf is in the Aksâ Mosque, on the left hand as you enter by the door facing the Mihrab." (S., 270. The first tradition is copied by M. a. D., 368.)

Besides the underground water-tanks of the Haram, there were three celebrated pools of water in the Holy City. Mukaddasi, in 985, writes: "There is water in Jerusalem in plenty. Thus it is a common saying, that *there is no place in Jerusalem but where you may get water and hear the Call to Prayer*; and few are the houses that have not cisterns—one or more. Within the city are three great tanks, namely, the Birkat Bani Isrâil, the Birkat Sulaimân, and the Birkat 'Iyâd. In the vicinity of each of these are baths, and to them lead the water-channels from the streets. In the Mosque Area there are twenty underground cisterns of vast size, and there are few quarters of the city that have not public cisterns, though the contents of these last is only the rain-water that drains into them from the streets. At a certain valley, about a stage from the Holy City, they have gathered together the waters, and made there two pools, into which the torrents of the winter rains flow. From these two reservoirs there are channels, bringing the water to the City, which are opened during the spring in order to fill the tanks under the Haram Area, and also those in other places." (Muk., 167.)

The notice of these three pools, mentioned by Mukaddasi

as within the city precincts, is copied by succeeding writers, who make no attempt at any identification of the two last mentioned. The first, the Pool of the Children of Israel, is the well-known tank called by the same name at the present day, which lies outside the north-east corner of the Haram Area. (See plans facing pp. 150, 172.) The traditional origin of its name is thus recorded by 'Ali of Herat :

"The Birkat Bani Isrâîl is to the north of the Haram Area. They say that Bukht Nasar (Nebuchadnezzar) filled it with the heads of the Children of Israel that he slew." (A. H., Oxf. MS., f. 39 v.)

The Birkat Sulaimân and the Birkat 'Iyâd do not exist under these names at the present day. The Birkat Sulaimân is, doubtless, the mediæval Pool of Bethesda, the site of which has recently been discovered (see P. E. F. "Quarterly Statement," 1888, p. 115) near the Church of St. Anne.* Tradition ascribed the digging of both this pool and the Birkat Bani Isrâîl to King Solomon. (See P. P. T. *Bordeaux Pilgrim*, p. 20, and *Citez de Jhérusalem*, p. 25.)

The Birkat 'Iyâd was called after 'Iyâd ibn Ghanm, a celebrated Companion of the Prophet, who was with the Khalif 'Omar at the capitulation of Jerusalem, and, according to Mujir ad Din (M. a. D., 231), built a bath in the Holy City. He died A.H. 20 (641). The pool anciently called by his name is probably the present Birkat Hammâm al Butrak, the Pool of the Patriarch's Bath, not far from the Jaffa Gate, very generally identified with the Pool Amygdalon of Josephus and with the Biblical Pool of Hezekiah.

Suyûtî, in 1470, whose account is copied by Mujir ad Dîn (M. a. D., 409) writes as follows : "In regard to the pools that are in the Holy City, on the report of Damrah from Ibn Abi Sûdah, it is related that a certain King of the Kings of the Children of Israel, named Hazkil (Hezekiah), constructed six pools for the Holy City, namely, three within the city, which are the Birkat Bani Isrâîl, the Birkat Sulaimân, and the Birkat 'Iyâd, and three without the city, which are the Birkat Mâmilâ and the two Birkats of Al Marjî'. And these he made to store the water for the use of the people of the Holy City." (S., 274.)

* See the Plan of Jerusalem facing p. 83.

With regard to the pools outside the city here alluded to, the Pool of Mamilla lies a short distance west of the Jaffa Gate of Jerusalem, while the Pools of Al Marjí' are those known as Solomon's Pools, some miles from Hebron, referred to above in the descriptions of Mukaddasi and others. (See p. 197.) Mujír ad Dín, writing in 1496, adds that in his days the two Birkats of 'Iyâd and Sulaimân could no longer be identified, the names being unknown to the inhabitants of Jerusalem. (M. a. D., 409.)

THE CHURCH OF RESURRECTION AND OTHER CHRISTIAN SHRINES.

The Church of the Holy Sepulchre.—In their descriptions of Jerusalem, Muslim writers very naturally give but scant space to the mention of Christian edifices. The great Church of the Resurrection, however, founded by Constantine about the year 335, ruined by the Persian Chosroes in 614, and restored by Modestus in 629, had been left untouched when, in 637, 'Omar took possession of Jerusalem; and, as has been noted on a previous page, was, in Mukaddasi's days, "so enchantingly fair, and so renowned for its splendour," as almost to rival in beauty the Dome of the Rock and the Great Mosque at Damascus. (See p. 117.)

The Church of the Holy Sepulchre is mentioned as early as the year 943 A.D. by the historian Mas'ûdi. The Muslims, from the earliest times, have called this church *Kanîsah al Kumâmah* —"the Church of the Sweepings," or "of the Dunghill"—*Kumâmah* being a designed corruption of *Kayâmah*, the name given to the church by the Eastern Christians, this being the Arabic equivalent of Anastasis—"the Resurrection." The imposture, which is still called the Miracle of the Holy Fire, is first noticed by the Christian pilgrim, Bernard the Wise, in 867. Mas'ûdi's testimony, therefore, some eighty years later, that the miracle took place in the *Church of the Holy Sepulchre* of the Christians, a well-known building, perfectly distinct from the Dome of the Rock (which last Mr. Fergusson would have us believe was, at that period, known as the *Holy Sepulchre*), serves

to overturn from its foundations the theory that Constantine's basilica is the Muslim Dome of the Rock. Mas'ûdi was sceptical as to the miraculous origin of the fire. His account is as follows:

"On the fifth day of the (Syrian) month Tishrîn I (October), is the festival of the Kanîsah al Kumâmah (the Church of the Sepulchre) at Jerusalem. The Christians assemble for this festival from out all lands. For on it the fire from heaven doth descend among them, and they kindle therefrom the candles. The Muslims also are wont to assemble in great crowds to see the sight of the festival. It is the custom at this time to pluck olive-leaves. The Christians hold many legends there anent; but the fire is produced by a clever artifice, which is kept a great secret." (Mas., iii. 405.)

Another passage from the same author is curious as showing what were the churches in the hands of the Christians in Jerusalem in A.D. 943. After relating the history of the reign of Solomon, Mas'ûdi concludes his chapter with the following paragraph:

"It was Solomon who first built the Holy House, which same is now the Aksâ Mosque—may Allah bless its precincts! When he had completed the building thereof, he set about building a house for his own use. This last is the place that, in our own day, is called the Kanîsah al Kumâmah (the Church of the Resurrection). It is the largest church in Jerusalem belonging to the Christians. They have also in the Holy City other greatly honoured churches besides this one—as, for example, the Kanîsah Sihyûn (the Church of Sion), of which David has made mention (in the Psalms); and the church known as Al Jismâniyyah. This last, they say, encloses the tomb of David." (Mas., i. 111.)

Al Jismâniyyah is the Arabic corruption of the name Gethsemane. The original Hebrew name has the meaning of *Garden of the Olive-press*; while *Jismâniyyah*, in Arabic, signifies "The place of *the Incarnation*," and is in allusion, therefore, to a different circumstance in the Gospel history. Mukaddasi, writing in 985, gives no description of the Church of the Sepulchre, only alluding to it incidentally. (See pp. 98, 117.)

There is some doubt as to the exact year in which the mad Khalif of Egypt, Hâkim, ordered the celebrated destruction of the Church of the Sepulchre. Western authorities generally place this event in the year 1010 A.D. The chronicle of Ibn al Athîr notes it as an occurrence of the year of the Hijrah 398 (1008). He writes: "In this year Al Hâkim-bi-amr-Illah, the Lord of Egypt, ordered the demolition of the Church of the Kumâmah, which is the church in the Holy City (of Jerusalem) called generally by the (Christians) Al Kayâmah (the Anastasis). In this church, according to the belief of the Christians, is the spot where the Messiah was buried; and on this account it is visited by them, coming in pilgrimage from all parts of the earth. Al Hâkim also commanded the other churches throughout his dominions to be likewise pulled down, and so it was done." (Ibn al Athîr, ix. 147.)

Makrizi, however, an authority of no less weight than the above, states that it was in the year 400 A.H. (1010) that Al Hâkim "wrote ordering the destruction of the Church of the Kumâmah," (the text is given in De Sacy's *Chrestomathie Arabe*, vol. i., p. 60 of the Arabic), and this corresponds with the date generally given by Western writers. Mujîr ad Dîn, on the contrary, repeats Ibn al Athîr's date. He writes: "During the year 398 (1008), the Khalif Hâkim ordered the Kumâmah to be destroyed. The church, however, was allowed to be rebuilt during the reign of his son, Al Mustansir, by the King of Rûm." (M. a. D., 269.) The King of Rûm here mentioned is, according to one account, the Emperor Constantine Monomachus, who, about the year 1048, had the church rebuilt under the superintendence of the Patriarch Nicephorus. Other accounts state that the restoration took place under the Emperor Michael IV., the Paphlagonian, who obtained the privilege of Al Mustansir on the condition of setting free five thousand Muslim captives.

In the year 1047, Jerusalem was visited by the Persian pilgrim Nâsir-i-Khusrau, who has left the following description of the great church as it stood before the alterations effected by the Crusaders. Nâsir writes:

"In the Holy City (of Jerusalem), the Christians possess a

church which they call Bai'at-al-Kumâmah (which is the Church of the Resurrection), and they hold it in high veneration. Every year great multitudes of people from Rûm (the Greek Empire) come hither to perform their visitation; and the Emperor of Byzantium himself even comes here, but privily, so that no one should recognise him. In the days when (the Fatimite Khalif) Al Hâkim-bi-amr-Illah was ruler of Egypt, the Greek Cæsar had come after this manner to Jerusalem. Al Hâkim, having news of it, sent for one of his cup-bearers, and said to him, 'There is a man of so and such a countenance and condition whom thou wilt find seated in the Mosque (Jâmi') of the Holy City; go thou, therefore, and approach him, and say that Hâkim hath sent thee to him, lest he should think that I, Hâkim, knew not of his coming; but let him be of good cheer, for I have no evil intention against him.' Hâkim at one time ordered the Church (of the Resurrection) to be given over to plunder, which was so done, and it was laid in ruins. Some time it remained thus; but afterwards the Cæsar of Byzantium sent ambassadors with presents and promises of service, and concluded a treaty in which he stipulated for permission to defray the expenses of rebuilding the church, and this was ultimately accomplished.

"At the present day the church is a most spacious building, and is capable of containing eight thousand persons. The edifice is built, with the utmost skill, of coloured marbles, with ornamentation and sculptures. Inside, the church is everywhere adorned with Byzantine brocade, worked in gold with pictures. And they have portrayed Jesus—peace be upon Him!—who at times is shown riding upon an ass. There are also pictures representing others of the Prophets, as, for instance, Abraham, and Ishmael, and Isaac, and Jacob with his sons—peace be upon them all! These pictures they have overlaid with a varnish of the oil of Sandaracha (*Sandarûs*, or red juniper); and for the face of each portrait they have made a plate of thin glass, which is set thereon, and is perfectly transparent. This dispenses with the need of a curtain, and prevents any dust or dirt from settling on the painting, for the glass is cleaned daily by the servants (of the church). Besides this (Church of the Resurrection)

there are many others (in Jerusalem), all very skilfully built; but to describe them all would lead into too great length. In the Church (of the Resurrection) there is a picture divided into two parts, representing Heaven and Hell. One part shows the people of paradise in Paradise, while the other shows the people of hell in Hell, with all that therein is; and assuredly there is nowhere else in the world a picture such as this. There are seated in this church great numbers of priests and monks, who read the Evangel and say prayers, for both by day and by night they are occupied after this manner." (N. Kh., 59-61.)

In 1099 the Crusaders gained possession of Jerusalem, and deeming the old Church of the Resurrection to be too insignificant a building for the great purpose of the Shrine of Christ's Tomb, they enlarged the edifice by adding a nave and aisles to the then existing rotunda. These additions were apparently completed in the first half of the twelfth century. In 1154 Idrîsî, quoting, doubtless, from the accounts brought home to Sicily by Christian pilgrims, wrote the following description of the church as it then existed:

"When you enter (Jerusalem) by the Jaffa Gate, called Bâb al Mihrâb, which, as aforesaid, is the western gate, you go eastwards through a street that leads to the great church known as the Kanîsah al Kayâmah (the Church of the Resurrection), which the Muslims call Kumâmah (the Dunghill). This is a church to which pilgrimage is made from all parts of the Greek Empire, both from the eastern lands and the western. You enter (the church) by a gate at the west end, and the interior thereof occupies the centre space under a dome, which covers the whole of the church. This is one of the wonders of the world. The church itself lies lower than this gate, and you cannot descend thereto from this side. Another gate opens on the north side, and through this you may descend to the lower part of the church by thirty steps. This gate is called Bâb Santa Maria.

"When you have descended into the interior of the church you come on the most venerated Holy Sepulchre. It has two gates, and above it is a vaulted dome of very solid construction, beautifully built, and splendidly ornamented. Of these two gates, one

is towards the north, facing the Gate Santa Maria, and the other is toward the south, facing which is the Bâb as Salûbiyyah (the Gate of the Crucifixion). Above this last gate is the bell-tower of the church. Over against this, on the east, is a great and venerable church, where the Franks of Rûm (which is the Greek Empire) have their worship and services. To the east (again) of this blessed church, but bearing somewhat to the south, is the prison in which the Lord Messiah was incarcerated: also the place of the Crucifixion. Now, as to the great dome (over the Church of the Resurrection), it is of a vast size, and open to the sky. Inside the dome, and all round it, are painted pictures of the Prophets, and of the Lord Messiah, and of the Lady Maryam, his Mother, and of John the Baptist. Over the Holy Sepulchre lamps are suspended, and above the Place (of the Grave) in particular are three lamps of gold." (Id., 6.)

The mention of the bell-tower, called in the Arabic *Kanbinâr* (Campanarium), would go to prove the tower of the Church of the Resurrection to be older than M. de Vogüé supposes, judging it on architectural grounds only, in his *Eglises de la Terre Sainte* (p. 207). The great south portal of the church, the only one at present in use, and immediately to the north of which stands the bell-tower, is the one doubtless here called the Gate of the Crucifixion. It is noteworthy that in Idrîsî's days the church had three entrances, the above-mentioned gate to the south; one opposite, opening north (the Gate of Santa Maria); and, lastly, the West Gate, from which you could *not* descend into the body of the edifice. The two latter gates no longer exist. The "Church of the Greeks" must be the present Catholicon, lying immediately east of the Rotunda of the Sepulchre, and to the present day belonging to the Greek community. It forms the western half of the Church of the Crusaders.

Some years later than Idrîsî, 'Ali of Herat, in 1173, wrote a description of the Holy Places of Palestine, from the purely Muslim point of view. Of the Church of the Resurrection he gives the following short notice, written a few years before Saladin's recovery of the Holy City:

"The Church of the Kumâmah is one of the most wonderful

buildings of the world. In it is the tomb which the Christians call Al Kayámah (Anastasis), and this because they believe that the Resurrection of the Messiah took place here. But the truth is that the place is called Al Kumámah (the Dunghill) because it was of old a dung-heap, and lay outside the city, being the place where they cut off the hands of malefactors and crucified thieves, as, too, is mentioned in the Evangel—but Allah alone knows the truth. The Christians have in this place the rock which they say was split, and from beneath which Adam rose up—because it stood under the place of the Crucifixion, as they relate.* They have also here the Garden of Joseph, surnamed As Siddik (the Truthful), which is much visited by pilgrims. In this church takes place the descent of the (Holy) Fire. Now, verily, I myself did sojourn at Jerusalem for some season during the days of the Franks, in order to understand their ways and the manner of the sciences." (A. H., Oxf. MS., f. 41, recto and verso.)

In 1187 Saladin expelled the Crusaders from the Holy City, and, according to some accounts, pillaged and did considerable damage to the Church of the Resurrection. In 1192 the knights of the Third Crusade were allowed by Saladin to visit the Holy Sepulchre, and the Bishop of Salisbury obtained permission for two Latin monks to remain there and conduct the services of the church. The account which Yâkût, writing in 1225, gives of the church proves that in his day the building had recovered from the reported pillage at the date of Saladin's conquest. Yâkût, as will be seen, repeats the account given by 'Ali of Herat; he, however, adds some remarks of his own, and gives a curious notice of the Miracle of the Holy Fire :

"The Kumâmah is the great church of the Christians at Jerusalem. It is beyond description for beauty, and for its great riches and wonderful architecture. It stands in the middle of the city, and a wall surrounds it. There is here the tomb which the Christians call Al Kayâmah (the Anastasis), because of their belief that the Resurrection of the Messiah took place here. In

* This is the well-known mediæval legend. See Palestine Pilgrims' Text, *Abbot Daniel*, p. 14. The rent in the rock is still shown. According to tradition, Adam was buried below the rock on which the Crucifixion afterwards took place.

point of fact, however, the name is Kumâmah, not Kayâmah, for the place was the Dunghill of the inhabitants of the city, and stood anciently without the town, being the place where they cut off malefactors' hands, and where they crucified thieves. But after the Messiah had been crucified on this spot, it came to be venerated as you now see. This is all related in the Evangel. There is here a rock which they say was split and Adam rose from it, for the Crucifixion took place on the summit of the same. The Christians have also in this spot the Garden of Joseph, the Truthful—peace be upon him!—and visitation is made thereto. In one part (of the church) is a lamp, on which they say fire descends from heaven on a certain day and kindles the wick.

"Now, on this matter a certain person who was in the public service—and he was a man of the companions of the Sultan, to whom it was not possible for the Christians to refuse admittance, and he had stayed in the church to see how the affair was accomplished—related to me the following as of his experience: On one occasion, said he, the descent of the fire was delayed by the priest, in whose charge it was to see to it, and he turned to me and said: 'Verily thy attending on us is a matter against the precept of our law.' I inquired of him wherefore. Said he: 'Because we appear before our companions as doing a thing that should be kept hid from one like thee. It were therefore to be desired that thou shouldst leave us and go out.' Said I to him: 'Of necessity will I now see what thou art about to do: for behold, I have found in a book of magic what is written therein, how ye bring a candle near, and then on a sudden hang it up in this place, which the people neither seeing nor knowing, it is considered by them a miraculous act, and one deserving of all belief.' Here ends the account." (Yak., iv. 173-174.)

OTHER CHRISTIAN SHRINES.

It will be convenient at this place to insert such short notices as are found in the early Muslim writers of the other Christian shrines which they describe in Jerusalem.

The Garden of Gethsemane, called Al Jismâniyyah in Arabic (see above, p. 203), is mentioned by Mas'ûdi as early as the year 943.

Writing in 1154, Idrisi has the following account of the same spot: "Leaving the (Aksâ) Mosque (and crossing the Haram Area) you come, on the eastern side, to the Bâb ar Rahmah (the Gate of Mercy, the Golden Gate), which is now closed, as we have said before; but near to this gate is another, which is open. It is called Bâb al Asbât (the Gate of the Tribes), and through it there is much coming and going. When you have passed out by the Gate of the Tribes, you reach the limits of the archery-ground, and find there a large and very beautiful church, dedicated to the Lady Mary, and the place is known as Al Jismâniyyah. At this place also is her tomb, on the skirt of the Mount of Olives (Jabal az Zaitûn). Between it and the Gate of the Tribes is the space of about a mile." (Id., 8.)

The next mention that occurs of the Tomb of the Virgin is that given by 'Ali of Herat. His work was written in 1173, while the Crusaders still had possession of Jerusalem; but the paragraph on the Tomb of the Virgin would appear to have been altered at a subsequent date, for it describes the building as it was transformed after Saladin's reconquest of the Holy City in 1187. 'Ali of Herat writes: "The Tomb of Maryam is in the Wâdî Jahannum. You descend (to the tomb) by six-and-thirty steps. There are here columns of granite and marble. The dome is supported by sixteen columns, eight being red, and eight green. The building has four gates, and at each gate are six columns of marble or granite. It was originally a church, but is now a Mashhad, or oratory, dedicated to Abraham the Friend—peace be on him! There are here wonderful remains of columns and other architectural fragments." (A. H., Oxf. MS., f. 40.)

Ibn Batûtah, who visited Jerusalem in 1355, speaks in the following terms of the Tomb of the Virgin, and of some other Christian shrines in Jerusalem: "At the bottom of the said Valley of Jahannum is a church which the Christians venerate, for here, they say, is the Tomb of Maryam—peace be on her! In Jerusalem also is another church (namely, that of the Resurrection), to which the Christians make pilgrimage, and about which they tell many lies, asserting that the Tomb of Jesus—peace be on Him!—is therein. Now, on every pilgrim who makes his visitation to this

church a certain tribute is levied for the benefit of the Muslims, and the Christians have to bear humiliations, which they undergo with much revolting of the heart. In Jerusalem also is the place of the Cradle of Jesus—peace be on Him!—where Christians come to seek a blessing." (I. B., i. 124.)

The Church of Pater Noster and Bethany are spoken of by Idrîsî in 1154. He writes: "On the road ascending the Mount of Olives is a magnificent church, beautifully and solidly built, which is called the Church of Pater Noster; and on the summit of the mount is another church, beautiful and grand likewise, in which men and women incarcerate themselves, seeking thereby to obtain favour with Allah—be He exalted! In this aforementioned mount, on the eastern part, and bearing rather to the south, is the Tomb of Al 'Âzar (Lazarus), whom the Lord Messiah raised again to life. Two miles distant from the Mount of Olives stands the village from which they brought the she-ass, on which the Lord Messiah rode on His entry into Jerusalem, but the place is now in ruins, and no one lives there." (Id., 8.)

The Church of the Ascension (on the Mount of Olives) is referred to by 'Ali of Herat in 1173 as "the Church of Salik, which is the one from which the Messiah is said to have ascended into heaven." (A.H., Oxf. MS., f. 40.) Ibn Batûtah doubtless alludes to the same building in the Diary of his visit to Jerusalem in 1355, where he writes: "Beside the Wâdî, called Wâdî Jahannum, and to the east of the city on a hill that rises to a certain height (known as the Mount of Olives), there is a building whence they say Jesus —peace be on Him!—ascended into heaven." (I. B., i. 124.)

'Ali of Herat, in 1173, mentions another church, which it is difficult at the present day to identify. He writes: "At Jerusalem is the Church of the Jacobites,* in which is the well where they say the Messiah washed, and where the Samaritan woman received belief at His hands. The place is much visited, and is held in great veneration. At Jerusalem also is the Tower (*Burj*) of David and his Mihrâb, as is mentioned in the Kurân (xxxviii. 20)."

* In the Oxford MS., folio 39, v., the name is written 'Kanîsah *al Yughikiyyah*,' a mistake (by the alteration of the diacritical points) for *Al Yughâbiyyah*, which is the reading found in M. Shefer's MS.

14—2

Of the Church of Sion and the adjacent shrines, Idrísí reports as follows:

"Now, as to what lies adjacent to the Holy City on the southern quarter, when you go out by the Bâb Sihyûn (the Gate of Sion), you pass a distance of a stone's throw, and come to the Church of Sion, which is a beautiful church, and fortified. In it is the guest-chamber wherein the Lord Messiah ate with the disciples, and the table is there remaining even unto the present day. The people assemble here (for the Festival of Maundy-) Thursday. And from the Gate of Sion you descend into a ravine called Wâdî Jahannum (the Valley of Gehenna). On the edge of this ravine is a church called after the name of Peter, and down in the ravine is the 'Ain Sulwân (Spring of Siloam), which is the spring where the Lord Messiah cured the infirmity of the blind man, who before that had no eyes. Going south from this said spring is the field (*Hakl*, Aceldama ?) wherein strangers are buried, and it is a piece of ground which the Lord bought for this purpose; and near by to it are many habitations cut out in the rock wherein men incarcerate themselves for the purposes of devotion." (Id., 9.)

The table in the Church of Sion is mentioned also by 'Ali of Herat in 1173, who notices the tradition that it came down from heaven to Christ and His disciples. (A. H., Oxf. MS., f. 40.) Yâkût (1225) also alludes incidentally to the Church of Sion. (Yak., iii. 438.)

THE CITY GATES.

The gates in the walls of Jerusalem, though mentioned singly and incidentally by many geographers, are only fully enumerated by two Arab authors—namely, Mukaddasi in 985, and Mujir ad Dîn in 1496. Between these two dates the Holy City was in turn besieged by the Crusaders and by Saladin, and the walls were several times dismantled and rebuilt. It is not, therefore, astonishing to find that Mukaddasi's gates do not all bear the same names as those found in Mujîr ad Dîn, which last are those still open and used at the present day. Mukaddasi writes as follows:

"Jerusalem is smaller than Makkah, and larger than Al Madînah. Over the city is a castle, one side of which is against the hillside, while the other is defended by a ditch. Jerusalem has eight iron gates :

"(1) Bâb Sihyûn (Gate of Sion).

"(2) Bâb at Tîh (Gate of the Desert of the Wanderings).

"(3) Bâb al Balât (Gate of the Palace, or Court).

"(4) Bâb Jubb Armiyâ (Gate of Jeremiah's Pit).

"(5) Bâb Silwân (Gate of Siloam).

"(6) Bâb Arîhâ (Gate of Jericho).

"(7) Bâb al 'Amûd (Gate of the Columns).

"(8) Bâb Mihrâb Dâûd (Gate of David's Oratory)." (Muk., 167.)

It is evident, from such of the gates as still bear the same names as they did in 985, that Mukaddasi follows no order, but that the names as they at present stand in the MSS. are set down almost entirely at haphazard. To begin, however, with those about which there can be little dispute.*

The Gate of David's Mihrâb (8) is that generally known as the Jaffa or Hebron Gate, called at the present day Bâb al Khalil. Immediately above it is the castle mentioned by Mukaddasi, which still exists, and in which is the Mihrâb which gave this gate its name. David's Mihrâb is also shown in the Haram Area. (See p. 168.) The oratory in the castle, however, is the one referred to by Istakhri and Ibn Haukal in the following description :

"In the city is the Mihrâb of the prophet David, a tall edifice built of stone, which, by measurement and calculation, I should say reached a height of 50 ells, and was 30 ells in the breadth. On its summit is a building like a cell, which is the Mihrâb mentioned by Allah—may He be exalted !—(in the words of the Kurân : 'Hath the story of the two pleaders reached thee, when they mounted the walls of David's Mihrâb ?') When you come up to the Holy City from Ar Ramlah this is the first building that catches the eye, and you see it above the other houses of the town. In the Noble Sanctuary, too, are many other venerated Mihrâbs dedicated to other of the celebrated prophets." (Is., 56 ; I. H., 111.)

* See the plan of Jerusalem facing p. 83.

The Sion Gate (1) is the next south of the Hebron Gate, and is now known as Bâb an Nabi Dâûd (the Gate of the Prophet David). The Gate of Jericho (6) is that which the Christians, for the last five centuries, have called St. Stephen's Gate. The Gate of Jeremiah's Pit (4) can, from the position of the grotto (or pit), only be the small gate to the north, called at the present day Bâb as Sâhirah, and in old days known as Herod's Gate. The Gate of the Columns (7) is that more generally known as the Damascus Gate, though it still bears the older name. In the times of the Crusaders this was what was known as St. Stephen's Gate, a name in later times transferred to the Jericho Gate.

The remaining of Mukaddasi's gates can only be approximately identified. The Gate of the Desert of the Wanderings (2) is probably the "Secret Gate" mentioned by Mujir ad Din as opening near the Armenian Convent between the Hebron and Sion Gates. The Siloam Gate (5) can hardly, from its name, be other than the southern gate, called the Bâb al Maghâribah (Gate of the Mogrebins, or Western Africans), which the Franks have named the Dung Gate. Bâb al Balât (the Gate of the Palace, or Court) (3) is, most probably, identical with Mujir ad Din's Bâb ar Rahbah (the Gate of the Public Square), opening west in the city wall, and north of the Hebron Gate. In the *Citez de Jherusalem*, written about the year 1225, the gate which opened here is named the St. Lazarus Postern. Since Mujir ad Din's days it has been built up.

Idrisi, writing in 1154, notes the following city gates:

"Bâb al Mihrâb (Jaffa Gate) is on the western side; and this is the gate over which is the Cupola of David (Kubbat Dâûd)—peace be upon him! Bâb ar Rahmah (the Golden Gate) is on the eastern side of the city. It is closed, and is only opened at the Feast of Olive-branches (Palm Sunday). Bâb Sihyûn (the Sion Gate) is on the south of the city. Bâb 'Amûd al Ghurâb (the Gate of the Crow's Pillar—the Damascus Gate) lies to the north of the city." (Id., 5.)

The Damascus Gate was called "of the Pillar" on account of certain ancient columns that had been built into it; but what the "Crow" may refer to is not known. Idrîsî is the only author to

mention this name. It will be noted that the Golden Gate, Bâb ar Rahmah (Gate of Mercy), is here mentioned as a city gate. During the time of the Crusaders there was apparently a right-of-way across the Haram Area from the Porta Speciosa (Bâb Dâûd, or Bâb as Silsilah) in the west wall of the Noble Sanctuary to the Golden Gate on the east. In Muslim times this was never allowed.

Writing in 1496, Mujîr ad Dîn enumerates the following city gates, ten in number :

"On the south side are two gates: (1) Bâb Hârah al Maghâribah," the Gate of the Mogribins' Quarter—the Frankish Dung Gate. "(2) Bâb Sihyûn (of Sion), now known as the Bâb Hârah al Yahûd—that is, of the Jews' Quarter." The Jews' Quarter in Crusading times was in the north-east part of the city. From Saladin's time down to the present day it has been in the quarter mentioned by Mujîr ad Dín—to the south.

"On the west side are three gates : (3) The small Secret Gate near the Armenian Convent." This is probably identical with Mukaddasi's Gate of the Desert of the Wanderings. It is at present walled up. "(4) Bâb al Mihrâb, now called Bâb al Khalîl," the Gate of the Friend ; *i.e.*, Abraham—the Hebron or Jaffa Gate. "(5) Bâb ar Rahbah," the Gate of the Public Square; probably that mentioned by Mukaddasi as the Bâb al Balât, and identical with the St. Lazarus Postern. It is now closed.

"On the north side are four gates : (6) Bâb Dair as Sarb," the Gate of the Servian Convent. The exact position of this is unknown, but it must have stood between the Rahbah Gate and the Damascus Gate. Mujîr ad Dîn, speaking of the street called Khatt ad Dargâh, writes : "It has in it Saladin's Bimaristan (or hospital), and the Church of the Kumâmah (of the Resurrection). On its west side is the Quarter of the Christians, which extends from south to north, from the Bâb al Khalil to the Bâb as Sarb, and includes the Hârah ar Rahbah, the Quarter of the Square."

"(7) Bâb al 'Amûd," Gate of the Columns, the Damascus Gate, anciently the St. Stephen's Gate. "(8) Bâb ad Dâ'iyah (Gate of the Conduit ?), by which you enter the Quarter of the Bani Zaid." This gate is no longer open, nor is its exact position

known, but it must have stood somewhat to the west of the so-called Herod's Gate. "(9) Báb as Sáhirah," the Gate of the Plain—Herod's Gate.*

"On the east one gate: (10) Báb al Asbát," Gate of the Tribes—the present St. Stephen's or Jericho Gate.

Mujir ad Dîn adds: "Besides these ten gates, there was anciently a gate near the Zâwiyah (or Shrine), called after Ibn ash Shaikh 'Abd 'Allah, over against the citadel (Kala'ah). And again a gate in the quarter called Hárah at Túriyyah, which led to the Maidân of the Slaves (Maidán al 'Abid), outside the Bâb al Asbât. This gate is now closed." (M. a. D., 406.) Mujir ad Dîn tells us "that the Hârah at Tûriyyah (the quarter of the inhabitants of Tûr, or Sinai) went from the Gate of the Tribes (Bâb al Asbât) up to the north wall of the city;" that is, it occupied all the north-east quarter of the city. But there is no such gate as that mentioned, open at the present day in the walls here.

The table on the next page shows the names of the City Gates at various epochs, beginning at the Jaffa Gate and going northward, and so round the walls back to the point of departure:

* No native authority (as far as I am aware) exists for spelling the name of this gate, *Báb ez Zahary*, "The Flowery Gate," as Robinson (*Researches*, 2nd edit., i. 262), and many after him, have done. Neither is the name ever written *Báb ez Zahriyé*, "Gate of Splendour," as has been set down in some of the *Memoirs* of the Palestine Exploration Fund. However the present inhabitants of Jerusalem may spell and pronounce the name of this small gate, which the Franks call "Herod's Gate," in old times it always was written *As Sáhirah*, that is, "of the Plain," *scilicet*, "of the Assembly of the Judgment Day," which stretches beyond the city wall north-east from this Gate. See p. 218.

Frank Name.	Mukaddasi, 985.	In the 'Citez de Jherusalem,' 1225.	Mujîr ad Dîn, 1496, and at the Present Day.
Jaffa or Hebron Gate.	Bâb Mihrâb Dâûd.	David Gate.	Bâb al Khalîl.
	Bâb al Balât.	St. Lazarus' Postern.	Bâb ar Rahbah (closed).
			Bâb Dair as Sarb (closed).
Damascus Gate.	Bâl al 'Amûd.	St. Stephen's Gate.	Bâb al 'Amûd.
			Bâb ad Dâ'iyah (closed).
Herod's Gate.	Bâb Jubb Armiyâ.	Madeleine Postern.	Bâb as Sâhirah.
			Bâb Hârahat Tûriyyah (closed).
Jericho or St. Stephen's Gate.	Bâb Arîhâ.	Jehosaphat Gate.	Bâb al Asbât.
Mogrebin, or Dung Gate.	Bâb Silwân.	Postern of the Tannery.	Bâb Hârah al Magâribah.
Gate of the Prophet David, or Sion Gate.	Bâb Sihyûn.	Sion Gate.	Bâb Hârah al Yahûd.
	Bâb at Tîh.		Bâb as Sirr, near the Armenian Convent (closed).
			Gate over against the Citadel, near the Shrine of Ibn ash Shaikh (closed).

THE KEDRON VALLEY, OR THE WÂDÎ JAHANNUM, AND THE PLAIN OF THE SÂHIRAH.

The valley called by the Jews Ge-Ben-Hinnon—that is, of Gehenna—was the deep gorge to the *west* and *south-west* of Jerusalem; the Muslims, however, in adopting the Jewish name, chose the gorge bounding the Holy City on the *east* as the valley which they called Wâdi Jahannum. This, in earlier days, had been known as the Valley of the Kedron, or of Jehoshaphat. In the Prophet Joel (iii. 2) the verse occurs: "I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for My people, and for My heritage Israel." This had led the Jews to make the Valley of Jehoshaphat the scene of the Last Judgment, and the Muslims, in adopting the Hebrew tradition, and transferring it to their Wâdî Jahannum, had considerably amplified the story. According to these last, the Bridge As Sirât, dividing heaven and hell, is to stretch across this valley from the hill of the Haram Area to the Mount of Olives, while the Plain (As Sâhirah), on the northern part of the mount, is to be the gathering-place of all mankind on the Last Day. The name of As Sâhirah appears in later times to have been extended also to the plain on the city side, or west of the Kedron Valley, and therefore immediately to the north of Jerusalem, and from it one of the city gates, Bâb as Sâhirah, took its name, presumably at a period subsequent to Saladin's reconquest of the Holy City. Describing all these localities in 985, Mukaddasi writes as follows:

"Jabal Zaitâ (the Mount of Olives) overlooks the Great Mosque from the eastern side of the Wâdî (Jahannum). On its summit is a mosque built in memory of 'Omar, who sojourned here some days when he came to receive the capitulation of the Holy City. There is also a church built on the spot whence Christ ascended into heaven; and further, near by is the place called As Sâhirah (the Plain), which, as I have been informed on the authority of (the traditionist) Ibn 'Abbâs, will be the scene of the resurrection. The ground is white, and blood has never been spilt here. Now, the Wâdî Jahannum runs from the south-east angle

of the Haram Area to the furthest (northern) point (of the city), and along the east side. In this valley there are gardens and vineyards, churches, caverns and cells of anchorites, tombs, and other remarkable spots, also cultivated fields. In its midst stands the church which covers the Sepulchre of Mary, and above, overlooking the valley, are many tombs, among which are those of (the Companions of the Prophet) Shaddâd ibn Aus ibn Thâbit and 'Ubâdah ibn as Sâmit." (Muk., 171, 172.)

Nâsir-i-Khusrau, who visited Jerusalem in 1047, is the first Muslim writer to speak of the curious edifice in the Kedron Valley, generally known as the Tomb of Absalom, which at the present day the Muslims speak of as Tantûrah Fira'ûn, or Pharaoh's Cap. Nasîr writes:

"The Aksâ Mosque lies at the (south) east quarter of the city, whereby the eastern city wall forms also the wall of the Haram Area. When you have passed out of the Noble Sanctuary, there lies before you a great level plain, called the Sâhirah, which, it is said, will be the place of the resurrection, where all mankind shall be gathered together. For this reason men from all parts of the world come hither, and make their sojourn in the Holy City till death overtakes them, in order that when the day fixed by God -be He praised and exalted!—shall arrive, they may thus lie in their tombs ready and present at the appointed place. At the border of this Plain (of the Sâhirah) there is a great cemetery, where are many places of pious renown, whither men come to pray and offer up petitions in their need. Lying between the mosque and this plain of the Sâhirah is a great steep valley, and down in this valley, which is like unto a fosse, are many edifices, built after the fashion of ancient days. I saw here a dome cut out in the stone, and it is set upon the summit of a building. Nothing can be more curious than it is, and one asks how it came to be placed in its present position. In the mouths of the common people it goes by the appellation of Pharaoh's House. The valley of which we are speaking is the Wâdi Jahannum. I inquired how this name came to be applied to the place, and they told me that in the times of the Khalif 'Omar—may Allah receive him in grace!—the camp (of the Muslims, who

had come up to besiege Jerusalem) was pitched here on the plain called the Sâhirah, and that when 'Omar looked down and saw this valley, he exclaimed: 'Verily this is the Valley of Jahannum.' The common people state that when you stand at the brink of the valley you may hear the cries of those in hell, which come up from below. I myself went there to listen, but heard nothing." (N. Kh., 24-26.)

Yâkût (in 1225) speaks of the plain called As Sâhirah, at Jerusalem, as the scene of the Resurrection and Last Judgment, but gives no identification of its position. (Yâk., iii. 25; Mar., ii. 6.)

Mujîr ad Dîn, in 1496, is the first to apply this name to the plain immediately to the north of Jerusalem and *west* of the Kedron Valley; he, too, is the first to speak of the Bâb as Sâhirah, in the city wall of the northern quarter. He writes of the plain:

"As Sâhirah (of old) was the plain which lies to the (north) west of the Mount of Olives, not far from the Khalif 'Omar's Place of Prayer. At the present day, however, the Plain of As Sâhirah is that which lies outside the Holy City immediately to the north. There is here the burial-ground where the Muslims (of all lands) bury their dead, and it occupies a high position on the hillside, being called the Cemetery (Makbarah) of As Sâhirah." (M. a. D., 412.)

The Pool of Siloam and the Well of Job.—In the lower part of the Kedron Valley are found the 'Ain Sulwân (the Spring of Siloam) and the Bîr Ayyûb (the Well of Job). Despite its Arab name of *'Ain*, the Pool of Siloam is not, properly speaking, a spring, but merely a tank fed by the aqueduct from the Virgin's Fount (called 'Ain Umm ad Daraj—the Fountain of the Steps), and having an intermittent supply consequent on the intermittent flow of the upper spring. It was on the wall of the tunnel connecting the Pool of Siloam with the Virgin's Fount that, in 1880, the now celebrated Siloam inscription was accidentally discovered by a party of Jewish schoolboys.

The Bîr Ayyûb, or Job's Well, which the Christians, since the sixteenth century, have been in the habit of calling the Well of

Nehemiah, is probably En Rogel—the Fuller's Spring—mentioned, in the Book of Joshua (xv. 7), as standing on the boundary-line between the tribes of Judah and Benjamin.

Of these two fountains of water, Mukaddasi, in 985, speaks as follows: "The village of Sulwân is a place on the outskirts of the city. Below the village is the 'Ain Sulwân (Spring of Siloam), of fairly good water, which irrigates the large gardens which were given in bequest (*Wakf*) by the Khalif 'Othman ibn 'Affân for the poor of the city. Lower down than this, again, is Job's Well (Bîr Ayyûb). It is said that on the Night of 'Arafat the water of the holy well Zamzam, at Makkah, comes underground to the water of the Spring (of Siloam). The people hold a festival here on that evening." (Muk., 171.)

Nâsir-i-Khusrau, in 1047, has the following entry in his Diary: "Going southward of the city for half a league, and down the gorge (of the Wâdî Jahannum), you come to a fountain of water gushing out from the rock, which they call the 'Ain Sulwân (the Spring of Siloam). There are all round the spring numerous buildings; and the water therefrom flows on down to a village, where there are many houses and gardens. It is said that when anyone washes from head to foot in this water he obtains relief from his pains, and will even recover from chronic maladies. There are at this spring many buildings for charitable purposes, richly endowed; and the Holy City itself possesses an excellent Bîmâristân (or hospital), which is provided for by considerable sums that were given for this purpose. Great numbers of (sick) people are here served with potions and lotions; for there are physicians who receive a fixed stipend, and attend at the Bîmâristân." (N. Kh., 26.)

'Ali of Herat, in 1173, writes of the 'Ain Sulwân that "its waters are like those of the Well Zamzam (at Makkah). They flow from under the Dome of the Rock, and appear in the Wâdî (Jahannum) which is beside the city." (A. H., Oxf. MS., f. 39, v.)

Yâkût, writing in 1225, quotes Mukaddasi's account already given, and adds that in his day there was a considerable suburb of the city at Sulwân and gardens. (Yâk., iii. 125, 761.) The

author of the *Marâsid*, who wrote about the year 1300, states that at his date the gardens had all disappeared, that the water of Sulwân was no longer sweet, and that the buildings were all in ruin. (Mar., ii. 296.)

Of the Well of Job, Suyûti quotes a curious account taken from an older author. He writes: "The author of the *Kitâb al Uns* gives the following account of the well, which goes by the name of the prophet Job. He says: I have read a paper in the handwriting of my cousin, Abu Muhammad al Kâsim—who gave me permission to make use thereof—which states that he read in a certain book of history how once the water ran scarce among the people of the Holy City, and in their need they went to a well in the neighbourhood, which they descended to a depth of 80 ells. At its mouth the well was 10 or more ells, by 4 ells across; and its sides were lined with masonry of large stones, some of which might measure even 5 ells, but most of those in the depth of the well were 1 or 2 ells only in length. A wonder was it how these stones had been set in their places. The water of the well was cold and wholesome to drink, and the people used thereof during all that year, getting it at a depth of 80 ells. When the winter came, the water rose more abundantly in the well, till it overflowed the brink, and ran over the ground in the bed of the Wâdî, and turned mills for grinding flour. Now once (says Abu Muhammad), when there was scarcity of this water, and of that, too, in the 'Ain Sulwân, I descended with some workmen to the bottom of the well to dig there, and I saw the water flowing out from under a rock, the breadth of which was 2 ells, by the like in height; and there was a cavern, the entrance of which was 3 ells high, by 1½ ells across. From this cavern there rushed out an extremely cold wind, which nearly made the lights go out; and I perceived that the roof of the cavern was lined with masonry. On entering a short distance within the cavern, the torches could not be kept alight, by reason of the force of the wind which blew therefrom. This well is in the bed of the Wâdi, and the cave is in its bed, too; and above and all around are high steep hills, which a man cannot climb, except with much fatigue. This, also, is the well of which Allah spake to His prophet Job (in the Kurân,

xxxviii. 41), saying, '*Stamp,*' *said we,* '*with thy foot. This* (*fountain*) *is to wash with; cool and to drink.*' And so the account of Abu Muhammad al Kâsim ends." (S., 273.)

The overflowing of the waters of Job's Well is a matter of almost yearly occurrence, as is here stated, and possibly there may be some underground channel connecting it with a reservoir of water in the upper part of the Gorge of the Kedron.

The Cavern of Korah.—Among the marvels of Jerusalem, Mukaddasi mentions a great cavern which in his day was apparently connected in the popular tradition with the history of Korah and his companions in rebellion, of whom mention occurs in the Kurân (xxviii. 76-81) under the name of Kârun. Mukaddasi writes :

"There is at Jerusalem, without the city, a huge cavern. According to what I have heard from learned men, and also have read in books, an entrance here leads into the place where lie the people slain by Moses. But there is no surety in this; for apparently it is but a stone quarry with passages leading therefrom, along which one may go with torches." (Muk., 185.)

CHAPTER VI.

DAMASCUS.

Description by Mukaddasi in 985 A.D.—The Great Mosque—Mosaics—City Gates—Other accounts—The rivers of Damascus—Villages round the City—The Ghautah or Plain, of Damascus—The various water-courses—The Hill of Jesus—Ibn Jubair's description of the City and Mosque in 1184—The ascent of the Great Dome—The two descriptions of the Clepsydra—Ibn Batûtah's description in 1355—Shrines—Suburbs—Traditions—Burning of the Mosque by Timur.

Damascus, called in Arabic *Dimishk*, or *Dimashk*, is probably the most ancient city of Syria, having kept its name unchanged through all ages. Damascus fell into the hands of the invading Muslims in the year 635, almost immediately after the great battle on the Yarmûk, or Hieromax River in the Haurân (see p. 54), which settled the fate of Byzantine dominion in Syria. The Khalif 'Omar had named Abu 'Ubaidah commander-in-chief of the Arab army, and, at the siege of Damascus, he took up his position before the western city gate, leaving Khâlid, the victor on the Yarmûk, commander of the troops before the eastern gate. Khâlid stormed the quarter of the city near which he lay encamped, but on entering the town, found that the Damascenes had already capitulated to Abu 'Ubaidah, who was peaceably taking possession of the western quarter. The city, therefore, was treated as one that had in part capitulated, and in part been taken by storm; and in consequence, during the first few years of the Arab dominion, the eastern part of the great Church of St. John was left to the Christians, while the Muslims turned the western half into a mosque, both Christians and Muslims, it is said, entering their respective places of worship by the same gate.

About the year 661 Damascus was made the seat of Government by the Khalif Mu'âwiyah, the founder of the dynasty of Omayyah, and, under his fourth successor, Al Walid, the Great Mosque was built on the ruins of the Church of St. John, which in its turn had been raised on what had originally been the site of a heathen temple. Damascus remained the capital of the Muslim Empire till 750, when the Omayyad Dynasty was overthrown by the Abbasides, who before the end of this century founded Baghdad, and transferred the capital city of Islam from Syria to Mesopotamia and the banks of the Tigris. By the absence of the Khalif and his Court, Damascus must have lost much of its splendour. The Great Mosque, however, still remained in all its glory, and this is well described in the following passages, which are translated from Mukaddasi's work:

"Damascus is the chief town of Syria, and was the capital of the sovereigns of the House of Omayyah. Here were their palaces and their monuments, their edifices in wood and in brick. The rampart round the city, which I saw when I was there, is built of mud-bricks. Most of the markets are roofed in, but there is one among them, a fine one, which is open, running the whole length of the town. Damascus is a city intersected by streams and begirt with trees. Here prices are moderate, fruits and snow abound, and the products of both hot and cold climes are found. Nowhere else will be seen such magnificent hot baths, nor such beautiful fountains, nor people more worthy of consideration.

"The city is in itself a very pleasant place, but of its disadvantages are, that the climate is scorching and the inhabitants are turbulent. Fruit here is insipid, and meat hard; also the houses are small, and the streets sombre. Finally, the bread there is bad, and a livelihood is difficult to make. Around the city, for the distance of half a league in every direction, there stretches the level Plain (of the Ghûtah). In a certain book that I found in the library of 'Adud ad Daulah, it is said that there are two cities, which are the brides of the earth—namely, Damascus and Ar Ray (Rhages); and Yahyâ ibn Aktham states that there are in the world three places of perfect delight—namely, the Vale of Samarkand, the (Ghûtah) of Damascus, and the Canal of Ubullah (below

REFERENCES TO THE PLAN OF THE GREAT OMAYYAD MOSQUE AT DAMASCUS.

A. Bâb al Barîd, Gate of the Post.

B. Bâb Jairûn, also called Bâb as Sâ'ât by Ibn Batûtah.

C. Gate called at the present day Bâb az Ziyâdah, Gate of the Addition; or Bâb as Surmayatiyyah, Gate of the Shoemaker's Bazaar. By Mukaddasi (985) named Bâb as Sâ'ât, Gate of the Hours.

D. Gate called at the present day Bâb al 'Amarah; called Bâb al Farâdis, the Gate of the Gardens, by Mukaddasi and Idrîsî; and Bâb an Nâtifiyyin, Gate of the Confectioners, by Ibn Jubair, or Bâb an Nâtifâniyyîn.

E. Mâdhanat al Gharbiyyah, the Western Minaret.

F. Mâdhanat 'Isâ, Minaret of Jesus; or the White Minaret.

G. Mâdhanat al 'Arûs, the Minaret of the Bride.

H. The Great Mihrâb, near which is the ancient gateway, now closed, surmounted by the Greek inscription, and which opened into the Church of St. John.

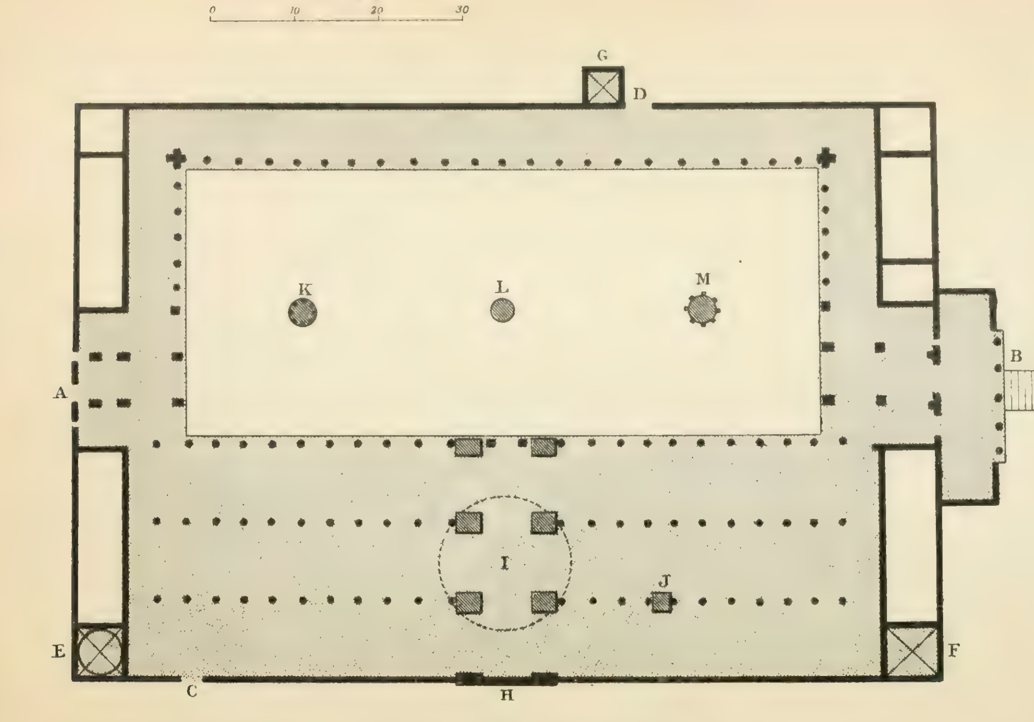
I. The great Dome of Lead, or Dome of the Eagle.

J. Shrine said to contain John the Baptist's head.

K. Dome of the Treasury, at one time called the Dome, or the Tomb of 'Âyishah.

L. Dome of the Fountain, or the Water-cage.

M. Dome of the Hours, or the Dome of Zain al 'Âbidîn.



THE GREAT MOSQUE AT DAMASCUS,
AT THE PRESENT DAY (FROM J. L. PORTER.)



Baghdad). Damascus was founded by Dimask, the son of Kâni, the son of Mâlik, the son of Arfakhshad (Arphaxad), the son of Sam (Shem), five years before the birth of Abraham ; Al Asma'i, however, asserts that its name is to be derived from the word *Dimashkûhâ*, meaning 'they hastened to its building.' Such as I know myself among its gates are : Bâb al Jâbiyah, Bâb as Saghir (the Small Gate), Bâb al Kabîr (the Great Gate), Bâb ash Sharki (the Eastern Gate), Bâb Tûmâ (the Gate of St. Thomas), Bâb an Nahr (the Gate of the River), and Bâb al Muhâmaliyyin (the Gate of those who make Camel-litters).

"The Mosque of Damascus is the fairest of any that the Muslims now hold, and nowhere is there collected together greater magnificence. Its outer walls are built of squared stones, accurately set, and of large size ; and crowning the walls are splendid battlements. The columns supporting the roof of the Mosque consist of black polished pillars in a triple row, and set widely apart. In the centre of the building, over the space fronting the Mihrâb (towards Makkah), is a great dome. Round the court are lofty colonnades, above which are arched windows, and the whole area is paved with white marble. The (inner) walls of the Mosque, for twice the height of a man, are faced with variegated marbles ; and, above this, even to the very ceiling, are mosaics of various colours and in gold, showing figures of trees and towns and beautiful inscriptions, all most exquisitely and finely worked. And rare are the trees, and few the well-known towns, that will not be found figured on these walls ! The capitals of the columns are covered with gold, and the vaulting above the arcades is everywhere ornamented in mosaic. The columns round the court are all of white marble, while the walls that enclose it, the vaulted arcades, and the arched windows above, are adorned in mosaic with arabesque designs. The roofs are everywhere overlaid with plates of lead, and the battlements on both sides are faced with the mosaic work.

"On the right (or western) side* of the court is the treasure-house (Bait Mâl) raised on eight columns, finely ornamented, and the walls are covered with mosaic. Both within the Mihrâb, and around it, are set cut-agates and turquoises of the size of the finest

* The visitor is supposed to stand facing the Great Mihrâb, H.

stones that are used in rings. Beside the (great) Mihrâb, and to the left (east) of it, there is another, which is for the special use of the Sultan. It was formerly much dilapidated; but I hear now that he has expended thereon five hundred Dînârs (£250) to restore the same to its former condition. On the summit of the Dome of the Mosque is an orange, and above it a pomegranate, both in gold. But of the most wonderful of the sights here worthy of remark is verily the setting of the various coloured marbles, and how the veining in each follows from that of its neighbour: and it is such that, should an artist come daily during a whole year and stand before these mosaics, he might always discover some new pattern and some fresh design. It is said that the Khalif al Walîd, in order to construct these mosaics, brought skilled workmen from Persia, India, Western Africa, and Byzantium, spending thereon the whole revenues of Syria for seven years, as well as eighteen shiploads of gold and silver, which came from Cyprus. And this does not include what the Emperor of Byzantium and the Amirs of the Muslims gave to him in the matter of precious stones and other materials for the mosaics.

"The people enter the Mosque by four gates—namely, Bâb Jairûn, Bâb al Farâdis, Bâb al Barîd, and Bâb as Sâ'ât. Bâb al Barîd (the Gate of the Post) opens into the right-hand (or west side of the court). It is of great size, and has two smaller gateways to right and to left of it. The chief gateway and the two lesser ones have each of them double doors, which are covered with plates of gilded copper. Over the great and the two smaller gateways are the porticos, and the doors open into the long colonnades going round the court, which are vaulted over, the arches of the vault resting on marble columns, while the walls are covered (with mosaics) after the manner that has already been described. The ceilings here are all painted after the most exquisite designs. In these colonnades is the place of the paper-sellers, and also the court of the Kâdi's (or Judge's) lieutenant. Thus the Gate Al Barid opens between the main-building (the covered part of the Mosque) and the court. Opposite to it, and on the left-hand side (or east), is the Bâb Jairûn, which is similar to the Gate Al Barid just described, only that its porticos are vaulted over in the breadth.

To this gate you ascend by steps, on which the astrologers and other such people are wont to take their seat. Bâb as Sâ'ât (the Gate of the Hours) is in the eastern* angle of the covered part (of the Mosque). It has double doors, which are unornamented, and over it is a portico, under which the public notaries and the like take their seat. The fourth gate is called Bâb al Farâdis (the Gate of the Gardens), also with double doors. It is opposite the Mihrâb, and opens into the colonnades (on the north side of the courtyard), between the two additions (*Az Ziyâdatain*) which have been built here on the right and the left. Above it rises a minaret. This has recently been constructed (or repaired), and is ornamented (with mosaic work) in the manner already described. Before each of these four gates is a place for ablution, of marble, provided with cells, wherein is running water, and fountains which flow into great marble basins. In the Mosque is a channel which they open once every year, and from it water gushes out, flooding the whole floor of the Mosque to about an ell deep, and its walls and area are thus cleansed. Then they open another conduit, and through it the water runs off. From the Sultan's palace, which is behind the Mosque, and is called Al Khadrâ (the Green Palace), are gates leading into the Maksûrah (which is the Sultan's place of prayer), and these are plated with gold.

"The Omayyad Khalif 'Omar ibn 'Abd al Aziz, it is said, wished at one time to demolish the Mosque, and make use of its materials in the public works of the Muslims; but he was at last persuaded to abandon the design. I have read in some book that there was expended on this Mosque the value of eighteen mule-loads of gold." (Muk., 156-160. The order of the paragraphs in our translation has, in some instances, been transposed.)

In regard to the mosaic work, some fragments of which may still be seen at the present day on the walls of the Mosque, the following note, written on the margin of one of the MSS. of Mukaddasi, is worth translating:

"Mosaic is composed of morsels of glass, such as are used for the standard coin-weights; but they are yellow in colour, or gray, black, red, and mottled, or else gilt, by laying gold on the surface,

* Probably a mistake for "western."

which is then covered by a thin sheet of glass. They prepare plaster with Arabian gum, and lay it over the walls; and this they ornament with the mosaics, which are set so as to form figures and inscriptions. In some cases they cover the whole surface with the gold-mosaic, so that all the wall seems as though it were built of nothing but pure gold." Mosaic is called in Arabic *Fashfashah* or *Fusaifusâ*, a corruption of the Greek ψῆφος; for the Muslims were in this, as in many other arts, the pupils of the Byzantines, and borrowed their technical terms from the Greek.

The two main gates of the Mosque—Bâb Jairûn, opening east: and Bâb al Barîd, opening west—bear the same names now that they did in the earliest days of Islam. But there is some confusion in the names of Mukaddasi's two last-mentioned gates—that is, Bâb as Sâ'ât and Bâb al Farâdis. The plan of the Mosque, given by the Rev. J. L. Porter in the first edition of *Five Years in Damascus* (London, 1855), is here reproduced. There is no gate opening at the present day into "*the eastern*" angle of the Mosque. In the *western* portion of the south wall is the gate for which A. von Kremer (Topography of Damascus, in vol. v. of the *Zeitschrift Acad. Wiss.*, Wien, 1854) gives three names—viz., Bâb as Surmayatiyyah (of the Shoemaker's Bazaar), or Az Ziyâdah (of the Addition), or As Sâ'ât (of the Hours). Bâb az Ziyâdah is the name by which this gate is generally known at present. This cannot be the gate which Mukaddasi calls Bâb al Farâdis, for that, he says, lies "opposite the Mihrâb," and opens into the colonnades through the recent additions (*Ziyâdatain*), although it must be confessed that this last word recalls the name of the present Bâb az Ziyâdah (Gate of the Addition). Mukaddasi's Bâb al Farâdis, however, from its position, must be the modern Bâb al 'Amârah, which opens north, and is immediately east of the present Mâdhanat al 'Arûs (the Minaret of the Bride). This last would, therefore, be the recently-constructed minaret of Mukaddasi; but that here, again, is a doubt, for this is the most ancient minaret of the Mosque, having been built by the Omayyad Khalif al Walîd. Perhaps, however, for "constructed" we should understand "restored," and the Arabic may bear this interpretation. Mukaddasi's Bâb al Farâdis (Gate of the Gardens), which

were on the Barada River to the north, is further identical with the Bâb an Nâtifiyyîn (Gate of the Confectioners) mentioned by Ibn Jubair (see below, p. 252), by whom, also, the south gate (Mukaddasi's Bâb as Sâ'ât) is invariably spoken of as the Bâb az Ziyâdah. The gates leading from the Mosque to Mu'âwiyah's Palace of the Khadrâ would appear to have opened through the original south door of the Church of St. John, long since closed, but over the lintel of which may be read to the present day the well-known inscription in Greek: '*Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.*'* This was, doubtless, the gate of entrance used by Muslims and Christians alike, till the time of Al Walid's rebuilding of the Mosque.

The city gates, seven in number, enumerated by Mukaddasi, may, for the most part, be easily identified. Bâb Jâbiyah, called from the suburb of that name, is at the western end of the "Straight Street," at the eastern end of which is Bâb ash Sharki, the East Gate. During the siege of Damascus, according to Bilâdhuri, Khâlid lay before this East Gate, while Abu 'Ubaidah's camp was at the Bâb Jâbiyah. (Bil., 121.) Bâb as Saghîr, the Small Gate, lies at the south-western angle of the city wall. At the present day the name is generally corrupted into Bâb ash Shâghûr, from the suburb of the name lying near it. Mukaddasi's Bâb al Kabîr, the Great Gate, is, presumably, what is otherwise called, in both ancient and modern days, Bâb Kaisân. It opens at the south-eastern angle of the city wall. Between Bâb Kaisân and Bâb as Saghîr, says Bilâdhuri, lay the army under Yazîd ibn Abi Sufiyân during the great siege. After passing Bâb ash Sharki, Bâb Tûmâ (Gate of St. Thomas) is at the north-east angle; and here, during the siege, were the troops under the Arab general 'Amr ibn al 'Âs, in later years the conqueror of Egypt. Bâb an Nahr (the River Gate) must have opened on the Baradâ, and is probably the Bâb al Farâdis, mentioned by Bilâdhuri as the site of Shurahbil's camp at the siege. It opens immediately to the north of the Great Mosque. Bâb al Mahâmaliyyin, the Gate of the Camel Litter-makers, is probably the Bâb al Faraj mentioned by Ibn

* Psalm cxlv. 13. The words 'O Christ' being interpolated.

Jubair (see below, p. 254), or else the modern Bâb al Hadîd, which, in Ibn Jubair's days, was called Bâb an Nasr. Bâb as Salâm, or As Salâmah, the Gate of Safety, which is first mentioned by Idrisi (see below, p. 239), opens on the river, in the north wall, between the Bâb Tûmâ and the Bâb al Farâdis.

During the century preceding Mukaddasi, we have several short notices of Damascus. One of the earliest is found in the Road Book of Ibn Khurdadbih, who wrote in 864. According to his view "Damascus is (the fabled city of) Iram of the Columns (*Iram dhât al 'Amûd*). The city is said to have been in existence before the days of Noah—peace be on him!—and it was from Jabal Lubnan (the Lebanon) that Noah set forth in the ark, which came to rest again on Mount Al Jûdi in the Kurd country. When the children of Noah had multiplied, they abandoned the caves (*Sardâb*) made by King Nimrûd ibn Kûsh, who was the first of the kings in the earth; and he reigned over the Jews, who are the People of the Law." (I. Kh., 71.)

Ya'kûbî, in 891, writes:

"Damascus is the capital of Syria. Its river is the Baradâ. Abu Ubaidah, in the year 14 (635), gained possession of the city by capitulation, entering by the Bâb al Jâbiyah; while Khâlid stormed the Bâb ash Sharki. Damascus was the seat of the ancient Ghassanide kings. It contains also relics of the Jafnide princes. It was the capital of the Omayyads; and (the Green Palace called) Al Khadrâ of Mu'âwiyah, which was the seat of his Government, is here. The Mosque, the finest in Islam, was built by the Khalif al Walîd." (Yb., 113.)

In the epitome of Ibn al Fakih, the following notes are found on Damascus. The tenor of them has been copied by many subsequent writers:

"Damascus has six gates; these are: Bâb al Jâbiyah, Bâb as Saghîr, Bâb Kaisân, Bâb ash Sharki, Bâb Tûmâ, and Bâb al Farâdis. All these existed from the days of the Greeks. When the Khalif al Walid had the intention of rebuilding the Mosque at Damascus, he sent for the Christians of Damascus, and said to them: 'We purpose to add your church to our Mosque; but we will give you a place for a church elsewhere, and wheresoever you will.'

"And the Christians sought to turn him from it, saying: 'Verily it is written in our books that he who shall destroy this church shall choke to death.'

"But Al Walîd cried out: 'Verily I will be the first to destroy it.' So he went up into the church, and there was a yellow dome there, and this he destroyed with his own hand. And the people pulled down other portions, as he set the example. After this he increased the size of the Mosque by the double. When the church had thus been destroyed, the King of Rûm (Byzantium) wrote to the Khalif, saying: 'Verily thou hast destroyed the church which thy father did purpose to preserve. Now, if thou didst right, thy father then did wrong; and even if he did wrong, was it for thee to set thyself in opposition to him?'

"Al Walîd did not know what to answer, but took counsel of the people, and sent to Al 'Irâk even for advice in the matter. And the poet, Al Farazdak, said to him: 'O, Commander of the Faithful, answer in the words of Allah— be He exalted and glorified!—*And* (*remember*) *David and Solomon, when they gave judgment concerning a field when some people's sheep had caused a waste therein; and We were witnesses of their judgment. And We gave Solomon insight into the affair; and on both of them We bestowed wisdom and knowledge.*' (Kurân, xxi. 78, 79.) So Al Walîd wrote to the King of Rûm this verse for an answer, and received no reply.

"Al Walîd spent on the building of the Mosque at Damascus the land-tax (*Kharaj*) of the Empire during seven years. He finished the building thereof in the space of eight years. The accounts of the expenditure were brought in to him on the backs of eighteen camels, but he ordered them all to be burnt. There is praying space for twenty thousand men in this Mosque, and there are six hundred golden chains for suspending the lamps. Of Zaid ibn Wâkid, it is related that the Khalif al Walid made him overseer for the building of the Mosque at Damascus, and he discovered there a cave, the fact of which was made known to Al Walid. By night the Khalif descended thereinto, and, behold, it was a beautiful chapel, 3 ells long, by the like across, and within lay a chest, inside of which was a basket, on which was written: *This is the*

Head of John, the son of Zacharias. And after they had examined it, Al Walid commanded that it should be placed under a certain pillar in the Mosque that he indicated. So it was placed beneath this pillar, which is now inlaid with marble, and it is the fourth of those on the eastern side, and is known as 'Amûd as Sakasik, the Pillar of Humility. At the time the head was laid here, Zaid, aforesaid, states that he saw the same, and that the hair and flesh thereon had nowise suffered decay.

"The Minarets (*Maidhanah*) which are in the Damascus Mosque were originally watch-towers in the Greek days, and belonged to the Church of John. When Al Walîd destroyed this church, and turned the whole Area into a Mosque, he left these in their old condition. He who was afterwards the Khalif Mu'âwiyah built the Khadrâ (Palace) in Damascus during the Khalifate of 'Othman, and while he himself was Governor of Syria." (I. F., 106-108.)

From Mas'ûdi's great historical work, entitled *The Meadows of Gold*, written in the year 943 A.D., some interesting notes on Damascus are to be gleaned:

"The Khalif Mu'âwiyah lies buried at the gate called Bâb as Saghîr; this tomb is still, in the present year, 332 A.H., much visited. Over it stands a building, which is opened every Monday and Thursday." (Mas., v. 14.)

"In the year 87 (706) the Khalif al Walid began the construction of the Great Mosque at Damascus. When he had begun to build, they found in the court of the Mosque a tablet of stone, on which was an inscription in Greek, which none of the learned could read, till it was sent to Wahb ibn Munabbih, who pronounced that it had been written in the days of Solomon, the son of David: and Wahb read it. The Khalif al Walîd gave orders to set an inscription in gold on lapis lazuli in the court of the Mosque, and it ran as follows: *Allah is our Lord, and we worship none but Allah. The servant of Allah, Al Walîd, the Commander of the Faithful, hath ordered the building of this Mosque, and the destruction of the church which was here in former days. Set up in Dhu-l-Hijjah of the year* 87.* These words, written in gold, may be seen

* Not a trace of this inscription is to be seen at the present day. Concerning Wahb ibn Munabbih, see p. 142.

in the Mosque of Damascus in these our own days, in the year 332 A.H." (Mas., v. 361.)

Concerning Jairûn, after whom the eastern gate of the Mosque is named, Mas'ûdi supplies the following information :

"Jairûn was the son of Sa'ad, son of 'Âd, and he came to Damascus, and made it his capital. He transported thither a great number of columns of marble and alabaster, and constructed thereof a lordly edifice, which he called *Iram dhât al 'Amûd*, or Iram of the Columns. In our own days, in the year 332 A.H., this same edifice is to be seen in one of the markets at the Gate of the Great Mosque, called Bâb Jairûn. This Palace of Jairûn was a wondrous building. Its gates were of brass. Part of it remains as it was, and part is incorporated in the Mosque." (Mas., iii. 271.)

The geographer Istakhri, whose work was re-edited by Ibn Haukal in 978, gives the following account of Damascus. Ibn Haukal's work, it will be noted, is almost contemporaneous with the long description already quoted from Mukaddasi :

"Damascus (Dimishk) is the name of the province : and its capital, called by the same name, is the most glorious of the cities of Syria. It lies in an extensive plain, with mountains round it, and water in plenty is on every hand. Trees and fields are continuous on all sides. This plain is called the Ghûtah ; it extends a march across, by two marches in length, and nowhere in all Syria is there a more delightful place. The waters of Damascus take their rise at a spot under a church, known by the name of Al Fîjah, to which place also descends the stream from 'Ain Baradâ in Jabal Sanîr. And all along its banks are numerous springs. The spring of water at Fîjah is an ell deep, by a fathom across. Below this spot there branches off a great canal, which the Khalif Yazîd, son of Mu'âwiyah, had dug. This is so deep that a man may plunge into its waters. Below this, again, there branch off (the two canals of) the Nahr al Mizzah and the Nahr al Kanât (or Kanawât). The main stream leaves the gorges at a place called An Nîrab. This is said to be the place alluded to in the words of the Kurân (xxiii. 52) : 'And we prepared for both (Mary and her Son) an abode in a lofty hill, quiet, and watered with

springs.' Below this gorge is the main stream of the Baradâ river. In the middle of the city of Damascus a bridge crosses the river, for the stream is very broad, and so deep that a rider cannot ford it. Below the city, again, the river waters all the villages of the Ghûtah. But from above, the water is conducted into all the houses and streets and baths of the city.

"Now, as to the Mosque at Damascus, there is none to equal it in all Islam, and on none other has so much been spent. The walls and the dome, which is above the Mihrâb near the Maksúrah, were built by the ancient Sabæans, for this was their place of worship. After them it came into the hands of the Greeks, and they also held their worship there. From them it passed to the Jews, and the kings who were idolaters. In their day was slain John, the son of Zacharias, and they set up his head above the Gate of the Mosque, which is called the Bâb Jairûn. And after this the Christians conquered the city, and in their hands it became a church, wherein they were wont to worship. Now, when Islam came, and the place passed into the power of the Muslims, they turned it into a mosque, and over the Gate Jairûn was set the head of Al Husain ibn 'Ali (grandson of the Prophet), in the very place where had been set the head of John the son of Zacharias of old. When it came to the days of the Khalif al Walid, the son of 'Abd al Malik, he built (the Mosque), laying down the pavement in marbles, facing the walls with variegated marble, and setting up marble pillars of various colours; and the keystones (of the arches) and the capitals of the columns he overlaid with gold. The Mihrâb also was gilt everywhere, and set with precious stones, while the ceiling was of wooden beams likewise gilt. All round the ceiling ran an inscription on a gold background, and this continued round all the four walls of the Mosque.

"It is said that there was spent on this Mosque the whole revenue of Syria for two (five or seven)* years. The roof of the Mosque is of leaden plates. When they wish to cleanse the Mosque they let in water, which flows over the whole of the floor, and before it is drawn off it has spread out into all the corners, for the area is perfectly level. In the time of the Omayyads, the Kharaj (or revenue from the land-tax) of Syria was 1,200,000

* Other MSS.

Dînârs (another MS. gives the amount as 1,800,000 Dinârs—£600,000 or £900,000). The violent and insurgent ways of the Damascenes are owing to the influence of their Star, which is the sign of Leo, and it has this effect when in the ascendant. The Damascenes are always revolting against their governors, and they are treacherous by nature. Leo in the ascendant is also the Star of Samarkand, Ardabil, Makkah, and Palermo." (Is., 59, 60; I. H., 114-116, and copied in part by A. F., 230.)

Idrîsî, writing in 1154 from the accounts he obtained of home-coming travellers, or read in books—for, as above noticed (p. 7), it would not appear that he had ever himself travelled in Syria—gives a most glowing account of Damascus and the great plain in which the city lies. He writes:

"Damascus is the most beautiful city of Syria, the finest in situation, the most temperate in climate, the most humid in soil, having the greatest variety of fruits, and the utmost abundance of vegetables. The greater part of the land here is fruitful, and the most portion rich. Everywhere is seen the plain country, and the houses are high built. Damascus has hills and fields, which last are (in a plain) called the Ghautah (or Ghûtah). The Ghautah is two marches long, with a breadth of one march; and in it are farmsteads that resemble towns; such are Al Mizzah, Dârayâ, Barzah, Harastâ, Kaukabâ, Balâs, Kafar Sûsiyyah, and Bait Ilâhiyâ, in which last is a mosque nearly as large as that of Damascus. From the western gate of Damascus goes the Wâdî al Banafsaj, the Valley of Violets, the length of which is 12 miles, and the breadth 3 miles. It is everywhere planted with various sorts of fruit-trees. Five streams run through it, and in every one of its domains are from one to two thousand inhabitants. The Ghautah, too, is covered with trees and crossed by rivers, and its waters ramify and spread into all its orchards and farms. There are grown here all sorts of fruits, so that the mind cannot conceive the variety, nor can any comparison show what is the fruitfulness and excellence thereof, for Damascus is the most delightful of all God's cities in the whole world. The waters of the Ghautah come down in part from 'Ain al Fîjah, which is a spring up in the mountains. The waters burst out high in the mountain-flank like a great river, making a frightful noise and a great rushing, which you may hear from afar.

The water flows down from hence to the village of Âbil, and from here attains the city. But before it comes to the city there branch off from it many well-known canals, such as the Nahr Yazíd, Nahr Thaurah, Nahr Baradá, Nahr Kanât al Mizzah, Nahr Bânás, Nahr Sakt, Nahr Yashkûr, and Nahr 'Âdiyah. The water of the river of Damascus is not used for drinking purposes, for into its stream open the conduits that carry away the filth of the city, and the pipes from the wash-houses and the smaller waterways. The water of the river ramifies through all the city, and over its main stream is a bridge which the people cross, as likewise is the case by the other canals we have mentioned. From the riverside go the markets, and water is conducted to all parts of the city, entering the houses and the baths and the markets and the gardens.

"In Damascus there is the Mosque, the like of which building exists in no other place of the earth, nor is any more beautiful in proportion, nor any more solidly constructed, nor any more securely vaulted, nor any more wonderfully planned, nor any more admirably decorated with all varieties of gold mosaic work, and enamelled tiles, and polished marble. The Mosque stands in a quarter of the city called Al Mizâb. He who approaches it by the side of the Bâb Jairûn ascends thereto by large and broad steps of marble some thirty in number, while whoso would enter the Mosque from the side of the Bâb al Barid, or from the Khadrâ passage-way, or from the Kasr (Castle), or from the Golden Stone (*Hajar adh Dhahab*), or the Bâb al Farâdis, enters on the level of the ground and ascends no steps. There are in the Mosque many remains of past ages, such as the walls, and the dome, which is above the Mihrâb near the Maksûrah. They say that this dome was built by the Sabæans, it having been their place of prayer; after whom it passed into the hands of the Greeks, who celebrated therein the rites of their religion: and after them it passed to certain kings who were idolaters, and then it served as a house for their idols. It then passed to the Jews, and in their days John, the son of Zachariah, was put to death, and his head was placed above the Gate of the Mosque, called the Bâb Jairûn. Next the Christians took the city, and, entering into possession, in their hands the edifice became a church, wherein they performed their services. Lastly came Islam, conquering the city, and the Muslims

turned it into a Jâmi' Mosque. Now, when it came to the days of the Khalif al Walîd, the son of 'Abd al Malik, of the House of Omayyah, he built the Mosque, and laid the floor in marble, and gilded the arches and the capitals. and erected a golden Mihrâb (or niche), and set into all the walls jewels of various kinds. And all under the ceiling ran an inscription, which went round the four walls of the Mosque, of most beautiful workmanship and most elegant characters. It is said that this Khalif covered the outer roof with plates of lead, firmly joined together, and of most durable construction. Water was brought into (the Mosque) through conduits of lead, and when it was necessary to cleanse the Mosque, they opened the water-pipes, and in a most convenient manner flooded the whole of the Mosque court. They say that the Khalif al Walîd, aforementioned, expended on the construction of the Jâmi' Mosque the revenues of Syria for two whole years.

"Damascus has been rebuilt since the days of Islam. In ancient times there stood on the place it now occupies a town called Al Jâbiyah. This was in the days of ignorance (before Islam), and Damascus was subsequently built in its place. The city has various gates; among others, Bâb al Jâbiyah. Before this gate there are lands that are everywhere built over with houses, for a distance of some 6 miles in the length, and 3 miles in the breadth, and the whole of this space is covered with trees and houses, among which meander streams of water. Of other gates are Bâb Tûmá (Gate of St. Thomas), Bâb as Salâmah, Bâb al Farâdis—over against which last is the convent known as Dair Murrân—and lastly, Bâb as Saghîr.

"The City of Damascus contains all manner of good things, and streets of various craftsmen, with (merchants selling) all sorts of silk and brocade of exquisite rarity and wonderful workmanship—all this, such that the like exists nowhere else. That which they make here is carried into all cities, and borne in ships to all quarters, and all capital towns both far and near. The manufacture of the Damascus brocade is a wonderful art. It somewhat resembles the best of the brocades of the Greeks, and is like to the cloths of Dastawâ (in Persia), and rivals the work of Ispahân, being preferred for workmanship to the broideries of Nishâpur for the beauty of the unvariegated raw-silk woof. Further, the

Damascus work is better than the best of the (Egyptian) cloths from Tinnis, and the embroideries of Damascus take the prize of the most precious of stuffs, and of all beautiful things. You cannot equal them in any sort, nor set to them their like.

"Within the City of Damascus there are many mills on the streams, and the wheat ground there is of extremely good quality. Also there are various kinds of fruits, which for sweetness you will not find the like elsewhere; and it would be impossible to describe the abundance and the excellence and the lusciousness thereof. The inhabitants of Damascus have most plentiful means of livelihood, and all they require. The craftsmen of the city are in high renown, and its merchandise is sought in all the markets of the earth; while the city itself is the most lovely of the cities of Syria and the most perfect for beauty." (Id., 12-15.)

'Ali of Herat, who wrote in 1173, mentions among the places worthy of visitation at Damascus, the Hill (Ribwah), near Jabal al Kâsiyûn,* where Christ and the Virgin Mary dwelt; also the Cavern of Blood, where Cain slew Abel. All this has been copied into Yâkût (see below, p. 259). At a place called Mashhad al Akdam, south of Damascus, is shown a sacred footprint, and near it the Tomb of Moses; but this last, as 'Ali remarks, is not authentic. In the court of the Damascus Mosque, the small edifice known as the Treasury (*Bait al Mâl*) was pointed out in his day as being the Tomb of 'Ayishah, the Prophet's favourite wife. (A. H., Oxf. MS., ff. 16, 24.)

In the year 1184 Damascus was visited by the Spanish Arab Ibn Jubair. He has devoted a large section of his Diary to a description of all the wonders of the city, which he duly visited during his sojourn there. These he enumerates and describes in the rhetorical style so much affected by the writers of this period. A full translation of his Diary would be tedious and occupy too much space; and in the following rendering of the original Arabic, while everything of interest has, it is hoped, been preserved, the

* The name of Jabal Kâsiyûn, the hill overhanging Damascus on the north-west, is said to be a corruption of *Mons Casius*. It should be noted, however, that no classical geographer speaks of a *Mons Casius* in the neighbourhood of Damascus.

pompous phraseology has been considerably condensed. The caravan with which Ibn Jubair travelled reached Damascus in July, 1184 (Second Rabi' A.H. 580), and they stopped at a place called Dâr al Hadith, lying to the west of the Jâmi' Mosque. After speaking of the beautiful gardens, the excellent climate, and other such matters which have caused the city to be called the Bride of the Earth, Ibn Jubair notes that to the east extends the plain of the Ghautah, green and beautiful to see, the whole country round being a perfect Paradise of Earth. His description of the Great Mosque is as follows :

"Of the wonders of the Jâmi' Mosque of Damascus is that no spider spins his web there, and no bird of the swallow-kind (*Khuttâf*) alights thereon. The Khalif al Walîd was he who began to build the Mosque. He applied to the King of the Greeks at Constantinople to send him twelve thousand men of the artificers of his country, at the same time threatening him with chastisement if he delayed. But the King of the Greeks did as he was commanded with all docility, and many embassies went from the one Sovereign to the other, even as is related in the books of history. Then the Khalif began, and brought to a close, the building of the Mosque. And all its walls were overlaid with the mosaic work called *Al Fusaifusâ*. With this ornamentation they depicted in varied colours all manner of objects, such as trees, making the semblance of their branches hanging down, all worked into a pattern. Also there were interlaced scrolls of mosaic, whereon were depicted various novel and wonderful subjects most astounding to behold; so that, on account of the brilliancy and splendour, those who came were fain to cover their eyes. The sum expended on the building of the Mosque—according to the authority of Ibn al Mughlî al Asadi, in his work descriptive of the building—was four hundred chests, each chest containing 28,000 Dînârs, the sum total coming to 11,200,000 Dînârs.*

"It was the Khalif al Walîd who took possession of that half of the Mosque which was still in the hands of the Christians, and threw the two portions into one. For in early days the building

* Above five and a half millions sterling. The figures are doubtless imaginary, and some different readings occur in the MSS.

was divided into two portions—one half—and it was the eastern—belonged to the Muslims, and the other half—namely, the western to the Christians. And this by reason that Abu 'Ubaidah ibn al Jarráh had (during the siege) entered the city on the west quarter, and had reached the western side of the church, and here had made a capitulation with the Christians; while, in the meantime, Khálid ibn al Walíd had taken the eastern part of the city by assault, and had from this side arrived at the eastern wall of the church. The eastern portion (of the Church of St. John) thus came by conquest into the hands of the Muslims, and they had made of it a mosque; but the western half, where the treaty of capitulation had been granted, had remained to the Christians, and was their church until the time when Al Walíd took it from them. He would have given them another church in exchange; but the Christians would not agree, and they made objection to the act of the Khalif, and forced him to take their church from them by force, and he himself began the work of demolishing the building. Now, it had been said that he who should pull down this church would become mad; but, none the less, Al Walíd made haste to begin, crying out, 'Let me be mad; yea, mad in the work of God!' and so began to pull down the walls with his own hands. Then the Muslims hastened to his aid, and very soon the whole was demolished. Afterwards, during the days of the Khalif 'Omar ibn 'Abd al 'Azíz, the Christians laid a petition before the Khalif on this matter, and they brought forth the treaty which was in their hands, in which the Companions (of the Prophet who were present at the siege) had agreed to leave the western portion to them entirely. 'Omar would fain have given the Mosque back to the Christians, but the Muslims were of a mind to prevent him. So the Khalif gave the Christians in exchange for their consent to its remaining to the Muslims a great sum, and with this they went away content. It is said that the first who raised the Kiblah wall at this spot was the Prophet Húd—peace be on him!—so, at least, says Ibn al Mughli. According to the authority of the traditionist Sufiyán ath Thúri, one prayer said in this Mosque is equivalent to thirty thousand prayers said elsewhere.

"We shall now proceed to enumerate the measurements of the Mosque, and to give the number of gates and windows therein. The measure of it in the length, from east to west, is 200 paces (*khatwah*), which is equivalent to 300 ells; and the measure thereof in the width, from the Kiblah to the middle (of the north wall), is 135 paces, which is 200 ells. Its area in Maghribi Marja's* is 24 Marja's. And this is also the measurement of the Prophet's Mosque (at Al Madinah); except that in this last the length is in the direction from north to south, not east and west, as at Damascus. The aisles (*balâtah*) of the (Main-building of the) Mosque adjoin the southern side of the court, and are three in number, running from west to east. The breadth of each aisle is 18 paces—each pace counting as 1½ ells—and the said aisles are supported on sixty-eight columns. Of these, fifty-four are pillars (that stand alone), while eight are pilasters of gypsum, and two are built of marble, and are set into the wall which divides the aisles from the court. The remaining four columns are made of most exquisite marble set in with coloured stones in mosiac, each stone of which might be coveted as a ring-stone. Some of the Mihrâbs (prayer-niches), and other buildings in the widest of the naves, are also most beautifully ornamented and proportioned. Such, for instance, is the Dome of Lead (*Kubbat ar Kasâs*), and the Dome which is over the Mihrâb. The piers under this are 16 spans (*shibr*) broad, and 20 spans across; while between each of the piers is a space measuring 17 paces in the length, and in the breadth 13 paces. Each of these piers measures 72 spans in perimeter.

"All round three sides of the court is a colonnade (*balât*). On the eastern, western, and northern sides its breadth is 10 paces. The number of its columns is forty-seven, of which fourteen are pilasters of gypsum, and the remainder are free standing. The breadth of the court, exclusive of the portion roofed over on the south and on the north, is 100 paces. The roofs of the Mosque buildings, externally, are all covered with sheets of lead. The most magnificent sight in this Jâmi' Mosque is the Kubbat ar

* The *Marja'* was a land-measure in use throughout Spain and the Western Lands, and contained about seven square yards of superficies.

Rasás (the Dome of Lead), which is above the Mihrâb in the centre of the building. Its summit towers high in the air, of a wonderful circumference; so that it would seem as though it were a great temple. A central nave is below it, going from the Mihrâb to the court; and over this nave (as seen from the interior) are three domes—namely, the dome which is close to the Mosque wall towards the court; the dome which is over and adjacent to the Mihrâb; and the dome which is below (that is, forming the inner skin of) the Kubbat ar Rasás, rising between the other two. The Great Dome of Lead thus broods over the void; and, as you approach, you perceive an admirable effect. And the people have likened it to a flying Eagle (*Nasr*)—the Dome itself being as the head; the aisle below being the breast; the half of the wall of the right aisle, and the half to the left, being the two wings of the Eagle.* The width of this main aisle leading towards the court is 30 paces. The people are wont to name this part of the Mosque An Nasr—'the Eagle'—on account of this likeness. From whatever quarter you approach the city you see this Dome, high above all else, as though suspended in the air. The Mosque is situated on the northern side of the city. The number of gilt and coloured glass windows (called *Shamasiyyah*) in the Mosque is seventy-four. In the inner dome, which is below the Dome of Lead, are ten. In the dome which is close to the Mihrâb there are, together with those in the adjacent wall, fourteen such windows. In the length of the wall to the right of the Mihrâb, and to the left of it, are forty-four. In the dome adjacent to the wall of the court are six. In the back of the wall towards the court are forty-seven windows.†

"There are in the Mosque three Maksûrahs (or railed-in spaces). The Maksûrah of the Companions (of the Prophet)—Allah accept them!—was the first Maksûrah ever constructed in Islam, and it was built by the Khalif Mu'âwiyah. Opposite the Mihrâb thereof, on the right of him who faces the Kiblah point,

* The Great Dome is itself known at the present day as the Kubbat an Nasr, the Dome of the Eagle.

† Making altogether 121, not 74; the last 47 are presumably not counted as in the Mosque.

is the Iron Gate. Mu'âwiyah used to enter the Maksûrah through this, going to the Mihrâb. Opposite the Mihrâb, on the right, is the Place of Prayer of Abu-d Dardâ Allah accept him! Behind the Maksûrah was the Palace of Mu'âwiyah. This, at the present day, is the Great Bazaar of the Coppersmiths, and it lies contiguous to the Kiblah (or south) wall of the Mosque. There is no bazaar to be seen anywhere finer than this, and none greater in length and in breadth. At the back of this bazaar, again, and not far off, is the Cavalry House (*Dâr al Khail*), which dates from the same early epoch. It is, at the present day, let out to tenants, and is the place where the cloth-makers work. The length of the Maksûrah of the Companions aforementioned is 44 spans, and its breadth is half its length. Near by it on the west, in the middle of the Mosque, is the New Maksûrah which was built at the time when the half of the original edifice, which had been a church, was incorporated into the Mosque after the manner previously related. In this Maksûrah is the Pulpit of the Friday-Sermon, and the Mihrâb of the public-prayers. The Mihrâb of the Companions was originally in the centre of that portion of the church which belonged to the Muslims, and there was a wall of separation, which started from where the Mihrâb now stands in the New Maksûrah. When the whole of the church was made into a Mosque, the Maksûrah of the Companions thus came to be on one side in the eastern part; while the New Maksûrah was erected in the middle of the Mosque, where stood the wall of separation before the two halves were united into one area. This New Maksûrah is larger than that of the Companions. Further to the west, facing the wall, is another Maksûrah. It goes by the name of Al Hanafiyyah; and those of the Hanafite sect assemble here for holding their lectures, and this is their praying-place. Opposite to it is a chapel (*Zâwiyah*), built all round with lattices of wood, as though it were a small Maksûrah. On the eastern side, also, is a second chapel of a like appearance, and resembling a Maksûrah. It was erected as a place for praying in by one of the Turkish Amîrs of the State. It lies close up against the eastern wall.

"There are in the Mosque many other similar chapels,

which the scholars (*Tâlib*) use as places wherein to sit and copy (the Kurân) and for lectures, and for private assemblies; and they are among the advantages this Mosque offers to students. In the wall of the Main-building of the Mosque, towards the court, which is surrounded by the colonnades, there are, on the south side of the court, twenty doors, set one beside the other in the length thereof. The upper parts of these are ornamented in plaster that is stamped out, even as is the work in the windows; and the eye beholding the row of them will deem them a most beautiful sight. As to the colonnades that surround the Court on the other three sides, namely, north, east, and west, these are supported on columns, and above the columns are round arches resting on smaller columns, and these go all round the Court. This Court is one of the finest sights that can be seen. There is always therein a concourse of the people of the town, for they come here to meet and take their pleasure of conversation every eventide. You may see them there coming and going, from east to west, from the Bâb Jairûn to the Bâb al Barîd, walking and talking.

"The Mosque has three Minarets. One is at the (south) western side. It is like a high tower resembling a spacious dwelling divided into chapels. These are locked off, for the Minaret is inhabited by Maghribîn anchorites. The topmost of the chambers was the retreat of Abu Hâmid al Ghazzâli—Allah have mercy on him!—and at the present day it is inhabited by a certain anchorite called Abu 'Abd Allah. The second Minaret is on the (south) eastern* side, and is of the same description with the last. The third is on the northern side, rising above the gate called Bâb an Nâtifiyyîn (the Gate of the Sweetmeat-sellers). In the Court of the Mosque are three Cupolas. The one in the western part is the largest of the three. It stands on eight columns of marble, and rises like a bastion, and is ornamented with mosaic, and all kinds of coloured stones, so as to resemble a flower-garden for beauty. Over it is a leaden dome, like a great round oven-top. They say it was originally the Treasury of the Mosque, for be it known the Mosque possesses great wealth, and has lands producing various crops, the rent equalling in amount, as I have been told,

* The MS. read "western" in error.

to about 8,000 Dînârs Syrian per annum (£4,000), which is 15,000 Dînârs Mûminiyyah, or thereabouts. The second Cupola is smaller, and stands in the middle of the Court. It is hollow and octagonal, built of marble blocks fitted most wonderfully together. It is supported on four small columns of marble, and under it is a round grating of iron, in the centre of which is a copper spout, from which pours a water-jet that first rises and then falls again, as though it were a silver wand. The people are accustomed to put their mouths thereto, at the side, and drink therefrom. It is very beautiful, and is called the Water Cage (*Kafs al Mâ*). The third Cupola stands on the eastern side. It is supported on eight columns, like the large cupola (to the west), but it is smaller.

"On the northern side of the Court is a great gateway leading into a large Mosque, in the centre of which is a court. There is here a tank of marble, large in size, and through it water is continually flowing. An octagonal basin of white marble, which stands in the middle of the tank is supported on sculptured columns, and the water is brought from the tank up into the basin. This Mosque is called Al Kallâsah (the Lime Furnace).* On the eastern side of the Court (of the Great Mosque) is another gateway leading to a most beautiful Mosque, most magnificently planned and built, which the Shî'ahs say is the shrine (or Mashhad) of the Khalif 'Ali; but this is one of the most extraordinary of their inventions.

"Another of their wonderful stories is what is related of a chapel in the western part (of the Mosque Court). At the angle, where the northern colonnade joins the western, is this chapel, which is covered above by a veil, and there is a veil also in front hanging down. They say this is the place of 'Âyishah (the wife of the

* The Kallâsah was the Chalk-pit or Lime-kiln to the north of the Mosque, originally the place where the lime was burnt that was used in the building. In 555 (1160) Sultan Nûr ad Din Zanki built a college on this ground, and called the edifice Al Kallâsah. It was burnt down in 570 (1174), together with the Mâdhanat al 'Arûs (the Minaret of the Bride) of the Great Mosque near it. Saladin afterwards rebuilt the Kallâsah, and himself was buried to the north of the building, in a mausoleum which still exists. See Quatremere, *Sultans Mamlouks*, ii. 287.

Prophet), where she was wont to sit and listen to the Traditions. Thus 'Âyishah, as well as 'Ali, is found commemorated in Damascus. Now as to 'Ali, there may be some authority for the attribution, for it is reported that he was seen by a person in a dream, praying here in the very place where the Shi'ahs have built their shrine. But as for the place that is called after 'Âyishah, there is no authority for it, and we have only mentioned it as being celebrated in the descriptions of the Great Mosque. Now the Kallâsah Mosque is most beautiful, both within and without, and there are mosaics of gold, worked as has been before described. The building has three domes side by side. The Mihrâb is one of the wonders of Islam for beauty, admirably built, and is gilded throughout. In the centre part of this Mosque are several smaller Mihrâbs along the wall. These are set round with little pillars of a twisted pattern, and it is as though the twist had been made in a turning-lathe, and nothing can be seen more beautiful. Some are red, as though of coral. The renown of the Kiblah (Niche) of this Mosque, and also of its domes and its windows that are gilt, and coloured, is beyond report.

"But to return to the Great Mosque. In the eastern angle of the New Maksûrah, in the Mihrâb, there is a great treasure-chamber, in which is kept one of the copies (of the Kurân) that belonged to the Khalif 'Othman. This is the copy that was sent into Syria (to Mu'âwiyah, at the time of 'Othman's murder). This treasury is opened every day at prayer-time, and the people gain a blessing by touching the book, and by looking at it, and many go there so to do.

"Now the Great Mosque has four gates. The southern gate is called Bâb az Ziyâdah (the Gate of the Addition).* There is a great hall, broad, and with mighty columns leading from it. In this are the shops of the bead-sellers, and the like trades, and it is a fine sight to see. From it you go into the Dâr al Khail (the old Cavalry House aforementioned); and on the left, as you go out through this gate, is the Bazaar of the Coppersmiths. In the old time this was the Palace of the Khalif Mu'âwiyah, and was called Al Khadrâ (the Green Palace). The eastern gate of the

* As at present, see p. 231.

Mosque is the largest of all the gates, and is called the Bâb Jairûn. The western gate is called the Bâb al Barîd (the Gate of the Post). The northern gate is called the Bâb an Nâtifiyyin (the Gate of the Sweetmeat-sellers). To east and to west and to north of these gates are broad halls, and each of these leads to one of the great gateways which were (in ancient times) the entrances into the church, and these halls remain standing even to this present day.

"The finest of these halls is that which adjoins the Bâb Jairûn (or eastern gate of the Mosque). You go out from this gate into a long and broad portico, in the front part of which are five doorways, arched over, and there are six tall columns here. To the left hand of this is a large and finely-built oratory (Mash-had) in which was kept the head of Al Husain, before it was transported to Cairo. Opposite to this is a small mosque called after the Khalif 'Omar ibn Abd al 'Azîz. In the oratory there is running water. In front of the portico (of the Bâb Jairûn) are steps whereby you go down to the hall. This last is like a great fosse, and leads to a gateway of mighty elevation, with sides unwalled, but set all round with columns that are like palms for height, and like mountains for firmness. On either side of this hall are set columns, among which are the rows of shops occupied by the perfumers and the like. Up above is a second row of shops and chambers for letting, and from these you can look down into the hall. All round and about, above this, is the terrace roof, where the occupiers of the chambers and the shops pass the night (in the summer-heats). In the centre of the hall is a large tank rimmed round with marble; and over it is a dome that is supported on marble columns. Round this dome, up above, is a border of lead that is very broad, and the dome is open to the sky. In the middle of the marble tank below, is a spout of brass which throws up water with great force, and it rises into the air for a man's height or more. All round it are smaller spouts which throw up water also, so that the whole looks like the branches of a silver tree, and is most beautiful to watch.

"On your right hand, coming out of the Bâb Jairûn, in the wall of the portico fronting you, is a gallery, which has the form of a

great archway, and set round it are arches of brass, in which open small doors, in number according to the number of the hours of the day. Through the working of a piece of mechanism, when one hour of the day is passed, there fall two weights of brass from the mouths of two falcons fashioned in brass, who stand above two brazen cups, set one under each of the birds. One of the falcons is below the first of the doors, and the second below the last of them. Now the cups are perforated, and as soon as the balls have fallen, they run back through a hole in the wall to the gallery. The falcons appear to extend their necks when holding the balls, leaning towards the cups, and to throw the balls off with a quick motion, so wondrous to see that one would imagine it was magic. With the falling of the two balls into the two cups, there is heard a sound (as of striking) a bell: and thereupon the doorway, which pertains to the hour that has elapsed, is shut with a brass door. A similar action goes on for each of the hours of the day; and when all the hours of the day are passed, all the doors are shut. When all the (day) hours are passed, the mechanism returns to its first condition. For the hours of the night tkey have another mechanism. It is this—in the bow of the great arch, which goes over the (small) arches (with the doors), just mentioned, are twelve circles cut out in the brass, and over each of these openings, in the wall of the gallery, is set a plate of glass. This is all so arranged as to lie behind the doors (for the day-hours) above mentioned. Behind each glass is a lamp-glass, in which is water set to run for the space of one hour. When the hour is past, the light of the lamp, coming down, illumines the glass, and the rays shine out of the round opening in front of it, and it appears to the sight as a red circle. This same happens to each circle in turn, till all the hours of the night are passed, and then all the circles have red light in them. There are eleven workmen (belonging to the Mosque) who attend to this gallery, and keep the mechanism in order, and see to the opening of the doors, and the running back of the weights into their proper places. This (piece of mechanism) is what the people call Al Mikaniyyah.*

* The reading of the word is uncertain, it is probably an Arabic corruption of Μηχανή, *a machine*.

"The hall that is before the Western Gate (of the Mosque, called Bâb al Barîd) has in it the shops of the greengrocers and perfume-sellers, and there is here the market where they sell flowers. At its upper end is a great gate, to which you ascend by steps, and it has columns that rise high in the air. Below the steps are two water-tanks, round in shape, one lying to the right and one to the left. Each water-tank has five spouts which pour the water into a long trough made of marble. The hall at the North Gate (of the Mosque, called Bâb an Nâtifiyyîn) has in it a chapel (*Zâwiyah*) that stands on a platform, which is set round with a wooden lattice, and it serves as a house for the school-teachers. To the right, in going out of the hall, is a Cloister (*Khânikah*) built for the Sûfîs. In its midst is a cistern. They say this Cloister was of old the palace of the Khalif 'Omar ibn 'Abd al Azîz; but we shall return to this matter later. The cistern in the centre of the Cloister has water running through it, and there are here latrines with running water in the cells. On the right hand as you go out (of the Great Mosque, by) the Bâb al Barîd, is the Madrasah of the Shâfi'ites. In its centre is also a cistern with water running therein, and there are likewise latrines here, with water running through them as above described. In the court (of the Great Mosque), between the cupolas aforementioned, are two columns set some distance apart, and on both are stands of brass of considerable height, and made of lattice-work, cut out in the most beautiful manner. These are lighted up on the middle night of the month of Sha'bân, and they shine as though they were the two Pleiads. The concourse of the people of the city here on the above-named night is even greater than is seen here on the night at the close of the fast-month of Ramadân

"There are round the Mosque four water-tanks, one on each side, and each water-tank is like a great palace set round with chambers for latrines, with water running in each. In the length of the court there is also a tank of stone, and down all its length are a number of spouts (for the ablution). One of the water tanks aforesaid is in the hall of the Bâb Jairûn, and it is the largest of the four, and there are here over thirty chambers (for the ablu tion). And besides this great tank there are here two large

cisterns, one lying at a distance from the other, and the circumference of each is about forty spans, with the water spouting in each. The second great tank is in the hall of the Bâb an Nâtifiyyin, opposite the school. The third is on your left as you go out of the Bâb al Barid ; and the fourth on your right going out of the Bâb az Ziyâdah. These are all of great convenience to strangers. Further, in all parts of the city are found water-tanks in all the streets and bazaars for the convenience of all comers. Of the oratories and monuments of Damascus is the shrine of the Head of John (the Baptist), the son of Zakariyyah. The head is buried in the Mosque in the south aisle, facing the right-hand corner of the Maksûrah of the Companions. There is over it an ark of wood, set round with columns, and above hangs a lamp of crystal, concave in shape, like the lid of a pot. It is not known whether this is of 'Irâk, or of Tyrian glass, or perchance it is of some other ware.

"Among other celebrated sanctuaries of Damascus is the birthplace of Ibrâhîm (Abraham). This is shown on the hillside of Jabal Kâsiyûn at a village called Barzah. Barzah is a fine village, and the mountain is a blessed one from all time, for the prophets have all ascended it to pray thereon. Jabal Kâsiyûn lies to the north of the city, and about a league distant. The birthplace (of Abraham) is a cave, long and narrow, and they have built a mosque and a high minaret over it. Abraham used to view the stars from the cave, also the sun and the moon, as is mentioned in the Kurân (chapter vi., verses 76-78). There are seventy thousand prophets buried here, and the burial-grounds lie all round. In Jabal Kâsiyûn, and lying west about a mile or more from the cave of the birthplace (of Abraham), is a cave called the Cave of Blood, because above it in the mountain is seen the blood of Abil (Abel), whom his brother Kâbil (Cain) slew. The mark of the blood comes down through half the mountain as a red streak, and looks like a road in the hillside. There is a mosque here. This is the place from which Kâbil went and sought his brother to slay him, and afterwards he carried his body into the cave. Here, it is said, Abraham, Moses, Jesus, Lot, Job, and the Prophet (Muhammad) all made their prayers. There is a fine mosque

built over this place, to which you ascend by steps. It is like a round gallery, and a trellis-work of wood goes round it, and there are chambers here for visitors to sojourn in. It is opened every Thursday, and lighted up, as also is the cave below. On the summit of the mountain is a cave called after Adam, and there is a building here too. Down at the foot of the mountain is the cave called the Cave of Famine, for seventy prophets died there of hunger. They had one loaf among them, and they kept passing it from one to another, none eating of it. A mosque is built over this place.

"At the summit of the mountain, and above all the gardens, and lying west of the city, is the hill mentioned in the Kurân (chapter xxiii., verse 52) as the place where the Messiah dwelt with His mother. It is one of the most beautiful of places. It resembles a high castle; you ascend to it by steps. The dwelling-place (of the Virgin) is a small cave like a little chamber. Opposite is the place, as it is said, where Al Ḳhidr (Elias) prayed. It has small iron gates; also a mosque built near by, and a tank most beautiful to behold with the water pouring down into it. The water falls over a water-wheel placed in the wall, and flows into a fine marble basin below. Behind it are latrines with running water. This hill lies above the gardens before mentioned, through which the water therefrom runs, forming brooks. The water divides into seven streams, each going its own way; the largest of these is called Thaurâ. It rises above the hill, and has made a channel in the hard rock, forcing its way through a place like a tunnel. A strong swimmer can plunge in above, and come out below, swimming right under the hill. To do this, however, is very dangerous. These gardens below the hill lie in the lands to the west of the city, and they are most beautiful to see. To the west of the city, also, is a cemetery, where many celebrated people are buried of the Companions of the Prophet and others. The Mash-had called after 'Ali is here.

"The Tombs of the Khalifs of the Omayyads are said to be those lying opposite (the city gate called) the Bâb as Saghîr, close to the cemetery aforementioned. There is over them at the present day a building which is used for travellers to sojourn in.

Among the celebrated Oratories, also, is the Masjid al Akdam (the Mosque of the Footprints). It lies at a distance of two miles from the city, and to the south, beside of the high-road going down to the Hijjâz and Egypt. In this Mosque is a small chamber in which is an inscription, stating that a certain one of the Companions saw in sleep the Prophet, who told him that this was the tomb of the brother of Moses. A hillock of red sand may be seen on the high-road not far from this place, and it lies between (the villages of) Ghâliyah and Ghuwailiyah. The people say the light never fades from this blessed place, where is the tomb aforesaid. Now, as to the Footprints, they are on a stone in the road, with a sign-post pointing thereto, and you find a foot-mark on each stone. The number of these Footprints is nine. They are said to be the marks of Moses' feet; but Allah alone knows the truth of this.

"Damascus city has eight gates: 1. Bâb Sharki, the Eastern Gate. It has beside it the White Minaret (or tower), on which they say Jesus—peace be on Him!—will descend when He comes in glory; for He will descend at the White Tower (or minaret) to the east of Damascus. 2. Bâb Tûmâ (Gate of St. Thomas), next the former. It also opens in the eastern quarter. 3. Bâb as Salâmah, next thereto. 4. Bâb al Farâdis, to the north. 5. Bâb al Faraj, next thereto. 6. Bab an Nasr, to the west. 7. Bâb al Jâbiyah, likewise to the west. 8. Bâb as Saghir, opening to the south-west. The Great Mosque of Damascus lies somewhat in the northern part of the city. The various quarters lie all round, and are of great extent, except in the north, and in what lies to the south, where the houses cover a smaller area. The town has a long shape; its streets are narrow and dark. The houses are built of mud and reeds, one story above another, for which reason fire catches them swiftly. They are all three stories high, and this is necessitated by the great number of the population: for there are amassed here in Damascus the inhabitants of three towns, and it is the most populous city in the world. Its beauty is all external, not internal. There is in the city a church belonging to the Greeks, and by them greatly venerated. It is called the Church of Mary (Kanisah Maryam), and, except the (Church

at) Jerusalem, there is none other held in such esteem by them. It is finely built, and contains many wonderful pictures. The place is in the possession of the Greeks, and no one molests them therein.

"Damascus has about twenty Madrasahs (colleges), and there are here two hospitals (or Mâristans)—the old and the new. The new is the larger and better built of the two. It has revenues amounting to about 15 Dinârs (£7 10s.) a day. There are physicians to attend the sick, and the expenses of food and medicines are provided. The old Mâristan is on a like footing, but more people go to the new. The old Mâristan is situated to the west of the Mosque. One of the finest colleges in the world is the Madrasah of Nûr ad Dîn—Allah's mercy be on him! In it is his tomb—may Allah illumine it! It is a palace among palaces. Water runs through it, and falls into a tank. There are also in the city many cloisters belonging to the Sûfis. The greatest that we saw is that known as Al Kasr, very high built, and beautiful. Damascus possesses a castle (Kal'ah) where the Sultan lives, and it stands isolated in the modern quarter of the city. It is close over against the gate called Bâb al Faraj, and in it is the Sultan's Mosque. Near the castle, outside the town towards the west, are two Maidâns (horse-courses) that are like pieces of silk-brocade rolled out, for their greenness and beauty. The river flows between the two Maidâns, and there is a grove of poplar-trees extending beside them most beautiful to behold. The Sultan is wont to go out there to play the game of Mall (*As Sawâlijah*), and to race his horses; and nothing can be pleasanter to see than this. Every evening the Sultan's sons go out there to shoot with the bow, and to race, and to play Mall. In Damascus, too, are nearly one hundred Hammâm's (hot baths), both in the city and in the suburbs: and there are nearly forty houses for ablution where water always flows; and nowhere is there any town more convenient to the stranger.

"The markets of Damascus are the finest in the world, and the best organized. Especially so are the Kaisariyyahs,*

* The word *Kaisâriyyah* denotes a bazaar for merchants, or a building, like a Caravansera, for the storing of merchandise. It is derived from the Greek

which are built high like hospices, and closed by iron gates like the gates of a castle. Each Kaisáriyyah stands isolated, and at night it is shut off. There is also a market called the Great Market, which extends from the Bâb al Jâbiyah to the Bâb ash Sharki (all along the Straight Street) There is here a small house that has become a place for prayer. In the south part of it is a stone on which they say Abraham broke the idols which his father had brought to market to sell. The Palace of the Khalif 'Omar ibn 'Abd al 'Azîz is to day a Cloister for the Sûfis. It stands near the Hall of the North Gate (of the Great Mosque), called Bâb an Nâtifiyyîn. 'Omar bought the ground, and built the palace, and ordered that he should be buried in it, and that they should recite prayers there.

"And now as regards the ascent to the top of the Dome of the Great Mosque, which rises erect in the midst of the building. Verily the entrance to the same, and into the interior where is the inner dome—like a sphere within a larger sphere—is from the Mosque. We ascended thereto, with a number of friends, at early dawn, on Monday, the 18th day of the First Jumâdi. We went up by a ladder in the western colonnade that goes round the court. at a place where had been a tower in former days, and walked over the flat roof of the Mosque. The roof is covered with large sheets of lead (as aforementioned), the length of each sheet being 4 spans, and the width 3 spans. After passing over the flat roof we came to the Dome, and mounted into it by a ladder set there; and doing so it almost happened that we had all been seized with dizziness. We went into the round gangway, which is of lead, and its width is but of 6 spans, so that we could not stand there, fearing to fall over. Then we hastened on to the entrance into the interior of the Dome, passing through one of the grated windows which open in the lead-work; and before us was a wondrous sight. We passed on over the planking of great wood beams which go all round the inner and smaller dome, which is

Καισάρεια, in the sense of the Cæsarian (market); and the word was only in use in those Arab countries which were of old subject to the Byzantines, *e.g.*, Syria, Egypt, and Morocco. In the further East—Baghdad and Persia—the term was not employed.

inside the outer Leaden Dome, as aforesaid, and there are here two arched windows, through which you look down into the Mosque below. From here the men who are down in the Mosque look as though they were small children. This dome is round like a sphere, and its structure is made of planks, strengthened with stout ribs of wood, bound with bands of iron. The ribs curve over the dome, and meet at the summit in a round circle of wood. The inner dome, which is that seen from the interior of the Mosque, is inlaid with wooden panels, set one beside the other, touching. They are all gilt in the most beautiful manner, and ornamented with colour and carving. Of these wooden panels which cover the interior of the dome, the length of each is not less than 6 spans, with a breadth of 4 spans; but to the eye below they twinkle like points, and seem to be only one or two spans across, on account of their great height from you. The Great Leaden Dome covers this inner dome that has just been described. It also is strengthened by wooden ribs bound with iron bands. The number of these ribs is forty-eight, and between each rib is a space of 4 spans: the whole most wonderfully arranged. The ribs converge above, and unite in a centrepiece of wood. The circumference of the Leaden Dome is 80 paces, which is 260 spans. Under the Double Dome is the aisle called the Eagle (*An Nasr*), stretching out, and roofed over, leading towards the Maksûrah. This part is all ceiled over, and ornamented with plaster-work, with numberless wooden beams, let in, and with the arches below. The piers supporting the Double Dome are let into the walls. And in these walls are stones, each of which weighs a full Kantâr (or about 325 lbs.), and these elephants could not move. Most wonderful is it how they were raised to their present high place, and this by human power only, and how man's strength was capable thereof. The Great Double Dome rests on a circular base built of mighty blocks, above which rise short and thick pilasters built up of large stones of a very hard kind; and between every two pilasters is pierced a window. Thus the windows extend all round the circle under the dome. This Double Dome appears like one dome to the eye from below; for the one is inside the other, and the outer dome only is of lead.

Of the wonders of the place it is that we saw no spiders in the framework of the domes, and they say there are none here at all. Also no birds of the species of swallows ever enter the Mosque. This Dome of the Damascus Mosque is the finest in the world, except, maybe, the Dome of the Rock at Jerusalem, which is said to be the most beautiful." (I. J., 262-297.) Ibn Jubair did not, unfortunately, visit Jerusalem.

Yâkût, writing in 1225, devotes many pages of his great Geographical Dictionary to the subject of Damascus. Besides the chief article, there are numberless minor notices scattered up and down the voluminous work, wherever, in the alphabetical arrangement, mention occurs of some one of the Damascus mosques or gates or other monuments. Much that is mentioned is copied from earlier geographers, what is new matter is epitomized in the following pages:

"Damascus," says Yâkût, "called Dimishk, or Dimashk, is the capital of Syria, and it is the Garden of the Earth. The city was, some say, so called because it was said *Dimashkû*, 'they hastened,' in its building. Damascus is sometimes referred to in poetry by the name Jillik. According to some this is the name of all the districts taken together of the Ghautah. According to others, Jillik is the name of a certain village in the Ghautah, where, it is said, there was the statue of a woman, from which water poured forth; or else again Jillik is the City of Damascus itself." (Yâk., ii. 104; Mar., i. 261.)

"Damascus was founded by Dimashik, son of Kâni, great-grandson of Sâm (Shem), son of Nûh, or some say by Buyûtâsf. It was founded at the end of the year 3145 of the Creation. The age of the world is, they say, to be of 7,000 years. Abraham the Friend, was born five years after its founding. Others say Damascus was built by Jairûn ibn Sa'ad ibn 'Ad, grandson of Shem, who called it Iram dhât al 'Amûd (Iram of the Columns). The prophet Hûd dwelt here, and he built the wall to the south of the Jâmi' Mosque. Another tradition is that Al 'Azar, Abraham's servant, built Damascus. By another tradition Dimashik, Filastin (Palestine), Ailiyâ (Ælia, Jerusalem), Hims and Al Urdunn (the Jordan), were all sons of Iram, son of Shem, son of Noah.

"Adam, they say, lived at Bait Anât, and Eve at Bait Lihyâ; Abel (Hâbil) at Mukrâ with his flocks, and Cain (Kâbil) at Kaninah in the midst of his fields. All these places lie round Damascus. At the place in the Jâmi' Mosque, now occupied by the gate called the Bâb as Sâ'ât, is a large stone, whereon in ancient days Cain and Abel laid their offerings. If these were accepted (of the Lord) fire was wont to descend to consume them, but if they were not acceptable (the offerings) remained untouched. Now Abel had come with a fat ram of his flock, and he placed it on the stone, and the fire came down and burnt it up. Then came Cain, with wheat of his crops, and placed it also on the stone, but it remained in its (unburnt) condition. So Cain envied his brother, and he followed him to the mountain, which overlooks the plain of Damascus, and is now known as Jabal Kâsiyûn; and he wished to slay him, but did not know how to accomplish the deed. Then Iblîs (Satan) came to him, and took up a stone and began to strike his head therewith. And when (Cain) saw this, he took a stone and struck therewith the head of his brother Abel, and thus slew him there on Jabal Kâsiyûn. I, Yâkût, have seen there a stone on which was a mark like blood, and the people of Syria say that this is the stone with which Cain slew Abel, and that this red mark that is on it is the mark of Abel's blood. In front of the stone is a cave, which is good to visit. It is called the Cave of the Blood from this reason; and I, myself, have made visitation there, on the slope of the mountain called Jabal Kâsiyûn. According to some, Damascus was the site of Noah's dwelling-place, and he took the wood for the ark from the Lebanon Mountains. Further, he entered into the ark at the place called 'Ain al Jarr, of the Bikâ' District. Some say that Abraham, too, was born at a village in the Ghautah of Damascus, called Barzah, lying in the Jabal Kâsiyûn. According to a tradition of the Prophet, Jesus—peace be on Him!—will descend (on the Last Day) upon the White Minaret to the east of Damascus, which is in the Mosque beside the Eastern Gate, called Bâb ash Sharki.

"Wonderful is the water-supply of Damascus, and the public fountains are innumerable. The suburbs without the walls are equal to the town itself in extent. Damascus was first conquered

in the month Rajab of the year 14. Khâlid stormed through the Eastern Gate, and met Abu 'Ubaidah, who had made a capitulation with the inhabitants, and had entered the city in company with the other commanders through the three Western Gates of the city. The Mosque of Damascus verily is the most beautiful building in the world. It was built by the Khalif al Walîd ibn 'Abd al Malik, who was much addicted to the building of mosques. The building was begun in the year 87, or 88 as some say. Now, when it was Al Walîd's intention to build it, the Khalif brought together the Christians of Damascus, and said to them, 'We wish to increase our Mosque by your Church, that is to say, the Church of Yuhanna (John), and we will give you another church wheresoever ye will; or if ye will, we will double you what would be the price of the land.' But the Christians refused, and they brought the Treaty of Khâlid ibn al Walîd, and the promise (he had given them). And they said further: 'Verily, we have found in our books that if any demolish this (Church) he shall choke to death.' Then cried out Al Walîd unto them: 'I am he who will be the first to demolish it!' And standing up, he began to demolish the yellow cupola which was above the place where he sat, and the Muslims round him did the like. Thus the Khalif increased the size of the Mosque as he had desired. And so much material was gathered together for the building that it was impossible to use it all, and the expenditure of monies was thus lightened unto him. The Khalif al Walîd built four gates to the Mosque. To its east, Bâb Jairûn; to its west, Bâb al Barîd; to its south, Bâb az Ziyâdah; with the Bâb an Nâtifâniyyin (or Gate of the Syrup-sellers) lying opposite thereto. And the Bâb al Farâdis (the Gate of the Gardens) was in the hinder part to the south.

"Ghaith ibn 'Ali al Atmanâzî relates that Al Walîd ordered them to search down in the fosse for the ancient foundation of the walls of the original building. And while they were digging they discovered a wall of masonry running in the direction of the fosse and along it. They reported to Al Walîd of this, and informed him of the solidity of the masonry of this wall, asking for permission to build (the Mosque wall) upon it. But the Khalif answered: 'I should agree thereto were I indeed assured in the matter of the

solidity thereof, and of the firmness of its foundations; only I cannot be convinced of the solidity of this wall until ye have dug down along its face till ye reach moisture. If then it be found still firmly based, I am content that ye build on it, otherwise leave it side.' So they dug on down along the face of the wall, and found a gate, over which was a slab of granite, on which was cut an inscription. Every endeavour was made to get this read, till one was found who told them that the writing was in the Greek tongue. Now the interpretation of this inscription, which was on the face of the (slab) was as follows:

"*After the world hath renewed its youth, the signs having been manifested of what is to come to pass, it is necessary there be a renewal thereof; even as have foretold those aged in life and stricken in years. And the worship of the Creator of created things shall be instituted here, when the lover of horses commands the building of this Temple of his own monies: and this shall be after the passing of seven thousand and nine hundred years since the days of the People of the Column. And if the builder live to enter therein, the building will be named as the best of acts. And so to ye all, Peace!*

"Now the 'People of the Columns' (*Ahl al Ustuwân*) were a sect of the ancient philosophers who lived of old at Ba'albakk.

"They relate that Al Walîd spent on the building (of the Mosque) the revenues of the Empire for seven years. And when they brought him the accounts of what had been spent on it, carried on the backs of ten camels, he ordered that all should be burnt, and would not look at any of them, saying: 'These sums we have laid out for Allah's sake, and verily we will not take any count of them.' Of the wonders of the Mosque it may be told that if a man were to sojourn here a hundred years, and pondered each day on what he saw, he would see every day something he had not seen in former days, namely, of the beauty of the workmanship and choice things set here. They relate that the total of the price of the cabbages that the workmen ate (during the building) was 6,000 Dinârs (£3,000). Now at one time the people murmured at the great sums that the Khalif expended, saying that he had taken the public treasure of the Muslims, and had

spent it on what was not worthy of the spending. Then the Khalif went into the pulpit of the Mosque, and spake to them, saying, 'It hath come to me that ye say so and such things; now verily in your Treasury there is a sum equivalent to eighteen years' revenue, to which ye have none of you contributed a single grain of corn.' And the people kept silence hereafter, and said naught. It is said the work lasted nine years, and that during this time 10,000 men worked daily at the cutting of marble. There were (in the Mosque) 600 chains of gold. When the whole was finished Al Walid ordered that it should be roofed with lead. And they brought lead from all lands to accomplish this, but at the last a piece (of the roofing) remained, for which they could find no lead, except some that belonged to a certain woman, and she refused to sell it except for its weight in gold. And the Khalif commanded them to buy it of her, even though it were (at the price of) double the weight in gold. And they did so. But when she was to receive the price, she said: 'Verily I had imagined our master was a tyrant in accomplishing this, his building; but now I have seen his justice, and I bear witness to you before Allah of the same.' And she returned to them the price. When Al Walid knew of this he commanded that they should inscribe on the (lead) plates which she had given, the words, '*This belongs to Allah*,' ordering further that they should not set them among those that bore his name. It is said they spent on the ornament of the Vine, that is on the Kiblah side of the Mosque, 70,000 Dinârs (£35,000).

"Mûsâ ibn Hammâd al Barbari relates that he saw in the Mosque of Damascus an inscription in gold on the glass (of the window), where was written the Chapter (cii. of the Kurân), being the words, 'The desire of increasing riches occupieth you, till ye come to the grave,' with the verses that follow down to the end of the chapter. And he saw a red jewel that was set in the letter K that formed part of the word *Al Makâbir* ('the grave'), one of the words of that verse of the Kurân, and he inquired the reason thereof. It was told him that Al Walid had a daughter to whom this jewel had belonged, and that when she died, her mother had ordered that this jewel should be buried with

her in her grave. But the Khalif gave command on the matter, and they set it in the K of the word *Makâbir* of the verse aforesaid. And he afterwards assured the girl's mother that he had set it in 'the grave,' and she was confounded and silent when she saw what had been done. A certain writer of past times states that the Mosque was originally built with two rows, of marble columns, one above the other, the lower row being large columns, and those above being smaller; and the space between the two rows was filled by pictures representing every town and tree in the world in Mosaic of gold and green and yellow. Over the Kiblah side of the Mosque is the dome called Kubbat an Nasr (the Eagle's Dome), and there is nothing in all Damascus finer or higher than the sight to be obtained from it. Now the Mosque of Damascus continued in the splendour and magnificence we have described until there befell the fire of the year 461 (1069), when much of its beauty was destroyed.

"Of old times, when 'Omar ibn 'Abd al Aziz came to the Khalifate (in the year 717 A.D.), he said: 'I consider the wealth that is in the Mosque at Damascus to be of excess, and if it were expended on other matters it would be more fitting. Verily, that which may be spared should be taken and returned to the public treasury. And I will strip off these marbles and mosaics, and I will take away these chains, setting in their stead ropes.' Now the people of Damascus were greatly perturbed thereat; and at this same time it so happened that there arrived at Damascus ten ambassadors from the king of the Greeks, and they begged permission to enter and visit the Mosque. Permission was granted them to enter by the Bâb al Barîd, and a certain attendant was sent to accompany them who knew their tongue, in order to listen to their words, and report what they should say to 'Omar, they knowing nothing thereof. The envoys passed through the court until they came in front of the Kiblah, and they raised their eyes to look at the Mosque. Then their chief began to hang his head, and his colour became yellow, and when his companions inquired of him the reason, he replied, 'Verily, I had told the assemblies of the people of Rûmiyyah (Byzantium) that the Arabs and their power would remain but a brief space: but now, when I see what

they have built, I know that of a surety their (dominion) will reach to length of days.' When 'Omar heard report of this, he said, 'I now perceive that this your Mosque is a source of rage to the infidels,' and he desisted from doing what he had intended therein. And 'Omar had before this studded the Mihrâb with jewels of great price, and he afterwards hung up here lamps both of gold and of silver.

"In the Jâmi' Mosque is the chapel (Zâwiyah) of Al Khidr (Elias). There is also preserved here the head of Yahyâ ibn Zakariyyâ (John the Baptist), also the Kurân of 'Othman the Khalif. According to some, the Prophet Hûd is buried here; but of this there is question. Under the great dome of the Kubbat an Nasr are two columns of variegated-coloured marble, which they say are of the Tabernacle of Bilkis (Queen of Sheba); but Allah alone knows best the truth. The western minaret of the Mosque is that where Al Ghazzâli (the great theologian) used to pray. They say this minaret was of old a fire-temple, and that a flame of fire rose from it into the air. The ancient people of the Haurân made their worship here. The eastern minaret is called Al Manârah al Baidâ (the White Minaret), and upon it they say that Jesus, Son of Mary—peace be upon Him!—will descend (at the Judgment Day).* There is shown here a stone which they say is a fragment of the rock which Moses struck, and from which there flowed forth twelve springs. They relate further, that the minaret on which Jesus—peace be upon Him! will descend is that which stands near the Kanisah Maryâm (Mary Church) at Damascus. In the (court of the) Mosque, the western cupola, known as the Treasury, is, they say, the tomb of 'Âyishah (the wife of the Prophet); but her tomb is in reality at the Baki' Cemetery (at Al Madinah). At the south gate of the Jâmi', called the Bâb az Ziyâdah, is hung up a piece of a lance, said to have been that of Khâlid ibn Al Walid. At Damascus, also, are the tombs of Mahmûd ibn Zanki; also of Saladin, namely, in the Kallâsah Mosque near the Jâmi' (besides many others too numerous to mention)." (Yâk., ii. 587-597.)

The story of the complaint laid before the Khalif 'Omar ibn

* The same tradition is given of the minaret at the eastern city-gate. See pp. 254, 259.

'Abd al 'Azîz by the Christians of Damascus (see above, p. 260) is somewhat differently related in the Chronicle of Ibn al Athîr. He writes :

"When 'Omar ibn 'Abd al 'Azîz came to be Khalif, the Christians complained to him of the wrong done to them ; but the Khalif retorted on them, 'Most certainly what lay outside the city was taken by assault, and yet we gave back to you one of your churches there. We will, therefore, now destroy the church of Tûmâ (St. Thomas), for was it not taken by assault ? and we will turn it into a mosque.' Then the Christians answered him, 'Nay, rather in fear of this, we give up to thee the great Mosque, and do thou leave us in peaceful possession of the church of Tûmâ.'" (Ibn al Athîr, v. 5.)

Dimashki, writing about the year 1300, has the following :

"Damascus is called also Jillik and Al Khadrâ (the green), and Dhât al 'Amûd (the Columned). The mosque here is one of the wonders of the world. On the middle night of the month of Sha'aban they light in it twelve thousand lamps, and burn fifty Damascus Kintârs-weight of olive-oil, and this not counting what is consumed in the other edifices, such as the colleges, mosques, tombs, convents, cloisters, and hospitals. The walls of the Mosque are faced with marble after the most exquisite manner ever seen, and above are mosaics in coloured glass and gold and silver. The length of the Mosque from east to west is 282 ells, and the width is 220 (or 210) ells. The roof is covered with sheets of lead. Damascus consists in reality of three towns. First there come the palaces, gardens, and orchards in the Ghûtah, sufficient to form a large town by themselves ; then, second, are the underground water-courses ; and third, the houses of the city itself. The gardens of Damascus number one hundred and twenty-one thousand ; all are watered by a single river which comes down from the country near Az Zabadâni, and the Wâdi Baradâ. The springs coming down from the heights above the Wâdî and the waters from the 'Ain al Fijah come together and form a single river called the Baradâ, which below divides into seven streams, each called by its own name.

"The first is the Nahr Yazid, which was dug by the Khalif

Yazid ibn Mu'âwiyah, and called after him. The second is the Nahr Thaurah, which was dug by one of the kings of the Greeks of that name. The third is the Nahr Balniyás (or Bánás), dug by Balniyás (Pliny) the Greek philosopher, and called after him. The fourth is the Nahr al Kanawát (of the Water-conduits). These last two flow to the outer districts of the city, and there divide up into small water-courses and underground channels serving the baths and places for ablution. The fifth is the Nahr Mizzah, being called after the village of Al Mizzah, which is also called Al Manazzah (meaning the Pure), on account of the salubrity of its climate, the purity of its water, the beauty of its palaces, the excellence of its fruits, and the abundance of its roses and other flowers. It is here they make the celebrated rose-water of Damascus; and this rose-water of Al Mizzah is exported to all the countries of the South, such as the Hijjâz, and beyond to India and China. As an example of the price this rose-water fetches in the market, it is reported that the chief Kâdi of the Hanifites, with his brother Al Harîri, possessed a plot of land called Shaur az Zahr (the Flower-garland) measuring 110 paces by 75, and they sold of its crop 20 Kintârs-weight (of rose-leaves) for 22,000 Dirhams (or about 6,500 lbs. for £880) in the year 665 (1267); but nothing equal to this has been heard of since.

"The sixth river is the Nahr Darayyâ; its upper course is an affluent (of the Baradâ), and below, it divides (from the Baradâ again). Darayyâ is a village with very rich crops and lands. There are here the tombs of Abu Muslim al Khaulâni, and of Abu Sulaimân ad Dârâni. The seventh river is the Baradâ itself, the main stream of which runs down the bed of the Wâdi. It receives affluents in its upper course, and below there branch from it all the six abovementioned rivers; and these rivers again divide up into channels and water-courses that irrigate all the lands of the Ghûtah, so that there is no part of its territory where the water does not attain. The irrigation continues night and day, and according to fixed measures and lines, and the volume of water neither increases nor decreases. The main stream of the Baradâ continues on eastward of the city, watering villages and domains and lands, both fertile and barren, till it ultimately

falls into the lake to the east of Damascus in the district of 'Adhrâ, in which are many reeds. Another river (of Damascus) is called Al A'waj, and it also falls into this same lake. It becomes a large river at the time of the melting of the snows, when many small streams join it." (Dim., 193-198.)

Abu-l Fidâ, writing a few years after Dimashki, gives the following description of the lake lying to the east of Damascus, into which the rivers drain:

"Buhairah Dimashk (the lake of Damascus) lies to the west, or rather north-west, of the city in the Ghautah; the overflow of the Baradâ, and of the other streams, falls into it. In the winter this lake spreads out, so that the people (on its banks) have no need to use the irrigation-canals: in the summer the waters shrink up. It has lowlands full of reeds, which form a useful and celebrated hiding-place from the enemy." (A. F. 40.)

The same author continues: "Muhallabi says that he found on one of the pillars of the Mosque at Damascus an inscription, which set forth the following: *Dâmaskiyûs built this House to the God of Gods Ziyûsh.* And he adds, Dâmaskiyûs is the name of the king who built the city, and Ziyûsh (Zeus) is translated into Arabic by Al Mushtari (Jupiter)." (A. F., 230.)

The traveller Ibn Batûtah spent some months in Damascus during the year 1326. He gives in his Diary a long description of the city and its chief monuments, inserting copious quotations from Ibn Jubair and previous writers. The more important passages only are here translated, and these show us what the Mosque was in the fourteenth century, just before its destruction by fire at the time of Timur's conquest:

"The Mosque of Damascus was first built by Al Walid ibn 'Abd al Malik, and artificers were sent from the King of Ar Rûm for the purpose. Originally it was a church, which the Muslims took from the Christians by force. The Mosque was ornamented with mosaics in gold, and in various colours, called *Fusaifasah.* The length of the Mosque from east to west is 200 paces, which is 300 ells; its width from the Kiblah to the north side is 135 paces, or 200 ells. Of windows of coloured glass there are to the number of seventy-four to be seen. The Main-building of

the Mosque consists of three naves, going from east to west, and the width of each nave is 18 paces. The naves are supported by fifty four pillars, and by eight piers of plaster-work set in between; also by six piers of marble, which are of various colours, and have on them representations of prayer-niches of divers sorts. Above the building rises the Lead Dome (*Kubbat ar Rasás*), which stands before the Mihrâb. It is also called Kubbat an Nasr, the Eagle's Dome; for it is as though they likened the Mosque in plan to a flying eagle, the dome being its head. This is one of the most wonderful constructions in the world. On whatever side you approach the city you see the Dome of the Eagle, as it were, in the air, soaring above all the other buildings of the city.

"Round the Court of the Mosque are three colonnades—namely, to west, and to east, and to north. The width of each of these colonnades is 10 paces. There are in (each of) these (colonnades) thirty-three columns and fourteen piers. The width of the courtyard is 100 ells. It is one of the pleasantest places to see, and the people of the city meet here to talk and walk of an evening. In the court are three cupolas. The cupola to the west is the largest; it is called Kubbat 'Ayishah (the Dome of 'Âyishah), the Mother of the Faithful. It is supported by eight marble columns, which are ornamented with mosaic work in various colours. The dome itself is covered with lead. They say the revenues of the Mosque used to be kept there. They told me, further, that the revenues of the corn-lands, and that derived from other possessions of the Mosque, amounted yearly to 20,000 gold Dînârs (£10,000). The second cupola lies in the eastern part of the Mosque court. It is similar to the first, but smaller. It is supported by eight marble columns, and is called the Kubbat of Zain al 'Âbidin. The third cupola is in the centre of the court-yard. It is small and octagonal, of marble and very wonderfully built. It is supported on four pillars of white marble. Below it is a grating of iron, in the middle of which is a spout of brass from which comes water, throwing itself out like a silver rod. They call this the Water Cage (*Kafs al Má*), and the people are fond of putting their mouths thereto to drink of its water. To the east of the courtyard is a gate which leads into a beautiful

mosque called Mash-had 'Ali ibn Abu Tâlib—may Allah accept him! Opposite this, on the west side (of the courtyard) where the two colonnades, the northern and the western, meet together, is a place where they say 'Âyishah was wont to recite the traditions of the Prophet.

"In the southern part of the Mosque is the Great Maksûrah in which the Imâm (or Leader of Prayer) of the Shafi'ites officiates. In its eastern angle, and opposite the Mihrâb, is the Treasury, where is kept the copy of the Kurân which was sent to Damascus, having belonged to the Khalif 'Othman. This building is opened every Friday after the hour of prayer, and the people crowd here to see it. To the left of the Maksûrah is the Mihrâb of the Companions (of the Prophet), which the historians say was the first Mihrâb erected in Islam. Here the Imâm of the Malikites officiates. To the right of the Maksûrah is the Mihrâb of the Hanifites where their Imâm officiates. Adjacent to this, again, is the Mihrâb of the Hanbalites where their Imâm officiates. The Mosque has three minarets. The one to the east was built originally by the Greeks. The entrance to it is from inside the Mosque. In its basement are the cells for ablution where those attached to the Mosque are wont to go. The second minaret, which is that on the west, is also of the building of the Greeks. The third minaret is on the north side, and this minaret was built by the Muslims. There are attached to the Mosque seventy Criers to Prayer (*Muadhdhin*). In the eastern part of the Mosque is a large Maksûrah (or place railed off), wherein is a cistern of water. It belongs to the people of Zaila' (on the Red Sea), who are negroes.

"In the middle of the Mosque is the tomb of Zakariyyâ (Zacharias, father of John the Baptist)—peace be upon him! There is here a cenotaph placed crosswise between two columns, which is covered with a black silk cloth, on which is embroidered in white letters the words: *O Zakariyyá, verily we announce to thee* (*the birth of*) *a son—his name shall be John* (*Yahyá*). (Kurân, xix. 7.) They say the southern (outer) wall of the Mosque was built by the Prophet Hûd—peace be upon him!—and that his tomb is there. I saw it, however, again at a place in Yaman in Arabia.

"The Mosque has four gates. The southern gate is called Bâb az Ziyâdah. Above it is kept a piece of the lance which bore Khâlid ibn al Walîd's standard. This gate has a great hall before it, in which are the shops of the old-ironware merchants and others. From thence you go to the Cavalry House (*Dâr al Khail*). To the left, as you go out (of the Bâb az Ziyâdah), are the shops of the coppersmiths. This is their great bazaar, and it extends all along the southern outer wall of the Mosque, and is one of the finest bazaars in Damascus. Where this bazaar now stands was formerly the Palace of the Khalif Mu'âwiyah, and the houses of his people. This palace was called Al Khadrâ. The Abbasides pulled it down, and turned the place where it stood into a bazaar. The east gate of the Mosque is the greatest of all the gates. It is called Bâb Jairûn. It has a great hall before it, from which you go out into a long and splendid colonnade, in the front part of which are five gates, each of which has five high columns. On the left of this (colonnade) is a great Mash-had (oratory), in which was kept the head of Al Husain; and opposite thereto is a small mosque, called by the name of the Khalif 'Omar ibn 'Abd al 'Azîz. Here there is running water. In front of the colonnade are steps by which you descend to the hall. This last is like a great fosse, adjacent to which is a very high gateway, which is supported by columns (as large as) huge palm-trunks. On either side of this hall, too, are columns. Above and on the top of these is a gallery going all round about, in which are the stalls of the cloth-merchants and others. Above these, again, are galleries in which are the shops of the jewellers and book-sellers, and the makers of the wonderful glass vessels. In the open square adjacent to the first gate are the stalls of the chief notaries. Of these stalls two belong to the Shafi'ites, and the rest to the notaries of the other three orthodox sects. Every stall holds five or six notaries, and those who are deputed by the Kâdî (judge) to solemnize marriages. The rest of the notaries live elsewhere in the town. Near these stalls is the Bazaar of the Paper-makers, where they sell writing-paper and pens, reeds and ink. In the middle of the hall aforementioned is a large round marble tank, over which is a dome (pierced in the centre, and) open to the

sky, which is supported on marble columns. In the centre of the tank is a brass spout, from which is thrown up a column of water into the air for higher than a man's height. This is called the Fountain (*Al Fawwarah*), and is very wonderful to see.

"To the right hand going out of the Bâb Jairûn, which is also called the Bâb as Sâ'ât, is a gallery, in which is a great arch. Under this is a row of smaller arches, in which open doors equal in number to the hours of the day. The doors are coloured on the inside green, and on the outside yellow. When one hour of the day has elapsed, the inner side, which is green, turns round and shows outside; while the green (that was before) outside is (now) within. They say that on the inside of the gallery there is someone who attends to turning these doors round with his hand when each hour has elapsed.

"The western gate (of the Mosque) is called the Bâb al Barîd. To the right hand as you go out by it is the Madrasah of the Shafi'ites. This gate has a hall, in which are the shops of the chandlers and the booths of the fruit-sellers. Above it is a door to which you ascend by steps, and this door has high columns (before it). Below the steps, to right and to left, are two basins of water that are circular in shape. The northern gate of the Mosque is called Bâb an Nâtifâniyyîn (the Gate of the Sweetmeat sellers). On the right hand as you go out by it is the Cloister (*Khânikah*) called Ash Shami'âniyyah, in the centre of which is a water-cistern, and a place for the ablution served by running water. They say this was of old the Palace of the Khalif 'Omar ibn 'Abd al 'Azîz. At every one of the abovementioned four gates of the Mosque are places for the ablution, in which altogether are some hundred cells, with running water in plenty in each.

"Of other places worthy of note are the Dâr al Khitâbah (the House of the Friday Sermon), which you enter by the Iron Gate opposite the Maksûrah. This was the gate through which Mu'âwiyah used to pass (to his Palace of the Khadrâ). The chief Kâdî lives here now. Among the sanctuaries we must mention the Mash hads (or oratories) of 'Ali and Al Husain, the Mosque Al Kallâsah, and the Mash-hads of Abu Bakr, 'Omar, and 'Othman. The city gates of Damascus are eight in number.

Among these are Bâb al Farâdis, Bâb al Jâbiyah, Bâb as Saghîr; and between the two last lies the spot where are seen many tombs of the Companions and others, also the tomb of the Khalif Mu'âwiyah, and of Bilâl (the Prophet's Crier to Prayer), and of Ka'ab al Ahbar. At the opposite side to the Bâb Jâbiyah is the Bâb Sharki, the eastern gate, with the cemetery lying beyond."

Among other places mentioned by Ibn Batûtah are As Sâlihiyyah, the northern suburb, under Jabal Kâsiyûn. Also the Tomb of Dhû-l Kifl, the prophet, and the Cave of the Blood of Abel: also Ar Rabwah (the Hill) behind Jabal Kasiyûn, which was the habitation of Mary and of Jesus. "There is a beautiful view from here," he says, "as also from the Oratory of Al Khidr. The village of An Nairab lies at the foot of The Hill, Ar Ribwah. Al Mizzah, called also Mizzah of Kalb, after the tribe of Kalb ibn Wabrah, lies to the south of Nairab." (I. B., i. 198-236.)

The Great Mosque at Damascus (as Yâkût mentions, see above, p. 263) must have been seriously damaged by the fire which took place there in the year 1069, during a riot between the Fatimites and the Shi'ahs. It was, however, shortly afterwards restored, and such as the building then was, we have it described in the diaries of the two travellers, Ibn Jubair (1185), and Ibn Batûtah (1355). In the year 1400 the great conqueror Timur-Leng took possession of Damascus, and during the Mongol occupation of the city the Great Mosque was set on fire and burnt almost to the ground. The historian Abu-l Mahâsin says the fire was actually lighted by Timur's orders; Ibn Khaldûn, on the other hand, asserts that the mishap occurred during the taking of the city by assault; while the author of the *Zafar Nâmah* assures us that the fire was accidental, and that Timur made every possible effort, but in vain, to have it extinguished. In Timur's camp at this time was the celebrated Bavarian traveller Schiltberger. The account of his voyages has been published by the Hakluyt Society, and from his pages the following quotation, giving some account of the fire, is of importance, as being the testimony of an eye-witness, though one much prejudiced against Timur:

"Then Tamerlin stormed the City (of Damascus), and took it by assault. And now soon after he had taken the City, came to

him the Geit, that is as much as to say a Bishop, and fell at his feet, and begged mercy for himself and his priests. Tamerlin ordered that he should go with his priests into the Temple (meaning the Great Mosque); so the priests took their wives, their children, and many others, into the Temple for protection, until there were thirty thousand young and old. Now Tamerlin gave orders that when the Temple was full, the people inside should be shut up in it. This was done. Then wood was placed around the Temple, and he ordered it to be ignited, and they all perished in the Temple." (From *The Bondage and Travels of Johann Schiltberger*, 1396 *to* 1427, p. 23: Hakluyt Society's publications.)

CHAPTER VII.

LEGENDS AND MARVELS.

Ar Rakîm and the Cave of the Sleepers—*Zughar* (Zoar, Segor), the Cities of Lot, and the Legend of Lot's daughters—*Al Kalt* and the Well of the Leaf—*Urim* and the Ancient Temple—*'Ain al Jârah* and the Menhir—*Ba'albakk* and the Great Stones—*Bait Lahm* (Bethlehem) and the Basilica of Constantine—*An Nâsirah* (Nazareth) and the Wonderful Tree.

AR RAKÎM AND THE CAVE OF THE SLEEPERS.

THE story of "The Companions of the Cave" is one that from earliest times has proved a favourite with the Muslims. This probably was in the beginning due to the fact that the Prophet had used the incidents connected with the legend of the Seven Sleepers of Ephesus to illustrate one of the didactic chapters of the Kurân. The Christian legend will be found related at length in the *Acta Sanctorum* of the Bollandists, under date of July 27 (Tomus vi., p. 375 ; *de S. S. Septem Dormientibus*).

Briefly, the account there given is, that in the year 250 A.D., during the reign of the Emperor Decius, there lived at Ephesus seven young men, brothers, and ardent Evangelists, whose names, as recorded in the Roman martyrology, were Maximilianus, Marcus, Martinianus, Dionysius, John, Serapion, and Constantinus. In order to escape the persecution then directed against the Christians, these youths hid themselves in a cave in Mount Cælian. On being discovered by their persecutors they were walled up in the cave, and there took sleep in the Lord. In the year 470, in the days of the Emperor Theodosius, their bodies were discovered, and ultimately were brought to the Church of St. Victor, at Marseilles, where they now lie.

The legend was apparently of Syrian origin. It has given its

name to the eighteenth chapter of the Kurân, of which the following verses are the most important:

"*Verse* 8. Hast thou reflected that the inmates of the Cave and of Ar Rakîm were one of our wondrous signs?

"*Verse* 9. When the youths betook them to the cave they said, 'O, our Lord! grant us mercy from before Thee, and order for us our affair aright.'

"*Verse* 10. Then struck we upon their ears (with deafness) in the cave for many a year. . . .

"*Verse* 16. And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber.

"*Verse* 17. And thou wouldst have deemed them awake, though they were sleeping; and we turned them to the right and to the left. And in the entry lay their dog with paws outstretched. Hadst thou come suddenly upon them, thou wouldst surely have turned thy back on them in flight, and have been filled with fear at them.

"*Verse* 18. So we awaked them that they might question one another. Said one of them, 'How long have ye tarried here?' . . . They said, 'Your Lord knoweth best how long ye have tarried; send now one of you with this your coin into the city, and let him mark who therein hath purest food, and from him let him bring you a supply; and let him be courteous, and not discover you to anyone.

"*Verse* 19. 'For they, if they find you out, will stone you or turn you back to their faith, and in that case it will fare ill with you for ever.'

"*Verse* 20. And thus we made their adventure known to (their fellow-citizens), that they might learn that the promise of God is true. . . .

"*Verse* 21. Some say, they were three; their dog the fourth: others say, five; their dog the sixth; guessing at the secret: others say, seven; their dog the eighth. . . .

"*Verse* 24. And they tarried in their Cave three hundred years, and nine years over."*

* Quoted from the Rev. J. M. Rodwell's translation of the Kurân. According to the Christian tradition, the youths entered the cave under the Emperor Decius and awoke in the days of Theodosius. This gives some 220 years, which does not agree with the 309 years of the Kurân.

Scattered up and down the volumes of Yâkût's great Geographical Dictionary, under various headings, are many curious details relating to the legend of the Seven Sleepers, and these may with advantage be brought together for purposes of comparison with accounts, derived from other early Muslim writers, of reported visits to the Cave.

Starting with the verses of the Kurân, before quoted, where the Cave and Ar Rakîm are mentioned, the Muslims were much exercised in their minds as to what signification should be attached to the word *Ar Rakîm.* According to one account (Yâkût, ii. 805), Ar Rakîm was said to be "a tablet of lead on which were inscribed the names of the Men of the Cave, and their history, and the date of their flight." The authority of the great traditionist, Ibn 'Abbâs, is, on the same page, given in support of the view that Ar Rakîm was the name of the Cave, which, it is further stated, "lay between 'Amûriyyah (Amorium) and Nikiyah (Nicæa), being ten or eleven days' journey from Tarsus." "Other authorities, however," says Yâkût, "hold Ar Rakîm to be either the name of the Village where the youths lived, or of the mountain in which the Cave was to be found." "Or," says Yâkût, in another article, "Jairâm is said to be the name of the Cave of the Sleepers." (Yâk., ii. 175.)

The same Ibn 'Abbâs (Yâk., ii. 805) further states that the names of the Seven Sleepers were these: "Yamlîkhâ (Jamblichus), Maksimilînâ (Maximilianus), Mashilînâ (Marcellus ?), Martûnûs (Martianus), Dabriyûs (Dionysius ? or Demetrius ?), Sirabiyûn (Serapion), and Afastatiyûs (Exustadianus ?). The name of their dog being Kitmir, and of the king from whom they fled Dakiyânûs (Decianus, a mistake for Decius)." The name of their city is given very correctly (Yak., ii. 806) as Afasûs (Ephesus); Ar Rakîm being here mentioned as the name of the Cave, and Ar Rass the name of the Village where the youths dwelt. In a previous article, however (Yak., i. 91), we find another spelling: "Abasûs, a ruined city of the country of the Greeks, from which the Companions of the Cave came. It is said to be the City of Dakiyânûs, and it lies near Abulustain. There are many wonderful remains here." Two pages further on (Yâk., i. 93) Abulustain is given as "a

celebrated city in the Greek country, near to which is Ar Rakîm."

Abulustain, near Ephesus, is the place at the present day called Al Bustân. Yâkût apparently has taken this notice of Abulustain from 'Ali of Herat, for a similar account is to be found in his work. (A. H., Oxf. MS., folio 86 v.) In the last volume of Yâkût (iv. 1040), "Yanjalûs" (evidently a Greek name) is stated to be the name of the mountain in which lay the Cave of the Sleepers, but some doubt is expressed as to where the mountain was situated.

Besides the neighbourhood of Ephesus, Yâkût localises the legend in two other places, namely, in the trans-Jordanic Province of the Balkâ, and in Spain. In the latter country, Yâkût writes (vol. ii. 125 and 806), "some say the Cave and Ar Rakîm are to be found at Jinan al Ward (the Gardens of the Rose), in Andalusia, adding that Tulaitalah (Toledo) is the City of Dakiyânûs—but God knows best." Of Ar Rakîm, in the Balkâ, a curious story relating to a cave to be seen there in the tenth century is given by Mukaddasi. The earliest notice of Ar Rakîm, however, is found in the work of Istakhri, who wrote a generation before Mukaddasi; his account is as follows:

"Rakîm or Ar Rakîm is a town on the confines of the Balkâ Province. It is small, and its houses are entirely cut out in the rock. Their walls, even, are all of the live rock, so that each appears to be of but a single block of stone." (Is., 64, copied by A. F., 227.)*

* Ar Rakîm has often been identified with Petra or Wâdî Mûsâ, near Mount Hor, on the hypothesis that the name represents the 'Arekem' of Josephus ('Antiq.,' iv. 4, § 7; and iv. 7, § 1). This identification, however, which originated with A. Schultens in the last century (see his 'Vita Saladini,' Index Geographicus, s.v. *Errakimum*), and has been constantly copied by writers up to the present day, was very justly shown to be impossible by Robinson, in his *Biblical Researches* (ii. 653). Mukaddasi's account confirms this by placing Ar Rakîm three miles from 'Ammân. Further, Ibn al Athîr ('Chronicle,' xi. 259) states that Ar Rakîm lies two days' march north of Karak, on the road between Damascus and that fortress. Neither of these indications will allow of Ar Rakîm being identified with Petra (Wâdi Mûsâ) lying two days' march south of the Dead Sea. The confusion no doubt arose from the fact that there were in Hebrew times two Rakîms, as is proved by the notices given

The following is the account of the cave given by Mukaddasi:

"In the village of Ar Rakim, which lies about a league distant from 'Ammân, and on the border of the desert, is a cavern with two entrances—one large, one small—and they say that he who enters by the larger is unable to leave by the smaller, unless he have with him a guide. In the cave are three tombs, concerning which Abu-l Fadl Muhammad ibn Mansûr related to me the following tradition of the Prophet, and his authority was Abu Bakr ibn Sa'îd, who said that 'Abd Allah, the son of the Khalif 'Omar, was wont to relate the story, he himself having heard it from the mouth of the Prophet—the grace of Allah be upon him, and His peace! Thus he spoke: 'While three men once were walking together, heavy rain overtook them, and drove them into a cavern of the mountain, and of a sudden there fell, from the mountain above, a rock which blocked up the mouth of the cave, and behold they were shut in. Then one of them called to the other, saying, "Now, mind ye of such good deeds as ye have done, and call on Allah thereby, beseeching Him, so that for the sake thereof perchance He may cleave this rock before us." Then one of them cried aloud, saying, "Allah! of a truth have not I my two parents who are old and feeble, besides my children, of whom I am the sole protector? And when I return to them, I do milk the kine, and give first of the milk to my two parents, even before giving of it to my children. Now, on a certain day, when I was at forced labour, I came not to them until it was night, and found my parents slumbering. Then I milked the kine, as was my wont, and I brought of the milk and came and stood near by unto them, but feared awaking them from their sleep; and further, I dared not give of it to the children before the setting of it before my elders, although the children, in truth, were in distress for want thereof. And thus I remained waiting till the breaking of the dawn. Now, since Thou knowest well how I did this thing from fear of Thy face, so therefore cause this rock to cleave before us, that through the same we may perceive the sky." Then Allah caused a cleft to split in the rock, and through it they

in the Talmud (cf. Neubauer's *Geographie du Talmud*), namely, 'Rekem of Ga'aya' and 'Rekem of Hagra,' the latter being Petra.

perceived the sky. Then the second one cried aloud, and said, "Allah! was there not the daughter of my uncle, whom I loved passionately, as only man can love? And when I sought to possess her, she would refuse herself to me, saying that I should bring her a hundred pieces of gold. Then I made effort, and collected those hundred pieces, bringing them to her; but even as I was entering to possess her, she cried aloud and said, 'O servant of Allah, fear Him, and force me not, except in lawfulness.' So I went from her. And now, verily, as Thou knowest that I did even this from the fear of Thy face, so therefore cleave unto us again a portion of this rock." And Allah vouchsafed to cleave thereof another cleft. Then the last man cried aloud, and said, "Allah! did I not hire a serving-man for the customary portion of rice? And when his task was accomplished, he said to me, 'Now give to me my due.' And I gave to him his due; but he would not receive it, and despised it. Then I ceased not to use the same for sowing till, of profit, I became possessed of cattle and of a neat-herd slave. And after long time, the man came to me and said, 'Fear Allah, and oppress me not; but give to me my due.' And I, answering him, said, 'Go thou, then, to these cattle and their herdsmen, and receive them.' Said he again, 'Fear Allah, and mock me not!' And I answered him, 'Verily, I mock thee not. Do thou take these cattle and their herdsmen.' So he at last, taking them, did go his way. And now, since Thou knowest how I did this thing in fear of Thy face, do Thou cause what of this rock remaineth to be cleft before us." Then Allah caused the whole rock to become cleft before them.'" (Muk., 175.)

The tradition here given is evidently a somewhat disguised version of the story of the Cave of the Sleepers mentioned in the Kurân. Mas'ûdî, writing in 943, remarks on the history of the Companions of the Cave and Ar Rakîm: "There is considerable difference of opinion among people as to the Companions of the Cave and of Ar Rakîm. Some there are who hold the Companions of the Cave to be the same as the Companions of Ar Rakîm, and say that *Ar Rakim* is but the name of the Companions of the Cave that were *written* (*Rakama*) on a tablet of stone over the door of the cavern. Others say the Companions

of the Cave are quite distinct from the Companions of Ar Rakim." (Mas., iii. 307.)

Of visits to the reputed Cave of the Sleepers in the Greek territories there are several accounts quoted by Yâkût, and other writers. The earliest is said to have taken place about the year 11 A.H. (632); next in chronological order is the account found in Mukaddasi of a visit in the year 102 (720); a third visit, mentioned in Yâkût, is set down to have taken place in the reign of the Khalif al Wâthik, about the year 845 A.D.

The first account is as follows:

"'Ubâdah ibn as Sâmit relates as follows: 'Abu Bakr as Siddik despatched me the year he became Khalif (A.H. 11, A.D. 632) to the King of Rûm (Greece) to exhort him to receive Islam, or else to declare him war.'

"'Ubâdah continues: 'We journeyed until we entered the country of the Greeks, and when we were approaching Constantinople, there appeared before us a red mountain in which they said were the Companions of the Cave, and Ar Rakim; so we turned aside to a monastery, and inquired of the people thereof concerning them, and they pointed out a passage in the mountain. Then we told them that we wished to see the (Companions of the Cave). They said, "Give us somewhat," and we gave them Dînârs. Then they entered the passage, and we entered after them, and there was herein a door of iron which they opened, and they brought us to a mighty chamber (*bait*) hollowed in the mountain, in which were thirteen men lying on their backs, as though they were asleep. They all were covered from head to foot with dust-gray cloaks and shirts. We could not discover whether their clothes were of wool or of hair, or of what other material; but the texture was harder than brocade, and crackled from the thickness and the excellence of the stuff. We saw that most of them had on boots (*khufaf*) reaching up to the middle of the leg, but some were shod with sandals (*ni'âl*) sewn together. Both the boots and the sandals were of excellent sewing, and the leather was such as the like I have not seen elsewhere. We uncovered their faces, one after the other, and lo! in all was the complexion of healthful bloom, and of red blood (in the cheeks),

as is the appearance of a living man. Of some (the hair) was turning gray, and some were in their youth with black hair; some had flowing locks, and some were shaven. Their stature was that of ordinary Muslims. When we came to the last of them, we beheld that his head had been cut off with a sword-stroke, and it was as though it had been struck off that very day. We inquired of those who had conducted us hither what they did with these men. They replied, it was their wont to come in here on the festival-day of (the Companions of the Cave), when the people of the country would assemble at the gate of the cave, coming in from all the towns and villages around; and that then, during some days, they would stand the dead men upright in order to clean them, and shake the dust from their cloaks and shirts; also, they pared their nails, and cut their moustaches, and after this they laid them down once more in the position in which we now saw them.'

"'Then we inquired of our guides as to who these men had been, and what had been their office, and how long they had lain in this place. The guides answered us they had found in their Books that these men had lain in this place since four hundred years before the coming of the Messiah—peace be upon Him!—and that they had been prophets, sent at a certain time, and that they knew naught more of their condition but this.'

"Says the writer, 'Abd Allah (Yâkût), the poor servant (of God): 'All this have I copied from the work of a man of trust, but Allah alone knows if it be true.'" (Yâk., ii. 806.)

A somewhat similar account to the above is also given by Mukaddasi, but with the difference that the visit he narrates took place some ninety years later than the date quoted for Yâkût's narrative, and naturally the "narrator" is not the same. Mukaddasi, after stating that Tarsus was in his day (985) in the power of the Greeks, continues:

"As regards the Cave (of the Seven Sleepers), the city to which it belongs is Tarsus; and further, here is the tomb of Dakiyânûs, and in the neighbourhood is a hill, on which is a mosque, said to have been built above the cave. The jurisprudist Abu 'Abd-Allah Muhammad 'Omar al Bukhâri related to us, quoting the words of

Abu Tâlib al Yamani, who held it by a chain of authorities, that Mujâhid ibn Yazid had reported, saying, 'I went forth with Khâlid al Baridi in the days when he went on an embassy to the Emperor (at Constantinople), during the year of the Flight 102 (720), and beside us two there went no other Muslims. After we had visited Constantinople, we set out to return by 'Amûriyyah (Amorium), and thence, in the course of four nights, we reached Al Lâdhikiyyah (Loadicea Combusta), which had been destroyed by fire. From thence we came on to Al Hawiyyah, which lies in the midst of the mountains, and it was here told us that in this place were some dead men, who they were none knew, but there were guards set to guard them. And the people caused us to enter a tunnel, some 50 ells deep and 2 broad, having lamps with us, and behold, in the middle of this tunnel was an iron door, it being a hiding-place for their families at times when the Arabs make their incursions against them. At this spot were ruined buildings of great extent, in the midst of which was a hole in the ground, some 15 ells across, filled with water, and from here one could perceive the sky. The cavern from this place entered the bowels of the mountain, and we were conducted to a spot right under Al Hawiyyah, where was a chamber some 20 ells deep. In this were thirteen men, lying prostrate one behind the other, each wearing a cloak. I was unable to see whether this was of wool or of hair, but the cloaks were gray in colour—dust-coloured vestments—which crackled under the touch like parchment. In every case the garments, which were fringed, veiled the face of the wearer, and covered his limbs. And some wore boots up to the middle of the leg, and some sandals, while others had shoes; but everything was perfectly new. On uncovering the face of one of them, I perceived that the hair of his head and of his beard had remained unchanged, and that the skin of his face was shining, the blood appearing in his cheeks. It was as though these men had laid themselves down but a moment before, for their limbs were supple as are the limbs of living men, and all were still in their youth, except certain of them whose locks had begun to turn gray. And behold, one of them had had his head cut off, and inquiring of the people of the matter, they answered,

saying, "When the Arabs came down on us, and took possession of Al Hawiyyah, we gave them information concerning these (dead men), but they would not believe us, and one of the Arabs struck the head off this body."

"'The men of Al Hawiyyah further related to us that at the commencement of each year on their feast-day the people assemble in this cavern, and, raising each of these corpses one by one, they cause them to stand upright. Then they wash them, and shake the dust off their clothes, and arrange their garments. Moreover, these dead men are not allowed afterwards to fall or sink down, but are laid out by the people, after the manner we saw, on the ground; and they pare their nails three times in the year, for these do continue to grow. Then we inquired the explanation of these things, and concerning their origin; but the people replied that they knew nothing about the matter, only adding, "We call them prophets."'

"The before-mentioned Mujâhid and Khâlid further state that they themselves concluded that these men must be the *Companions of the Cave* (mentioned in the Kurân); but Allah alone knows." (Muk., 153.)

The third account is quoted by Yâkût. This visit is stated to have taken place rather more than a century after the one described in the pages of Mukaddasi:

"It was the Khalif Al Wâthik (A.H. 227-232; A.D. 842-847) who sent Muhammad ibn Mûsâ al Munajjim (the Astrologer) to the countries of the Greeks to discover the Companions of the Cave and Ar Rakîm. This Muhammad, the astrologer, reports of his journey as follows:

"'And we reached the country of the Greeks, and, lo! before us was a small mountain, the base of which was not more than 1,000 ells (round). In its side is a passage; and you enter by this passage, and pass through a tunnel in the ground for the distance of 300 paces, when you arrive at a portico (*riwâk*). This is in the mountain; it is supported by columns cut out of the rock. In the rock are numerous chambers (*bait*), and among them one with a tall doorway, of man's height, closed by a stone gate. It is here the dead men lie. There was one in attendance

who guarded them, and with him were eunuchs. The guardian would have turned us aside from seeking to see the dead men; for he said that of a surety he who went down to seek them would receive some bodily injury. But by this dissimulation he sought rather to keep the advantage of the visitation to himself (and his people).

"'Then said I to him, "Give me but a sight of them, and thou shalt be free (of all blame in the matter)." And so ascending with great pain a rough way, and accompanied by one of my young men, I beheld these (dead men). And, lo! (their bodies) had been rubbed with unguents, the hair being soft in the hand, and their limbs anointed with aloes, and myrrh, and camphor to preserve them. Their skin clave to the bones—for I passed my hand over the breast of one of them—and I found the hair thereof rough. The garments were strong (of texture).

"'After that (we had returned) the guardian presented us with food, and besought us to eat; but when we took thereof and tasted it our stomachs revolted from it, and vomited it up again. It was as though a villainy had been attempted, and that (the guardian) had sought to kill us—or certain of us, at least—in order to justify the words of dissimulation used in the presence of the king when saying that the Companions of Ar Rakim would surely work us evil. Then said we to the (guardian), "We had imagined they would have been living men, with the semblance of those who are dead; but behold these (men) are not of this sort!" And we left him, and went our ways.'" (Yâk., ii. 805.)

Referring to the various accounts of the Cave of the Seven Sleepers, Al Birûni, who wrote in 390 (A.D. 1000), has some pertinent remarks, which I quote from Professor Sachau's excellent translation of the text,* where, in the chapter on the festivals of the Syrian calendar, and under date of the 5th of Tishrin I. (October), we find the following:

"Commemoration of the Seven Sleepers of Ephesus, who are mentioned in the Kurân. The Khalif Al Mu'tasim had sent

* Translation of the *Athâr al Bâkiyah*, p. 285. *Oriental Translation Fund*, 1879.

along with his ambassador another person, who saw the place of the Seven Sleepers with his own eyes, and touched them with his own hands. This report is known to everybody. We must, however, observe that he who touched them—*i.e.*, Muhammad ibn Mûsâ ibn Shâkir—himself makes the reader rather doubt whether they are really the corpses of those seven youths or other people—in fact, some sort of deception. 'Ali ibn Yahyâ, the astronomer, relates that, on returning from his expedition, he entered that identical place—a small mountain, the diameter of which at the bottom is a little less than 1,000 yards. At the outside you see a subterranean channel, which goes into the interior of the mountain, and passes through a deep cave in the earth for a distance of 300 paces. Then the channel runs out into a sort of half-open hall in the mountain, the roof being supported by perforated columns; and in this hall there is a number of separate compartments. There, he says, he saw thirteen people, among them a beardless youth, dressed in woollen coats and other woollen garments, in boots and shoes. He touched some hairs on the forehead of one of them, and tried to flatten them, but they did not yield. That their number is more than seven—which is the Muhammadan—and more than eight—which is the Christian tradition—is, perhaps, to be explained in this way, that some monks have been added who died there in the same spot. . . ."

A few words may be added in conclusion regarding the names of the Seven Sleepers as given in the authorities quoted in the *Acta Sanctorum* of the Bollandists (Tomus vi. Julii, p. 375 *et seq.*), and in the *Bibliotheca Orientalia* of Assemani (vol. i., p. 335 *et seq.*).

The legend of the Seven Sleepers is first referred to in Western literature by Gregory of Tours (*De Gloria Martyrum*, vol. i., 9, caput 95), according to whom they were seven in number, their names being *Clemens*, *Primus*, *Laetus*, *Theodorus*, *Gaudens*, *Quiriacus* (or *Cyriacus*), and *Innocentius*. In the official list of the Roman *Acta Sanctorum* the names appear in Latin as *Maximianus*, *Constantinus*, *Malchus*, *Serapion*, *Martinianus*, *Dionysius*, *Johannes*. In Greek the first two figure as *Maximilianus*

and *Constantinianus* respectively; while *Exacustodianus* replaces *Malchus*, and *Jamblichus Serapion*, of the Roman list.

In Assemani (*Bibl. Or.*, i. 336) we find a list taken from the writings of Dionysius, the Jacobite patriarch, who gives the number as *eight*, their names being *Maximilianus*, *Jamblichus*, *Serapion*, *Martinianus*, *Johannes*, *Exustadianus*, *Dionysius*, and *Antoninus*.

The following are the names, *seven* in number, from two other Martyrologies, as given in the *Acta Sanctorum* (*loc. cit.*, p. 376):

Russian: *Maximilianus*, *Dionysius*, *Amulichus*, *Martinus*, *Antoninus*, *Johannes*, *Marcellus*.

Ethiopian (as given by Jobus Ludolfus, *Calendarium Æthiopicum*, p. 436): *Arshaledes*, *Diomedes*, *Eugenius*, *Dimatheus*, *Bronatheus*, *Stephus*, *Cyriacus*.

The list given by the Arab traditionist, Ibn 'Abbâs (cited above, p. 276), is, doubtless, somewhat corrupt. In Eutychius (edited by Pocock, vol. i., p. 390 of the text) the names appear as *Maksimyânûs*, *Amlîkhus*, *Diyânûs*, *Martînûs*, *Diyûnîsiyûs*, *Antuniyus*, *Yuhannâ*.

The variety in the names would appear to have struck the Martyrologists as requiring some explanation. In the *Acta Sanctorum* (*loc. cit.*, p. 376) the opinion of the anonymous Greek author of a MS. in the Medicean Library is quoted, as also that of Boninus Membritius. These are both of the opinion that the variants were due to the fact that the individuals are cited, in one account, under their original Pagan names, and, in another, under the names they subsequently received in baptism.

ZUGHAR* AND THE CITIES OF LOT.

The town of Zughar, so frequently mentioned by early Arab historians, is the Segor of the Crusading Chronicles, situated at the *southern* end of the Dead Sea. Whether or not this occupies the site of the Biblical Zoar of Lot is a point on which certainty is hardly to be obtained after the lapse of so many centuries, and when taking into account the extreme paucity and obscurity of the topographical indications afforded by the Book of Genesis. It has, however, been stated† that the Arab geographers place

* Also spelt Sughar, and Sukar.

† Notably by Dr. Selah Merrill, *East of the Jordan*, p. 233 *et seq.*

Zughar at the *northern* end of the Dead Sea, near Jericho; and on this authority the Zoar of Lot has been identified with Tell esh Shaghur, not far to the east of the Jordan Ford. The Arab geographers are, however, unanimous in placing Zughar at the *southern* extremity of the Dead Sea, and in this they may be taken to confirm the tradition preserved by Josephus (who is followed by Eusebius and Jerome in the *Onomasticon*), who speaks of the Dead Sea as stretching from Jericho on the *north* to Segor on the *south*.

The misapprehension of the texts of the Arab geographers is, doubtless, due to a confusion of the two Ghaurs. For it must be borne in mind that the valley leading *south* from the Dead Sea to the head of the Gulf of 'Akabah is known to the Arabs as the Ghaur (see above, p. 31), and hence bears the same name as that applied by them to the Jordan Valley running up north from that lake. To the Arab mediæval writers, Zughar, the City of Lot, was as well known a place as Jerusalem or Damascus. It was the most noted commercial centre of the south country, and the capital of the Province of Ash Sharâh (Edom), being comparable even to Basrah, the Port of Baghdâd, for the extent of its commerce.

To sum up the indications detailed below, Zughar lay near the Dead Sea, one or two days' march from Jericho, three days' from Jerusalem, one from Ma'ab (near Karak), and four from the head of the Gulf of 'Akabah. From all of which it is impossible that a town opposite Jericho, across the Jordan Ford, can be intended.

To set the matter of the position of Zughar beyond a doubt, however, the testimony of Abu-l Fidâ may be quoted, who gives the latitude of the town. For the case in point, the latitude and longitudes given in the Arab geographers—though not exact possibly as to the number of degrees and minutes—are worthy of reliance for fixing the *comparative* position of places. The figures to be quoted prove that Zughar lay *south* of the middle of the Dead Sea, while Jericho, of course, lay north of this point. The latitude in the Arab geographers was reckoned, as with us, south to north, beginning at the equator; the longitude, west to east, beginning at the Fortunate Isles in the Atlantic.

These are the figures given in Abu-l Fidá (text, pp. 39, 48):

	North Lat.	West Long.
Zughar	30 and a fraction .	$57\frac{1}{6}$′
Central point of the Dead Sea .	31′ . . .	59′
Jericho	31′ and a fraction .	$56\frac{1}{3}$′
Baisan	$32\frac{5}{6}$′ . . .	58′

Hence Zughar lay about one degree of latitude *south* of Jericho.

The curious tradition (see p. 290) preserved in Yákût connecting Zughar and 'Ammân with the two incestuous daughters of Lot, is derived from Rabbinical sources, amplifying the account given in the nineteenth chapter of the Book of Genesis concerning the origin of Ammon and Moab. The two daughters of Lot are called in the Aramaic writings *Rabbetha*, the Elder, and *Se'irta*, the Younger, which in the Arabic have become *Rubbah*, or *Rabbah*, and *Sughar* or *Zughar*. The name Rubbah is sometimes writen by mistake Rayyah (by the omission of a diacritical point),* but that this is not the true reading is proved by its position in the alphabetical arrangement of Yâkût's Dictionary, where the article 'Rubbah' occurs in the section of *Rb*, not in *Ry*.

In regard to the names of the Cities of the Plain preserved by Mas'ûdî and Yâkût, it is worthy of note (in view of a possible identification of the site with some existing ruin), that Gomorrah figures as 'Âmûrâ, with the initial letter *'Ain* in place of *Ghain*; thus preserving the transcription found in the Hebrew text where we have Amorah—the pronunciation of Gomorrah having been adopted into our Bible from the Greek Septuagint version.†

Though Zughar was such a large and well-known town during all the Middle Ages, no traces apparently remain of it at the present day; at any rate, none have been described by modern travellers, who have visited the southern shores of the Dead Sea. The same remark has also to be made regarding any remains of the other Cities of Lot mentioned by the Arab geographers.

Our first description of Zughar is the account given by Istakhri and Ibn Haukal, in the latter half of the tenth century A.D.:

* See in the Index, *s.v.* 'Rabbah.'

† A full discussion of Segor, Sodom, and Gomorrah will be found in a paper by M. Clermont Ganneau in the Quarterly Statement of the *Palestine Exploration Fund*, 1886, p. 19.

"Zughar is a city of heat lying in a hot country situated very near the desert, but it is full of good things. They grow here much indigo, which, however, for dye purposes, does not come up to that of Kâbul. The trade of the place is considerable, and its markets are greatly frequented.

"In Zughar there is a species of fresh date called Al Inkilâ,* the equal of which you will not find in 'Irâk or elsewhere for sweetness and beauty of appearance. It is saffron coloured and of exquisite quality, and four (dates) go to a span length" (or "to a pound." I. H.).

"The Country of Lot's People (*Diyâr Kaum Lût*) is that known as the Overturned, or the Accursed. There is here neither seed sown, nor milch kine grown, nor herb nor plant of any kind. It is a black plain strewn over with stones all of about equal size. Apparently these are the 'Marked Stones' (mentioned in the Kurân, ix. 84), which were cast down on the people of Lot. On most of these stones there is what looks like the impress of a seal; and they resemble in appearance cheeses, and are extraordinary for their size and roundness." (Is., 64; I. H., 124, copied by A. F., 228.)

Mas'ûdi, writing in 943 A.D., notes that "the Cities of Lot's People were in the Jordan Territory in the Province of Filastin. There were five cities, of which the capital was Sadûm. The name of each of their Kings in turn was Bâri', as mentioned in the Pentateuch."† (Mas., iii. 222.)

"The five cities of Lot were called Sadûm, 'Amûrâ (Ghomorrah), Admûtâ (Admah), Sâ'ûrâ (Zoar), and Sâbûrâ (Zeboim)." (Mas., i. 85.)

Of Sughar, Mukaddasi writes, in the tenth century: "The people of the two neighbouring districts call the town Sakar (that is, Hell); and a native of Jerusalem was wont to write from here to his friends, addressing, *From the lower Sakar* (Hell) *unto those in the upper Firdûs* (Paradise). And verily this is a country that is deadly to the stranger, for its water is execrable; and he who

* *Inkilâ* dates are, perhaps, those the ancients knew by the name of Νικολάοι. See Mover's *Phœnicia*, iii. 1, 234.

† Gen. xiv. 2: 'These made war with Bera, King of Sodom.'

should find that the Angel of Death delays for him, let him come here, for in all Islam I know not of any place to equal it in evil climate. I have seen other lands that were stricken by the plague but none so badly as this, not even the land of Jurjân (in Persia). Its people are black-skinned and thick-set. Its waters are hot, even as though the place stood over Hell-fire. On the other hand, its commercial prosperity is like Busrah (the port of Baghdâd) on a small scale, and its trade is very lucrative. The town stands on the shore of the Overwhelming Lake (the Dead Sea), and is, in truth, a remnant of the Cities of Lot, being the one that was saved by reason that its inhabitants knew nothing of the abominations practised in the other cities. The mountains rise up near, and overhang the town." (Muk., 178; copied by Yâk., iii. 396.)

"Between Palestine and the Hijjâz, that is, between Ar Ramlah and Wailah, are the stones which were cast at the people of Lot. They lie along the Pilgrim Road, being striped, and of size both large and small." (Muk., 185.)

The tradition of Lot's Daughters, given by Yâkût, is repeated twice, and then again referred to in his article on 'Ammân (see Part II.). Zughar is also connected with other Muslim legends, namely those relating to the events that announce the Day of Judgment.

Yâkût's account is as follows:

"Zughar is a village in the Eastlands of Syria on the borders of the Stinking Lake (the Dead Sea). The Lake is called after it Bahr Zughar. It is near Al Karak. Zughar was the name of the Daughter of Lot who dwelt at this place, and from her the town was called. It lies three days' march from Jerusalem on the Hijjâz border, and they have much arable land here. Zughar is mentioned in the Tradition of the Spy, called *Al Jassâsah*, which is a Beast lying in the Isles of the Sea who spies for news and carries it to the Antichrist, who is called *Ad Dajjâl*. She is also called 'the Beast of the Earth.' The spring, 'Ain Zughar, will sink down in the End of Days, and this is one of the signs of the Resurrection.

"A man of the people of Tamîm ad Dâri relates that he and his companions were driven to a certain island in the sea by a contrary wind, and they found there a Beast. They inquired.

'Who art thou?' The Beast answered, 'I am she who spies.' Then said they, 'Give us news.' But she replied, 'If ye want news, then turn to this Monastery, where is a man who hath desire to see you.' So the men went to him, and he said, 'Verily ye must inform me, and give me news.' Said he, continuing, 'What doth the Lake of Tabariyyah?' They replied, 'It laves its borders.' Said he, 'What doth the Palm of 'Ammân and that of Baisân?' They replied, 'The people thereof gather the fruits.' Said he, 'What doth the Spring of Zughar?' They replied, 'The people thereof drink of it.' Then said he, 'Had it been dry, I had broken my truce, and trod under my feet all the water-stations, all except those at Makkah and Al Madînah alone.' And this Zughar is that which is beside the Stinking Sea."

"Ibn 'Abbâs further relates: When the people of Lot perished, Lot fled with his daughters, intending to go to Syria. But the eldest of his daughters, who was called Rubbah, died first, and she was buried at a spring which was called after her 'Ain Rubbah. Then after this the younger died also, and her name was Zughar, and she was buried near a spring, which was called after her 'Ain Zughar.

"This valley (in which Zughar lies) is most unhealthy, and its people only continue to dwell there because it is their native place. They are afflicted in most years with the plague, and it kills the greater number of them." (Yâk., ii. 934: Mar., i. 514.)

"The name of *Zughar*, according to the same authorities, is also spelt *Sughar* and *Sukar*." (Yâk., iii. 396; Mar., ii. 159.)

Of the other cities of the plain mentioned by Yâkût are the following:

"Dâdhûmâ, one of the villages of the People of Lot." Possibly the Biblical Admah. (Yâk., ii. 516; Mar., i. 381.)

'Âmûrâ (Gomorrah) said to be "a Hebrew word, and one of the Cities of Lot's people." (Yâk., iii. 594.)

"Sadûm (Sodom), is one of the cities of Lot's people. Sadûm, however, says Al Madâinî, is the city of Sarmin, of the Halab (Aleppo) District, and is a well-known and populous place. There is an edict in force here, that whosoever commits fornication, there is taken from him a fine of four Dirhams." (Yâk., iii. 59; Mar., ii. 18.)

"Sabwâyaim (Seboim). One of the cities of the people of Lot." (Yâk., iii. 367 ; Mar., ii. 146.)

Finally, under the heading of Ar Rubbah, or Ar Rabbah, the tradition of Lot's Daughters is given again by Yâkût in the following words :

"Ar Rubbah is a village on the side of the Ghaur, lying between the lands of the Jordan and Balkâ Provinces. According to the tradition related by Ibn 'Abbâs : When Lût (Lot) fled from his home, he had with him his two daughters, one of whom was called Rubbah and the other Sughar. And the elder of them died, that is Rubbah, near a spring, and was buried there. And they called the spring after her 'Ain Rubbah, and built over it a town called Rubbah. And Zughar, the younger daughter, died at 'Ain Zughar, which was in like manner called after her." (Yák., ii. 752 ; Mar., i. 460.)

Among later accounts of Zughar the following note by Dimashki, written about the year 1300, is the only one worth translating :

"Zughar lies in the district of As Sâfiyah in the Ghaur. There grows here a kind of date like those called Al Barani and Al Izâd in 'Irâk." (Dim., 213.)

Besides those already given, the following notes of distances between Zughar and the neighbouring towns are worth inserting, as tending to prove that this city lay at the *south* end of the Dead Sea :

Zughar to Rîhâ (Jericho), two days. (Is., I.H., Id.)

To Jabal ash Sharâh, one day. (Is., I.H.)

And to the further limit of the same, two days. (Id.)

Zughar to Kâwûs, one march. (Muk.) To Maab, one march. (Muk.)

To Wailah, four marches. (Muk.)

THE WELL OF THE LEAF.*

"Al Kalt," writes Yâkût, "is a place in Syria where there is a well called Bîr al Kalt.

"The tradition concerning this well is as follows : Hishâm ibn Muhammad reports that Ibn 'Abd ar Rahmân the Kuraishite related to him the following, which he received from the wife of

* See also p. 198.

Shuraik ibn Habâshah an Numairi. Said she: 'We set out with the Khalif 'Omar ibn Al Khattâb in the days when he went (from Al Madînah) up to Syria, and we halted at a place called Al Kalt. Then my husband, Shuraik, went to draw water, and he let fall his bucket in (the well of) Al Kalt, and could not get it again because of the press of men. And one said to him, "Put it off till the night-time." So when the evening was come he descended into (the well of) Al Kalt, but did not return. The next day 'Omar wished to set out on the march, but I went to him and told him of my husband's being missing, and he tarried during three days, but on the fourth was preparing to depart, when, behold, Shuraik appeared. The people inquired of him, "Where hast thou been?" But he (answered not, and) went before 'Omar. And in his hand he held a leaf, but the face of the leaf was hidden, for the back curled over and hid it. Said he, "O Commander of the Faithful! verily I found in the (well of) Al Kalt a way, and one met me coming, and took me to a land the like of which is not among your lands, with gardens the like of which is not among the gardens of this world. And I asked that he would give me something, but he replied that this was not the time for such things. But I took this leaf, and behold, it is as the leaf of a fig-tree." Then 'Omar called to Ka'ab al Ahbar* and said, "Hast thou not found in thy (Jewish) Books, that a certain man of our people should enter Paradise and yet return again alive?" Said he, "Yea verily, and if he be among these men, I will point him out unto thee." Said 'Omar, "He is even among these men." So (Ka'ab) looked at them and pondered, and said, "This is he." And ('Omar) proclaimed that the dress of the Bani Numair should henceforth be green (as it is) even to this present day.' Here ends the account." (Yâk., iv. 157; Mar., ii. 439.)

ÛRIM AND THE ANCIENT TEMPLE.

"Ûrim," says Yâkût, "is the name of each of four villages belonging to Halab (Aleppo) Province. These are, Ûrim al Kubrâ (the Great), Ûrim as Sughrâ (the Little), Ûrim al Jauz (of the Nut), and Ûrim al Barâmakah (of the Barmecides).

* Concerning this personage see note to p. 142.

"In Úrim al Jauz is a marvellous sight. For there is here a building which was in ancient times a Temple, and the people of the neighbouring villages were used to see shining in it a light as of a white fire, but when they approached thereto it disappeared, and they could see nothing. It has been related to me by certain persons in Halab that on this building were once three tablets of stone with inscriptions, in ancient writing, to be interpreted as follows. On the tablet facing south it was written :

"*God is One! this edifice was completed three hundred and twenty-eight years before the coming of the Messiah—peace be upon Him!*

"On the tablet that was over the doorway was written :

"*Peace be on him who hath completed this edifice.*

"And on the tablet to the north was written :

"*This is the light of the East, beloved of God, which came to us in the days of Al Barbar, in the days of renewed conquest, in the days of the King Ináwús and Inás of the Sea who came to the House. And Kalásás, and Kásúrus, and Balábiyá. On the* 12*th of the month Ilúl, of the date above mentioned. May peace continue even unto the latter end of the World and the time of righteousness.*" (Yâk., i 401 ; Mar., i. 102.)

'AIN AL JÂRAH, AND THE MENHIR.

'Ain al Jârah, according to Yâkût, is a domain near Halab (Aleppo). He continues :

"Abu 'Ali at Tanûkhi al Husain ibn Bint Ghûlam al Babaghâ has related to me (Yâkût) the following account, which he further wrote down for me in his own hand, certifying to the truth thereof :

"There was (said he) in the neighbourhood of Halab a domain called 'Ain Jârah, and between this place and Al Haunah, which some also call Al Jaumah, was an upright stone, as might be for a boundary between the two domains. Now, whenever a quarrel fell out between any of the inhabitants of these two domains, the people of Al Haunah were wont to proceed and throw down this standing stone. As soon, however, as the stone had fallen, the women-folk of the two domains would come out publicly and in all their ornaments, but as though deprived of

their reason ; and they would seek to commit fornication, neither were they to be restrained in the madness that possessed them by any sense of shame. To prevent this the men would hasten to the stone and set it up again as it was before, standing erect and firm; after which the women would return to their houses, regaining the discrimination of matters such as are abhorrent to commit.

"Says the writer (Yâkût) : I inquired at Halab for this domain, and they told me of it, and they mentioned that there was near by, in a ravine like a torrent bed, a standing column ; what this had been was not known ; neither had these people any knowledge of this story that had been related unto me, to the effect that when the stone was thrown down, the women (of the districts) would become possessed by erotic desires. 'Ain al Jârah is a celebrated domain, and one that is well known to all the inhabitants of Halab." (Yâk., iii. 760; Mar., ii. 295.)

The story of the Menhir, near 'Ain Jârah, is curious if true. The present village of the name lies north-west of Aleppo, near the road to Iskandarûn.

BA'ALBAKK (HELIOPOLIS).

Ya'kûbî, in the ninth century A.D., writes "Ba'albakk is one of the finest towns in Syria. It has magnificent stone buildings ; and there is also a wonderful spring, from which issues a copious river. Within the town are both gardens and orchards. Many Persians are settled here." (Yb., 112, 114.)

"The stones of Ba'albakk," says Ibn al Fakih, "are one of the wonders of Syria. There are here stones, the smallest of which measures 15 ells ; while the largest of them, a single stone in the wall, measures 10 ells (15 feet) in the height, by 15 ells (22 feet) in the breadth, and 45 ells (67 feet) in the length."* (I. F., 118.)

Mas'ûdi, in 943, writes: "At Ba'albakk, in the Province of Damascus, in the district of Sanîr, is the Temple of Ba'al. The ancient Greeks chose this piece of ground, lying between the

* According to Baedeker (*Syria*, p. 499), the three largest stones in the west wall of the Temple measure 64, 63½, and 62 feet in length, by 13 feet in thickness ; what the breadth is cannot be seen.

Jabal Lubnán (Lebanon) and the Jabal Sanír, for the building of their temple, as being a choice place for their idols. The temple consists of two edifices, one larger than the other; and in both of them are sculptures, most marvellously cut in the stone, such as you will not find the like of executed elsewhere, even in wood. For the height of the roof, the hugeness of the stones, the length of the columns, and the breadth of the porticos, are not more wonderful than is the building as a whole." (Mas., iv. 87.)

Istakhri and Ibn Haukal write: "Ba'albakk, in the Damascus Province, is a city lying on the hill-slope. All its edifices are of stone, with castles (*Kusûr*) of stone built with high columns. In all Syria there is no place more wonderful to see, or with greater buildings." (Is., 61; I. H., 116.)

In Mukaddasi we read: "Ba'albakk is an ancient and fortified city. Within the ramparts are cultivated lands, also many ruins. Grapes are in abundance. Like the other cities of the Province of Damascus, Ba'albakk is prosperous and pleasant, being situated in the lands bordering on the Nahr al Maklûb (the river Orontes). Ba'albakk is noted as being the coldest place in Syria. It is celebrated for the sweetmeat called Malban." (Muk., 160, 179, and 181; see above, p. 20.)

Idrîsî's account in 1154 is the following: "Ba'albakk is a fortified town on the mountain flank. It is surrounded by a wall of fortification, built of stone that is 20 spans ('*hibr*) in width. Water runs through the town, and passes also through most of the houses. On the river near the town are mills and water-wheels. The place has many crops, luxuriant vegetation, and quantities of fruit. The presses overflow with grapes, and there are trees that give all sorts of edible fruits, so that provisions are cheap. At Ba'albakk are the most wonderful edifices and ruins, which are everywhere celebrated for their magnificence and the solidity of their construction. There are especially two wonderful buildings that were theatres (*al Mal'abain*), one the larger, the other the smaller. The larger, it is said, was built in the days of Solomon, the son of David, and it is most wondrous to look on. There are in it stones of the length of 10 cubits, some more, some less. And there is also a part that is built up on high columns, and most

astonishing to behold. The smaller theatre is, for the greater part, fallen into ruin, and its glories are of the past. There is standing at the present time but a portion of its wall, of the length of 20 cubits. It rises to a height above the floor of 20 cubits, and there are in its construction but seven stones, one stone being at the bottom, and two stones lying thereon, and four stones being placed on the two. In this town of Ba'albakk are all sorts of other wondrous buildings." (Id., 15.)

Yâkût speaks in general terms of the wonderful remains at Ba'albakk, consisting of palaces with marble columns: "The city," he says, "lies 12 leagues distant from the sea-coast, and 3 days from Damascus. *Ba'al* was the name of an idol, and *Bakk* is its neck, or the thin part of its body. They say Ba'albakk formed the dowry of Queen Balkis (of Sheba), and that Solomon's palace here was the one built on columns. Ba'albakk, at the Muslim conquest, capitulated after Damascus was taken. Jabal Sanîr belonged to Ba'albakk. The Greeks built an idol temple here. Ba'al was the idol of the people, to whom the Prophet Iliyâs (Elias) was sent. There are two temples here—one larger, one smaller—filled with wonderful sculptures carved in the stone as though it were wood, and high columns." (Yâk., i. 672, 675; Mar., i. 162.)

"Ba'albakk," writes Dimashki, "is a very ancient city, with remains of the times of Abraham, Moses, Solomon, and the Greeks. There are here columns reaching a height of 40 ells, not counting the bases, which are buried under ground. These are held together above by great blocks of stone, going from capital to capital. In the Castle of Ba'albakk are two towers, in the wall of which are three great stones, each stone measuring 36 paces in length, and nearly twice a man's height in thickness, and as broad as the walls themselves. In the castle is a well called Bir ar Rahmah (the Well of Mercy); and they say there is never water in it so long as peace lasts, but when a siege takes place, and terrors begin, it fills with water, which supplies the people till peace is made, when the water again disappears." (Dim., 199.)

Abu-l Fidâ, writing in 1321, a few years later than Dimashki,

says: "Ba'albakk, in the Damascus Province, lies among the hills. It is a very ancient city, having walls and a strong fortress very well built. It possesses trees, and streams, and springs, and is filled with good things. Muhallabi says that of old it was a very beautiful city, being the place of sacrifice of the Sabæans. One of their temples, which was held in high honour, was here. From Ba'albakk to Az Zabadáni is 18 miles." (A. F., 255.)

Ba'albakk was visited in 1355 by Ibn Batûtah. He describes it as "a fine city, surrounded by gardens and orchards that almost equal those of Damascus. There are here cherries called Habb al Mulûk (King's Cherries), such as are found nowhere else. There is, too, a kind of *Dibs* (molasses), called after Ba'albakk, which is a syrup made from raisins, and they add thereto a powder which makes it harden. Afterwards they break the pot in which it is made, and it remains all of one piece. From it is made a sweetmeat called Al Halwah, by putting in pistachios and almonds. This sweetmeat is named also Al Mulabban. They call it also Jald al Faras (*Penis equi*). They make in Ba'albakk stuffs for clothes, also wooden platters and spoons. These last are made to fit one inside the other, in nests, to the number of ten." (I. B., i. 185.)

BAIT LAHM (BETHLEHEM).

"The village of Bait Lahm lies 6 miles to the south of Jerusalem. It is the birthplace of Jesus, and there is shown here in the church a portion of the palm-tree from the fruit of which Mary ate. This is much venerated, and is preserved with every care." (Is., 57; I. H., 112; copied by A. F., 141.)

"Bait Lahm," says Mukaddasi, "is a village about a league from Jerusalem, in the direction of Hebron. Jesus was born here, whereupon there grew up here the palm-tree (mentioned in the Kurân, xix. 25); for although in this district palms are never found, this one grew by a miracle. There is also a church (the Basilica of Constantine), the equal of which does not exist anywhere in the country round." (Muk., 172.)

The traveller Nâsir-i-Khusrau visited Bethlehem in 1047. He writes in his Diary: "At the distance of a league from the Holy

City is a place belonging to the Christians, which they hold in greatest veneration ; and there are always numerous pilgrims of their people who come hither to perform the visitation. The place is called Bait al Lahm (Bethlehem). The Christians hold a festival here, and many will come for it all the way from Rûm (or the Greek Empire). The day I myself left the Holy City I passed the night at Bethlehem." (N. Kh., 53.)

Idrîsî, in 1154, gives the following account of Bethlehem, derived probably from Christian pilgrims whom he met in Sicily : " Bait Lahm is the place where the Lord Messiah was born, and it lies 6 miles distant from Jerusalem. Half-way down the road is the tomb of Rachel (Râhil), the mother of Joseph and of Benjamin, the two sons of Jacob—peace upon them all ! The tomb is covered by twelve stones, and above it is a dome vaulted over with stones. At Bethlehem is a church that is beautifully built, of solid foundation, spacious, and finely-ornamented even to the uttermost, so that nowhere among all other churches can be seen its equal. It is situated in a low-lying piece of ground. The gate thereof is towards the west, and there are (in the church) marble columns of perfect beauty. In one angle of the choir (*al Haikâl*), towards the north, is a cave wherein the Lord Messiah was born. It lies below the church, and in this cave is the manger wherein the Messiah was found. As you go out from Bethlehem, you see towards the east the Church of the Angels, who told the good news of the birth of the Lord Messiah to the shepherds." (Id., 9.)

" Between Jerusalem and Bethlehem," writes 'Ali of Herat, " is the tomb of Râhîl (Rachel), mother of Joseph. Bait Lahm is the name of the village where Jesus was born. There are here the tombs of David and Solomon—peace be on them both ! There is also a church most wonderfully built with marble, and gold mosaics, and columns. The date of its building is more than 1200 years ago,* as is shown by an inscription on a wooden beam, which has not suffered damage even down to our own days. There is here the place of the palm-tree mentioned in the Kurân,

* The Basilica was built by Constantine about 330 A.D.

also the Mihrâb of the Khalif 'Omar, which has in no wise been damaged by the Franks." (A. H., Oxf. MS., folio 41 v.)

"Bait Lahm," writes Yâkût in the thirteenth century, "is the place where Jesus was born.* It is a town near Jerusalem. There are fine markets here. There was here the palm-tree mentioned in the Kurân. Palms do not come to maturity in these regions, and this one is an exception. It is mentioned in the Kurân, and gave dates to Mary when she fled into Egypt, being a miracle vouchsafed to her so runs the legend. There is here a Church, the like of which is none other in the country round. When the Khalif 'Omar was come to Jerusalem, a monk of Bait Lahm approached him and said, 'I would obtain mercy of thee for Bait Lahm.' Said 'Omar, 'I know nought of the place, but would fain see it.' When 'Omar was come there, he said to the people, 'Ye shall have mercy and safe conduct, but it is incumbent upon us that in every place where there are Christians we should erect a mosque.' The monk answered, 'There is in Bait Lahm an arched building (*Haniyyah*), which is built so as to be turned towards your Kiblah; take this, therefore, and make of it a mosque for the Muslims, and do not destroy the church.' So 'Omar spared the church, saying his prayer in that arched building, and made of it a mosque, laying on the Christians the service of lighting it with lamps and keeping the building clean and in repair. The Muslims have never ceased to visit Bait Lahm (in pilgrimage), and go to this arched building to make their prayers therein, one generation after the other, which same is the building of 'Omar. It is well known by this name down to the present day, for the Franks (Crusaders) changed nought when they took the country. They say there are here the tombs of David and of Solomon—peace be on them!" (Yak., i. 779; Mar., i. 187.)

* It is, perhaps, not uninteresting to note that Yâkût also speaks of Ahnas, in Egypt, to the west of the Nile, and not far from Fustât (old Cairo), as the place where the Messiah was said to have been born. "Mary, further, remained there till He was grown and then set out for Syria." (Yak., i. 409; Mar., i. 105.) The palm-tree mentioned in the Koran, xix. 25, was, writes Yâkût, shown here.

NÂSIRAH (NAZARETH).

Mas'ûdi in 943 writes:

"It is said that the Messiah lived at a village called Nâsirah, which is in the district of Al Lajjûn (Legio, Megiddo) of the Jordan Province; also that the Christians (An Nasrâniyyah) are called so from this place. I myself have seen in this village a church greatly venerated by the Christians. There are here sarcophagi of stone, in which are dead men's bones, and from out these flows a thick oil, like syrup, with which the Christians anoint themselves for a blessing." (Mas., i. 123.)

"An Nâsirah," writes 'Ali of Herat in 1173, "is the city in which is the house of Maryam, daughter of 'Amrân, and from here she came. The Christians are called after this place. Jabal Sâ'ir is near by." (A. H., Oxf. MS., folio 31.)

"An Nâsirah," says Yâkût, "is a village lying 13 miles distant from Tabariyyah. Here was born the Messiah 'Isâ (Jesus), the Son of Maryam—peace be upon Him!—and from the name of Nâsirah comes the name of the Nasariyyah (Nazarenes, or Christians). But the people of this place cast dishonour upon Maryam, saying that from all time no virgin had ever borne a child. They have there an orange tree, after the likeness of a woman. This orange-tree has two breasts, and what resembles hands and feet, and the nether parts also are as those of a woman; also the government of this place is with the women. The orange-tree is (as a holy relic), procuring blessings to the people from Heaven, and none of the people of Nazareth reject participation therein. The people of Jerusalem, however, deny all this, and say that the Messiah was born in Bethlehem, of which fact they have manifest relics among them. Further, they say that His mother took Him and went to dwell in this village (of Nâsirah). I, Yâkût, may add that the text of the Evangel is that 'Isâ (Jesus)—peace be upon Him!—was born in Bethlehem; but that Yûsuf, the husband of Maryam, feared the wiles of Hârûdus (Herod), King of the Magians; and he came to know in a dream that he must carry his Son down into Egypt for a time, until it should be again commanded him to return with the child. And so it was that it might

be fulfilled what the Lord had made known by the tongue of the Prophet when He spake, 'Verily, I will call my Son out Egypt.' So Joseph remained in Egypt till Hârûdus was dead; then he received in a dream the order to return to the land of the Bani Israil. He arrived at the Holy City, but feared to remain there, it having been the place of dwelling of Hârûdus: then it was revealed to him again in a dream that he should depart into Al Jalil (Galilee), and he went there, and settled in the town called Nâsirah." (Yâk., iv. 729; Mar., iii. 190.)

"An Nâsirah," says Dimashki, "belongs to the Safad Province. It is a Hebrew city, and was called Sâ'ir (Seir). Here the Messiah appeared, it being also the place where the angels announced His birth to Mary. It is a well-known place of pilgrimage for the Christians, and is mentioned in the Pentateuch. Jabal as Sâ'ir (Mount Seir, mentioned in the Kurân) is the mountain of Nazareth. The people of Nazareth were those who first became Christians. The Arab population of Nazareth were Yamanite tribes, while those of Kafar Kannâ were Kaisites." (Dim., 212.)

CHAPTER VIII.

PROVINCIAL CAPITALS AND CHIEF TOWNS.

Ar Ramlah, founded by the Khalif Sulaimân—The White Mosque. *Hebron*: The Tombs of the Patriarchs—Visits to the Cave of Machpelah—Invention of the Tomb of Joseph. *Acre* ('Akkah): Construction of the Port by Ibn Tûlûn. *Tiberias* (Tabariyyah): The Thermal Springs and Baths—The Tomb of David.

AR RAMLAH.

"THE capital of the Province of Filastîn; it was founded by the Khalif Sulaimân. The inhabitants of Ludd (Lydda)—the former capital—were removed hither, and Lydda fell to decay. It has a small river, the water of which the inhabitants drink; the river Abu Futrus is 12 miles off. The population of Ar Ramlah obtain also their drinking-water both from wells and from cisterns, where they store up the rains. The population of Ar Ramlah is mixed Arabs and Greeks, also Samaritans." (Yb., 116.)

"The Khalif al Walîd," says Bilâdhuri, "made his brother Sulaimân Governor of the Province of Filastin, who took up his residence at Lydda. Sulaimân subsequently founded the town of Ar Ramlah, and made it his capital. The first building raised here was his palace (*kasr*), and the house called Dâr as Sabbâghin (the House of the Dyers). In this last he constructed a huge cistern to serve to store water. Then Sulaimân planned the Mosque, and began to build it, but he succeeded to the Khalifate before it was completed.

"Others of the Khalifs after him continued the building. The Khalif 'Omar ibn 'Abd al 'Aziz finished it, but only after having diminished the original plan, and he said, 'The people of Ar

Ramlah should be content with the size thereof to which I have diminished it.' Now when Sulaimân was building his own palaces, he gave leave to the people to build houses for themselves also, and so they did. And he dug for the people of Ar Ramlah the water-channel called Baradah, and he also dug wells for sweet water.

"Sulaimân appointed as his secretary to oversee the expenses of his buildings in Ar Ramlah and for the Jâmi' Mosque a certain Christian of Lydda called Al Batrik ibn an Nakah (or Al Bakah). Ar Ramlah had not existed before the days of Sulaimân, and the place was all sandy (as the name Ar Ramlah shows). The Dâr as Sabbâgh came afterwards by inheritance to the Abbaside Salih ibn 'Ali ibn 'Abd Allah ibn al 'Abbas, for it was taken with their other possessions from the Bani Omayyah. Now the Bani Omayyah had spent much money on the wells of Ar Ramlah, and the water-channels, after Sulaimân's days, and when the Abbasides came to reign, they also spent large sums thereon — and so from one Khalif on to another. So matters stood until the days of the Khalif Al Mu'tasim-billah, and he gave a permanent decree for these expenses, and in order to save the continual petitions there anent, commuted the grant into an annual charge to be defrayed by the tax-farmers, and to be accounted for by them." (Bil., 143, repeated by I. F., 102, and copied into Yâk., ii. 817.)

"Ar Ramlah," says Mukaddasi in the tenth century, "is the capital of Palestine. It is a fine city, and well built; its water is good and plentiful; its fruits are abundant. It combines manifold advantages, situated as it is in the midst of beautiful villages and lordly towns, near to holy places and pleasant hamlets. Commerce here is prosperous, and the markets excellent. There is no finer mosque in Islam than the one in this city. The bread is of the best and the whitest. The lands are well favoured above all others, and the fruits are of the most luscious. This capital stands among fruitful fields, walled towns, and serviceable hospices. It possesses magnificent hostelries and pleasant baths, dainty food and various condiments, spacious houses, fine mosques, and broad roads. As a capital it possesses many advantages. It is situated

on the plain, and is yet near both to the mountains and the sea. There grow both fig-trees and palms ; its fields need no irrigation, and are by nature fruitful and rich. The disadvantages, on the other hand, are that in winter the place is a slough of mud ; while in summer it is a powder-box of sand, where no water flows, neither is anything green, nor is the soil humid, nor does snow ever fall. Fleas here abound. The wells are deep and salt, and the rain-water is hoarded in closed cisterns—hence the poor go thirsty, and strangers seek water in vain. In the baths a fee has to be paid before the servants will turn the water-wheels. The city occupies the area of a square mile ; its houses are built of finely-quarried stones. The best known among its gates are the Gate of the Soldier's Well (*Darb Bir al 'Askar*), the Gate of the 'Annabah Mosque, the Gate of Jerusalem, the Gate of Bila'ah, the Lydda Gate (*Darb Ludd*), the Jaffa Gate (*Darb Yâfâ*), the Egypt Gate (*Darb Misr*), and the Dâjûn Gate. Close to Ar Ramlah is the town of Dâjûn, with its mosque. It is inhabited mostly by Samaritans. The chief mosque of Ar Ramlah is in the market, and it is even more beautiful and graceful than that of Damascus. It is called Al Abyad (the White Mosque). In all Islam there is found no finer Mihrâb than the one here, and its pulpit is the most splendid to be seen after that of Jerusalem ; also it possesses a beautiful minaret, built by the Khalif Hishâm ibn 'Abd al Malik. I have heard my uncle relate that when this Khalif was about to build the minaret, it was reported to him that the Christians possessed columns of marble, at this time lying buried beneath the sand, which they had prepared for the Church of Bâli'ah. Thereupon the Khalif Hishâm informed the Christians that either they must show him where these columns lay, or that he would demolish their church at Lydda, and employ its columns for the building of his mosque. So the Christians pointed out where they had buried their columns. They are very thick, and tall, and beautiful. The covered portion (or main-building) of the mosque is flagged with marble, and the court with other stone, all carefully laid together. The gates of the main-building are made of cypress-wood and cedar, carved in the inner parts, and very beautiful in appearance." (Muk., 164.)

In his introductory chapter, Mukaddasi writes:

"If Ar Ramlah had only running water, the town would be, without compare, the finest in Islam; for it is a pleasant and a fine city, standing between Jerusalem and the frontier towns, between the Ghaur of the Jordan and the sea. Its climate is mild; its fruits are luscious; its people generous—being, however, also rather foolish. It is the emporium for Egypt, and an excellent commercial station for two seas." (Muk., 36.)

Most of the gates mentioned by Mukaddasi may be easily identified. Regarding the Gate of the 'Annabah Mosque, it is to be noted that the village of 'Annabah lies west of Ar Ramlah. In St. Jerome's Onomasticon it is mentioned under the name of Anab, which was also called Betho Annaba.*

The Gate of Ar Ramlah, called Darb Bila'ah, and the village of Bâli'ah, mentioned in the above account, refer probably (but the reading is somewhat uncertain) to the Biblical "Baalah, which is Kirjath Jearim" (Joshua xv. 9). This place has been identified with the modern Kari'at al 'Inab (see Part II.), where may still be seen the ruins of the Church of St. Jeremiah, possibly the one alluded to by Mukaddasi.

The next account of Ramlah is from the Diary of Nâsir-i-Khusrau, who visited the city in 1047. He writes:

"Sunday, the day of the new moon of the month of Ramadân (March 1), we came to Ramlah. From Cæsarea to Ramlah is 8 leagues. Ramlah is a great city, with strong walls built of stone, mortared, of great height and thickness, with iron gates opening therein. From the town to the sea-coast is a distance of 3 leagues. The inhabitants get their water from the rainfall, and in each house is a tank for storing the same, in order that there may always be a supply. In the middle of the Friday Mosque, also, is a large tank; and from it, when it is filled with water, anyone who wishes may take. The area of the mosque measures 200 paces by 300 paces. Over one of its porches is an inscription, stating that on Muharram 15, of the year 425 (December 10,

* See further on the two places called *Betho Annaba* and *Beth Annabam* in the *Palestine Exploration Fund Special Papers*, p. 250.

1033), there was an earthquake* of great violence, which threw down a large number of buildings, but that no single person sustained any injury. In the city of Ramlah there is marble in plenty, and most of the buildings and private houses are of this material; and, further, the surface thereof they do most beautifully sculpture and ornament. They cut the marble here with a toothless saw, which is worked with 'Makkah sand.' They saw the marble not in the cross, but in the length—as is the case with wood—to form the columns; also, they cut it into slabs. The marbles that I saw here were of all colours, some variegated, some green, red, black, and white. There is, too, at Ramlah a particular kind of fig, than which no better exists anywhere, and this they export to all the countries round. This city of Ramlah, throughout Syria and the West, is known under the name of Filastîn, the name of the province being transferred to its capital town." (N. Kh., 21.)

"Ar Ramlah," reports Idrîsî, "is a fine and populous town, having markets, and much merchandise and traffic." (Id., 4.)

Yâkût repeats the account given by Bilâdhuri and Ibn al Fakih (already quoted) of the foundation of Ar Ramlah by Sulaimân, son of the Khalif 'Abd al Malik, and of his buildings there. After stating that Sulaimân also laid the plan of the mosque, and began to erect it, he continues:

"The immediate cause of the building of the mosque there was this. A certain scribe of the name of Ibn Batrik demanded of the people of Ludd that they should give him a certain house that stood near the Church (of Lydda), in order that he might turn it into an abode for himself. But the people refused it him. Then said he, 'By Allah, then will I pull down that other!'—meaning the church. And so it came about, for at this time Sulaimân was saying to himself, 'Behold the Commander of the Faithful that was—namely, 'Abd al Malik—did build in the Mosque (or Haram Area) of the Holy City a Dome over the Rock, and thereby obtained fame to himself; and, further, the

* This earthquake is mentioned by the Arab annalists, who state that a third of Ramlah was thrown down, the mosque in particular being left a mere heap of ruins. See p. 101.

Khalif Al Walîd hath built a mosque in Damascus, and obtained fame thereby unto himself also—why should not I, too, build a mosque and a city, and transport the people thither?' So he founded the city of Ar Ramlah, and built the mosque there; and this was the cause of the ruin of the city of Ludd (and of the church there). Now, when Al Walîd was dead, Sulaimân had become Khalif. The land round these parts was sand, but Sulaimân laid out the plan of the new city, and turned a place in the town of Ar Ramlah that had belonged to the Dyers into wells of sweet water; for, be it known, Ar Ramlah did not exist before the days of this Sulaimân. And he gave leave to the people to build, and they built in the city; and Sulaimân dug for them the water channel which went by the name of Baradah. He dug also wells of sweet water." The account goes on as given above, p. 304, after which Yâkût continues: "The drinking-water of the people now (1225) is from wells that are brackish. Those who are rich have a cistern, and lock it up. It may be noted that most towns that have cisterns possess good fruits and a fine climate (since there is no stagnant water). Saladin freed Ar Ramlah in 583 (1187), but laid the town in ruins, fearing the Franks should master the place a second time; and it has remained in a state of ruin down to the present day." (Yâk., ii. 817; Mar., i. 483.)

Yâkût states that "'Askar is the name of one of the quarters of Ar Ramlah." (Yâk., iii. 674; Mar., ii. 258.) The name is mentioned also by Mukaddasi, and from it the Gate of Ramlah, called Darb Bir al 'Askar, probably took its name. (See above, p. 305.)

Abu-l Fidâ gives a summary of parts of the above, but adds nothing new. (A. F. 241.)

Ramlah was visited by Ibn Batûtah in 1355. He speaks of it as: "A large town. There is here the Jâmi' al Abyad (the White Mosque). They say that in the Kiblah part three hundred prophets lie buried." (I. B., i. 128.)

HEBRON.

The Arabs gave this town the name of Masjid Ibrâhim, or the Mosque of Abraham, and also knew it as Habrâ, and Habrûn.

"Masjid Ibrâhîm," write Istakhri and Ibn Haukal, in the eighth century, "lies to the south of Bethlehem. In the Mosque, where Friday prayer is said, are the tombs of Abraham, Isaac, and Jacob. They lie in a row, and beside each of these is placed the tomb of his wife. This city lies in a valley between hills. It has many trees round it. The trees here—as also in other hilly parts of Filastîn—are chiefly olive and fig-trees, also sycamores, vines and carobs. Other species are of rare occurrence." (Is., 57 ; I. H. 113)

Mukaddasi, writing in 985, says :

"Habrâ (Hebron) is the village of Abraham, the Friend of God. Within it is a strong fortress, which, it is said, is of the building of the Jinns, being of great squared stones. In the middle of this place rises the Dome, built of stone—and since the times of Islam—which covers the sepulchre of Abraham. The tomb of Isaac lies forward, within the main-building of the Mosque, while that of Jacob is in the building at the back. Near by to each of these prophets lies his wife. The garden round has become the mosque-court, and built in it are the rest-houses for the pilgrims, which thus adjoin Sanctuary. Thither also has been conducted a small water-channel. All the country round Hebron, for the distance of half a stage, is filled with villages and vineyards, and grounds bearing grapes and apples ; it is even as though it were all but a single orchard of vines and fruit-trees. The district goes by the name of Jabal Nusrah. Its equal for beauty does not exist elsewhere, nor can any fruits be finer. A great part of them is sent away to Egypt and into all the country round. At times, here, apples of good quality will sell at a thousand for the Dirham (ten pence), and the weight of a single apple occasionally will attain to the equivalent of a hundred Dirhams (between ten and eleven ounces). In the Sanctuary at Hebron is a public guest-house, with a kitchener, a baker, and servants appointed thereto. These present a dish of lentils and olive-oil to every poor pilgrim who arrives, and it is even set before the rich if perchance they desire

to partake of it. Most men erroneously imagine that this dole is of the original Guest-house of Abraham, but in truth the funds come from the bequests of a certain (Companion of the Prophet) Tamim ad Dârî, and others It so being, in my opinion it were better to abstain from receiving these alms (lest the money have been unlawfully gained). Also there was once an Amir of Khurasân may Allah have confirmed his dominion! who assigned to this charity a thousand Dirhams yearly (or £40); and further, Al 'Âdil, the Shar, the Ruler of Ghurjistân, left great bequests to this house. At the present day, in all Islam, I know of no charity or almsgiving that is better regulated than is this one; for those who travel and are hungry may eat here of good food, and thus is the custom of Abraham continued, for he, during his lifetime, rejoiced in the giving of hospitality, and, after his death, Allah—may He be exalted!—has thus allowed the custom to be perpetuated; and I myself, Mukaddasi, in my travels, have thus been a partaker, so to speak, of the hospitality of the Friend of God." (Muk., 172.)

Nâsir-i-Khusrau visited Hebron in 1047. The account in his Diary is as follows:

"From Jerusalem to Hebron is six leagues, and the road runs towards the south. Along the way are many villages with gardens and cultivated fields. Such trees as need little water, as, for example, the vine and the fig, the olive and the sumach, grow here abundantly, and of their own accord.

"The people of Syria, and the inhabitants of the Holy City, call the Sanctuary (or Mash-had at Hebron) Khalil (that is, 'the Friend' of Allah, Abraham)—His blessing be upon him!—and they never make use of the real name of the village, which name is Matlûn.* This Sanctuary has belonging to it very many villages that provide revenues for pious purposes. At one of these villages is a spring, where water flows out from under a stone, but in no great abundance; and it is conducted by a channel, cut in the ground, to a place outside the town (of Hebron), where they have

* Hebron in the early Arab annals is given as divided into four quarters or villages: Habrûn, Martûm, Bait 'Ainûn, and Bait Ibrahim. Matlûn is doubtless a corruption of the second of these names.

constructed a covered tank for collecting the water, so that none may run to waste, and that the people of the town, and the pilgrims, may be able to supply their wants. The Sanctuary (*Mashhad*) stands on the southern border of the town, and extends towards the south-east.* The Sanctuary is enclosed by four walls, built of squared masonry, and in its upper part (the area) measures 80 cubits long by 40 cubits across.† The height of the (exterior) walls is 20 cubits, and at their summit the width of the walls is 2 cubits. The Mihrâb (or niche) and the Maksûrah (or enclosed space for Friday-prayers) stand in the width of the building (at the south end).‡ In the Maksûrah are many fine Mihrâbs. There are two tombs occupying the Maksûrah, laid so that their heads lie towards the Kiblah-point (south). Both these tombs are covered by cenotaphs, built of squared stone as high as a man. That lying on the right hand (to the west, Plan, J) is the grave of Isaac, son of Abraham; and that on the left (or to the east, Plan, I) is the grave of his wife (Rebecca)—peace be upon them! Between the two graves may measure the space of about 10 cubits. In this part of the Sanctuary the floor and the walls are adorned with precious carpets and Maghribi matting that is more costly than brocade. I saw here a piece of matting, serving as a prayer-rug, which they told me the Amir al Juyûsh (or Captain-General), in the service of the Sultan of Egypt, had sent hither; and they said that at Cairo this prayer-rug had been bought for thirty gold

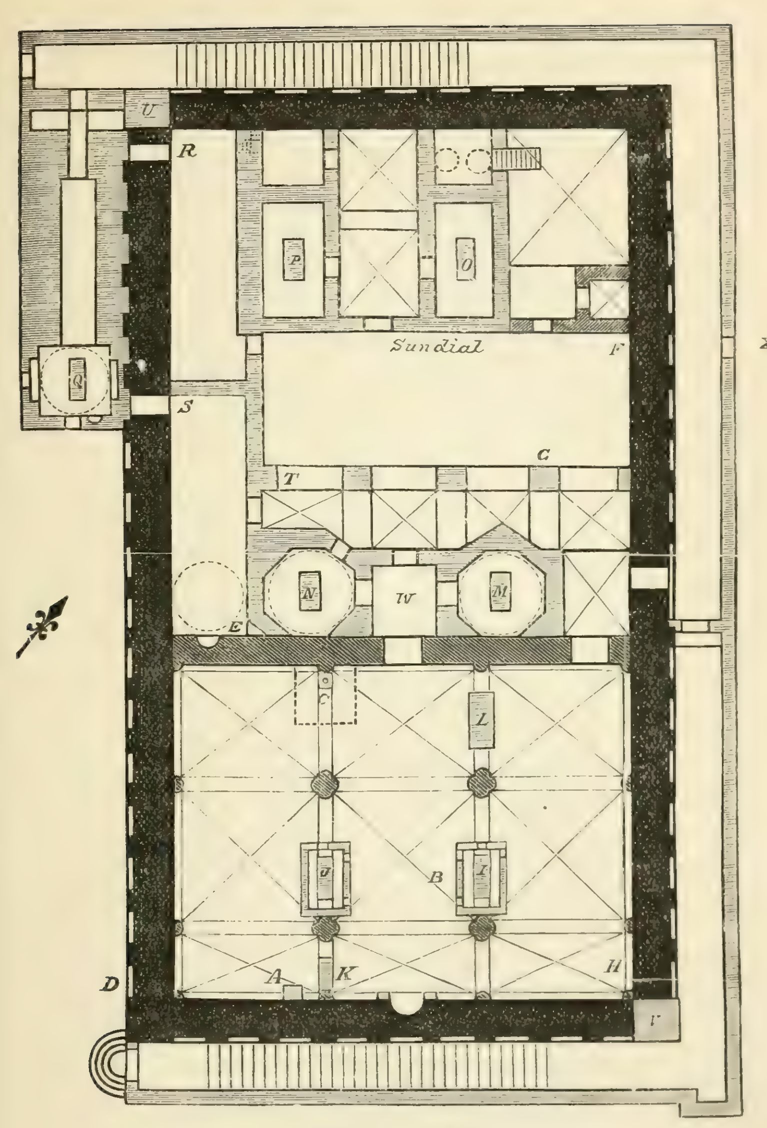
* The exact orientation of the quadrangle is fifty degrees true bearing, and consequently the great Mihrâb of the Kiblah-point lies almost exactly south-east.

† The exact dimensions *externally* of the Haram walls, as measured by their Royal Highnesses Prince Albert Victor and Prince George of Wales, during their visit in 1882, are 197 feet by 111 feet. Nâsir's measurement is somewhat under the real size. The average height externally of the ancient (or Herodian?) walls is 40 feet, or 20 cubits, as stated in the text.

‡ The present building, known as the Church, dates from the time of the Crusaders. The building Nâsir saw has disappeared. The late Mr. Fergusson states in his book on *The Holy Sepulchre and the Temple at Jerusalem*, p. 137 (Appendix J), "I ascertained with certainty that there was nothing inside the enclosure older than the Crusades. The Gothic building which occupies the whole of the southern end was certainly erected either in the last half of the twelfth or the first half of the thirteenth century." The "Maksûrah" of Nâsir is probably the same building as the "Dome" mentioned by Mukaddasi. See p. 309.

REFERENCES TO THE PLAN OF THE SANCTUARY AT HEBRON AT THE PRESENT DAY.

A. Entrance to the Western Cave.
B. Entrance to the Eastern Cave.
C. Hole in the floor, leading to a chamber.
D. Hole in the Wall, opening into the Western Cave.
E. Dome.
F. Greek Inscription.
G. Arabic Inscription, on a pier.
H. Greek Inscription, on the wall.
I. Cenotaph of Rebecca.
J. ,, of Isaac.
K. Mimbar, or Pulpit.
L. Reading-desk.
M. Cenotaph of Sarah.
N. ,, of Abraham.
O. ,, of Leah.
P. ,, of Jacob.
Q. Tomb of Joseph.
R. Door leading to the same.
S. Window opening into the same.
T. Pier.
U. Minaret.
V. Minaret.
W. Vestibule.
X. Entrance Gate.



HARAM AT HEBRON.

Maghribi Dinars (or about £15). Now, the same quantity of Rûmi (or Greek) brocade would not have cost so much, and the equal of this mat I never saw elsewhere.

"Leaving the Maksûrah, you find in the court of the Sanctuary two buildings. Facing the Kiblah-point (south), the one lying on the right hand (or to the west, Plan, N), contains the tomb of Abraham, the Friend of Allah—His blessing be upon him! This building is of such a size as to allow of there being within it another building, which you cannot enter, but which has in its walls four windows, through which the pilgrims, when standing round it, may look and view the tomb that is within. The walls and the floor of this chamber are covered with brocade stuffs, and the cenotaph is made of stone, measuring 3 ells (in length), with many silver lamps and lanterns hung above it. The other edifice, lying on the left hand as you face the Kiblah (or on the eastern side, Plan, M), has within it the Tomb of Sarah, the wife of Abraham—peace be upon him! Between the two edifices is the passage-way that leads to both, and this is like a hall, and here also are suspended numerous lamps and lanterns.

"After passing by these two edifices, you come to two other sepulchral chambers lying close one to another. That to the right (or on the west side, Plan, P), contains the Tomb of the Prophet Jacob—peace be upon him!—and that to the left (or east side, Plan, O), the Tomb of his wife (Leah). Beyond this again are other buildings, where Abraham—the blessing of Allah be upon him!—was wont to dispense his hospitality; but within the Sanctuary there are these six tombs only. Outside the four walls (of the Sanctuary) the ground slopes away, and here on the (west) side (Plan, Q) is the sepulchre of Joseph, the son of Jacob—peace be upon them both!—over whose gravestone they have built a beautiful dome. On this side, where the ground is level—that is, beyond the sepulchre of Joseph, and the Sanctuary—lies a great cemetery, whither they bring the dead from many parts to be buried.

"On the flat roof of the Maksûrah, in the (Hebron) Sanctuary, they have built cells for the reception of the pilgrims who come hither; and the revenues of this charity are considerable, being

derived from villages and houses in the Holy City. They grow at Hebron for the most part barley, wheat being rare; but olives are in abundance. The pilgrims, and voyagers, and other guests (of the Sanctuary) are given bread and olives. There are very many mills here, worked by oxen and mules, that all day long grind the flour; and, further, there are slave-girls who, during the whole day, are baking the bread. The loaves they make here are each of them of a Mann weight (or about three pounds), and to every person who arrives they give daily a loaf of bread, and a dish of lentils cooked in olive-oil, also some raisins. This practice has been in usage from the days of (Abraham) the Friend of the Merciful—peace be upon him!—even down to the present hour: and there are some days when as many as five hundred pilgrims arrive, to each of whom this hospitality is offered.

"It is said that in early times the Sanctuary (at Hebron) had no door into it, and hence that no one could come nearer to (the tombs) than the outer porch, whence, from outside, they performed their visitation. When, however, the (Fatimite Khalif) Mahdi came to the throne of Egypt (in A.D. 918), he gave orders that a door should be opened (into the Sanctuary), and he provided utensils and carpets and rugs, besides causing many (convenient) edifices to be built. The entrance-door of the Sanctuary is in the middle of the northern wall, and is four ells above the ground. On either side of it are stone steps, one stairway for going up, and one for coming down; and the gateway is closed by a small iron door." (Kh., 53-58.)

It is worthy of note that the only doorway that pierces the Haram walls at the present day is that found at about the centre of the *eastern* wall. As, however, the Kiblah point is really south-east—though Nâsir always speaks of it as *south*—the long wall of the Haram on the left-hand (facing the Kiblah) is, in truth, the north-east wall, and a door in it might be said to face *north*, for north-east.

In 1099 Hebron came into the hands of the Crusaders, and was bestowed a year later by Godfrey de Bouillon in fief on Gerhard d'Avennes.

Idrîsi, writing in 1154, has the following account:

"Masjid Ibrâhîm lies about 18 miles to the south of Bethlehem. It is a village that has become a city. In its mosque are the tombs of Abraham, Isaac, and Jacob—peace be upon them! and over against each is the tomb of his wife, as a companion thereto. The town lies in a valley between the hills, possessing trees of all sorts, such as olives and figs and sycamores, and many kinds of fruits." (Id., 9.)

'Ali of Herat, writing in 1173, fifteen years before Hebron was retaken by Saladin, gives the following account of what he himself saw at Hebron some years before, while the town was still in the hands of the Crusaders. 'Ali's account has been copied by Yâkût (Yâk., ii. 468); the present translation is made from the text of the Oxford Manuscript of 'Ali's work (folios 43-45).

"At Hebron, Abraham, Isaac, Jacob, and Sarah are buried, as also, it is said, are Adam, Noah, and Shem.

"When I was at Alexandria in the year 570 (1175 A.D., other MSS. give A.H. 575), I heard a book read in the presence of the Shaikh Hâfiz Abu Tâhir as Salafi, but the name of the author of the work has now escaped me. And by mischance all my books were taken from me by the Franks, at the time of the battle of Khuwailifah, when they fought under the command of Al Inkitâr (Richard Cœur de Lion), the King of the Franks. His messengers came to me afterwards, and promised the return of what had been seized, and even the double of it should be given me; but he desired as a condition that I should go and join him, and that I would not consent to do. All this took place in the year 588 (1192).

"In the work above mentioned, the author states that a certain man, being of a mind to make his visitation at Hebron, gave large sums in presents to the guardians (of the shrine), and had asked one of them, who was a Greek, whether it were not possible for him to take him down to see the (body of the) Patriarchs—on whom be peace! The man replied that at that time it was not possible, but that if he would wait till the press of pilgrims was over, that he could then do it. And so (when the time of the pilgrimage) was passed, the guardian raised up a stone flag (in the floor of the Mosque), and taking a lamp with him, he and the

other descended some seventy steps to a spacious cavern. The air here was blowing freely, and there was a platform on which lay extended (the body of) Abraham—peace be on him!—clothed in green garments, and the wind as it blew tossed about his white locks. At his side lay Isaac and Jacob. And the guide went on with him to a wall in the cavern, telling him that behind the wall lay Sarah, and he had in intention to show him what was beyond the wall, but lo! a voice cried out, saying, '*Beware, for it is the Haram!*' The narrator added that he returned, and came up by the way he had gone down.

"I have read in the books of Moses that Al Khalil (Abraham, the friend of God) bought a piece of ground from Afrûn ibn Sûhâr al Haithî (Ephron, the son of Sochar the Hittite) for 400 Dirhams of silver, and buried therein Sarah. Such is the account in the Pentateuch, but Allah alone knows the truth.

"And I, 'Ali of Herat—may Allah pardon me my sins!—do relate the following of my own experience:

"I went to Jerusalem in the year 567 (1172), and both there and at Hebron I made the acquaintance of certain Shaikhs, who informed me that [in the year 513 (1119)]* during the reign of King Bardawil (Baldwin II.) a certain part over the Cave of Abraham had given way, and that a number of the Franks had, by the King's permission, made their entrance therein. And they discovered (the bodies of) Abraham and Isaac and Jacob—peace be upon them!—their shrouds having fallen to pieces, lying propped up against a wall. Over each of their heads were napkins [or lamps], and their heads were uncovered. Then the King, after providing new shrouds, caused the place to be closed once more. And this was in the year 513 (1119).

"The Knight Babûn (other MS. Birûn), who dwelt in Bait Lahm (Bethlehem), and held a high position among the Franks, on account of his knightly deeds and valour, related to me that he had entered this cave with his father. And he saw Abraham the friend and Isaac and Jacob—peace be upon them! and their heads were uncovered. Now I said to him, 'What was thy age

* The words in square brackets [ ] are inserted from Yâkût's text, and are not found in the Oxford MS.

at this time?' and he answered, 'Thirteen years.' Further, he told me that the Knight Jufri (Geofrey) ibn Jarj (George) was one of those whom King (Baldwin) commissioned with the renewal of the Patriarch's garments, and with the rebuilding of such of the edifice as had given way, and further, that this Jufri was still alive. Subsequently I inquired after him, but was told he had died a short time before. Now I, 'Ali of Herat, do say, verily and of a truth, I myself have thus seen one who himself saw Abraham and Isaac and Jacob—peace be upon them all!"

In confirmation of 'Ali's account of the opening of the Cave of Machpelah, the following note is to be found in Ibn al Athir's Chronicle under the year 513 (1119), that is, in the very year mentioned by 'Ali :

"In this year was opened the tomb of Abraham, and those of his two sons Isaac and Jacob, at a place near the Holy City. Many people saw the Patriarchs. Their limbs had nowise been disturbed, and beside them were placed lamps of gold and of silver."*

Yâkût, besides quoting much of the above narrative from 'Ali of Herat, gives the following traditional account of the early history of Hebron :

"Habrûn is the name of the village near Jerusalem where Abraham is buried; and Abraham's name, Al Khalil (the Friend), has taken the place of the name Habrûn. The town is also called Habrâ. The building here was erected by Solomon. According to Ka'ab al Hibr,† the first who died and was buried here was Sarah; and Abraham, wishing a place to bury her in, bought this spot near Habrâ for 50 Dirhams, and in those days the Dirham was worth 5 Dirhams of the present time. Sarah was thus buried here, and subsequently Abraham, Rebecca, Isaac, Jacob, and Leah (Li'yâ or Îliyah). Solomon, by Divine revelation, and directed

* All the extant notices of visits to the sepulchres of the Patriarchs of Hebron are brought together and discussed by Comte Riant, in a paper in vol. ii., p. 411, of the *Archives de l'Orient Latin*, 1884. On Hebron in general, the note given by M. Quatremère in the Appendix (p. 239) in vol. i., part 2, of his *Histoire des Sultans Mamlouks* (one of the most useful of the *Oriental Translation Fund* publications), may with advantage be consulted.

† On this personage see p. 142.

by a light from heaven, began to build at Ar Râmah, a village on a hill overlooking Habrâ; then God said, 'Not here, for behold the light in the heavens, is it not above Habrâ, above the cave?' So Solomon built over the cave the enclosure now seen there. In this cave was the tomb of Adam, and behind the enclosure is that of Joseph. Joseph's body was brought hither by Moses, having at first been buried in the middle of the Nile. The cave is under the earth, the enclosure is above and around it, most strongly built.

"Hebron was given in fief by the Prophet to (his Companion) Tamîm ad Dârî and his family. There are named in the deed, Bait 'Ainûn, Habrûn, Al Martûm, and Bait Ibrâhîm. These and all their dependencies were granted to Tamîm." (Yâk., ii. 194; Mar., i. 284.)

Abu-l Fidâ gives a short account of Hebron, but adds nothing to the foregoing. (A. F., 241.)

The traveller Ibn Batûtah visited Hebron in 1355, and we find n his Diary the following notice of the place:

"The (Haram) Mosque at Hebron is built of hewn stone, and one stone is 37 spans (*shibr*) in length. The Haram is said to have been built by Solomon, aided by the Jinns. Within is the holy cave, where are the tombs of Abraham, Isaac, and Jacob; opposite lie the tombs of their wives.

"To the right of the Mimbar (pulpit), and close to the southern outer wall, is a place where you may descend by solidly-built marble steps, leading to a narrow passage, and this opens into a chamber paved with marble. Here are the cenotaphs of the three tombs. They say that the bodies lie immediately adjacent (beneath), and that hereby was originally the passage down to the blessed cave. At the present time, however, this (passage) is closed. To this (first chamber) I myself descended many times."

Next follow proofs that these are the real tombs, quotations being given from the *Hadith*, or Traditions of the Prophet. Ibn Batûtah adds that the tomb of Joseph is also seen in the mosque at Hebron. (I. B., i. 114, 115.)

Ishak al Khalîli (of Hebron), who wrote in 1351, records the

following on the tombs of the patriarchs. His account has been copied verbatim by later writers, notably by Suyûti in 1470 (see J. R. A. S., new series, vol. xix., p. 290), and by Mujîr ad Dîn in 1496 (Cairo Text, p. 41):

"Muhammad ibn Bakrân ibn Muhammad al Khatîb, who was Preacher of Abraham's Sanctuary, has reported as having heard Muhammad ibn Ahmad, the grammarian, relate the following, which is given in his own words: 'Once I went with the Kâdi Abu 'Amr 'Othman ibn Ja'far ibn Shâdhân to visit the tomb of Abraham—upon him peace! We had sojourned there for the space of three days, when, on the fourth, the Kâdi approached the inscription which is facing the tomb of Rebecca, Isaac's wife, and ordered it to be washed, that the writing thereon might be made clear; and he set me to copy all that was on the stone, in exact facsimile, on a roll of paper that we had brought. And after this he returned to Ar Ramlah, where he brought together men of all tongues, in order to read what was thereon; but no one was able to interpret it. But all agreed that the same was in the language of the ancient Greeks; and that if any there were who knew how to read it, it would be a certain Shaikh of Aleppo. So the Kâdi Abu 'Amr sent expressly to this Shaikh, requesting his presence at Ar Ramlah; and when he had arrived, he caused me also to be present. And behold he that was come was a very ancient man; and this Shaikh from Aleppo dictated to me as follows, being the translation of what I had copied: *In the divine and adored Name, the sublime, the mighty, the well-directing, the strong, the powerful!* *Verily the mound which is facing this is the Tomb of Rebecca, the wife of Isaac, and that which lies near thereto is the Tomb of Isaac. The great mound over against this is the Tomb of Abraham the Friend, and the mound which faces it on the eastern side is the Tomb of Sarah his wife. The further mound, which lies beyond that of the Tomb of Abraham the Friend, is the Tomb of Jacob, and the mound adjoining it is the Tomb of Iliyâ (Leah), Jacob's wife. And Esau wrote this with his own hand.*

"'Further,* Muhammad ibn Bakrân speaks of another manuscript, and that the copy of the inscription cut on the above-

* This second account is omitted by Suyûti.

mentioned stone, lying to the east, stated that the head of Adam peace be on him!—lay below it. The interpretation of the inscription was as follows: *In the divine and adored Name, the high, the mighty, the victorious, the strong, the puissant! This mound which lies near this inscription is the Tomb of Rebecca, the wife of Isaac, and the mound thereto adjacent westwards is the Tomb of Isaac. The great mound which lies on the opposite side, and corresponding thereto, is the Tomb of Abraham, and the mound which is facing this to the east thereof is the Tomb of his wife Sarah. The mound that lies farthest off, but in a line with the Tomb of Abraham the Friend, is the Tomb of Jacob, and the mound adjacent thereunto and to the east thereof, is the Tomb of his wife Iliyâ—the benediction of Allah and His mercy and His blessing be upon them all! for purity lieth in His grace.*'

"These, then, are the two accounts. Muhammad ibn Bakrân al Khatîb notes that the name of (Leah) Jacob's wife is Iliya, but that in some books her name is written Layâ (or Liyâ), and she is known also as Lîka, but Allah alone knows the truth! The Kâdi mentioned in the first account—Abu 'Amr 'Othman ibn Ja'far ibn Shâdhân—was a judge of high renown, and well known. The narrator of the account, however, was not certain as to the exact name of this Abu 'Amr's father. I have reason to believe that he was 'Othman, son of Muhammad ibn Shâdhân. He was Kâdi (judge) of Ar Ramlah during the Khalifate of Ar Râdi-billah, in the year 320 and odd (A.D. 932), and during the following years. He is an authority for traditions, which he held at many hands; and a great number of very learned traditionists cite him for their warranty.

"The Hâfiz Ibn 'Asâkir writes: In a certain book of traditions I read and copied the following: Muhammad ibn Bakrân ibn Muhammad al Khatib—who was Preacher of the Masjid of Abraham the Friend (of Allah)—states as having heard it from Muhammad ibn Ahmad ibn 'Ali ibn Ja'afar al Anbari, who himself had heard Abu Bakr al Askâfi give the following account:* 'With me it is of a surety that the tomb of Abraham is at the spot

* This is an amplified version of the account given by 'Ali of Herat. See p. 315.

now shown as the same, for I have looked on the tomb and seen his body with my own eyes. And it was after this manner: I had expended great sums, amounting to nearly 4,000 dinars, on the holy place and its guardians, hoping thereby to obtain favour of Allah—may He be exalted!—and I wished also to convince myself of the exactitude of what was reported concerning (Abraham's tomb). So when the hearts (of the guardians of the holy place) were won by all that I had done there—in the way of pious deeds and generous giving, and in the making of presents, and honourably entreating of them, and other such bounties—I proposed to get at the root of the truth which my heart desired to know. So, on a certain day, I said to the guardians, when we were all assembled together, "I would fain ask of you to conduct me to the door of the cave, that I may descend therein and be a witness for myself (of the tombs) of the prophets. The benediction of Allah and His mercy be upon them!" The guardians answered me, "We would certainly agree to do this for thee, for thou hast put us greatly in thy debt; but at this present time the matter is impossible, for travellers are constant in arriving. But do thou have patience till the winter shall have come." So when the month of the second Kânûn (January) was entered, I went to them again: but they said to me, "Remain with us yet awhile until the snow falls." So I remained with them till the snow fell. Now, when the travellers had ceased coming, the guardians brought me to where there is a stone which lies in the floor between the tomb of Abraham the Friend and that of Isaac—peace be on them both!—and they raised this slab, and one of them, a man of the name of Sa'lûk, a just man, who did many pious works, prepared to descend to guide me. So he descended, and I with him and following him. We went down seventy-two steps, until we came to a place on the right, where we saw, as it were, a great bier built of black stones—even like a merchant's stall in the bazaar—whereon was the body of an aged man, lying on his back, long-bearded and hairy of cheek, with clothes of a green colour clothing him. Said Sa'lûk to me, "This is Isaac—peace be on him!" Then we went a little further, and came to a yet larger bier than the first, and upon it, extended also on his back, lay an

aged man, the hair on his breast already whitened with age, and his head, and beard, and eyebrows, and eyelashes white also. He was clothed in green garments also, which covered his body and also the greater part of the bier, and the wind blew about his white locks to right and to left. Said Sa'lûk to me, "This is Abraham the Friend," and I threw myself upon my face glorifying Allah—may He be praised and magnified!—for what He had vouchsafed to me. Then we continued on yet again, and came to a smaller bier, on which lay an old man, with a face much browned by the sun, and a thick beard. On his body there were green clothes, which covered him. Said Sa'lûk to me, "This is Jacob, the Prophet—on him be peace!" Then we turned to go to the right, as though to go to the Haram.'

"At this point, says Muhammad al Anbari, Abu Bakr al Askâfi certified to me that his story must end. So I arose from beside him, the time of the visit, and of his telling me of all this, having drawn to a close. But at my next leisure I went to the Masjid Ibrahim (Hebron); and, coming to the Mosque, inquired for Sa'lûk. Said they to me, 'In an hour he will be here.' And when he came, I went to him; and, sitting down beside him, began to tell him part of the story (I had heard from his friend Abu Bakr). But he looked on me with an eye that would have denied all knowledge of the circumstances referred to by me. Then I turned towards him to gain his favour, and showed him that I was free of evil intent, for that Abu Bakr al Askâfi was as my paternal uncle; so he at length began to incline to me. And I said to him, 'O Sa'lûk, by Allah! when ye did turn as though to go towards the Haram, what happened, and what was it that ye saw?' And he said to me, 'But did not Abu Bakr tell thee thereof?' But I answered, 'I desire to hear of it from thee.' Then said he, 'We heard, as coming from out near the Haram, a voice of one crying: *Depart ye from the Haram! and Allah have mercy on you!* And we both fell down, and lost all sense. After a time, coming to ourselves again, we arose, but despaired of life, and our companions (above) had despaired of seeing us also ever again.'

"The Shaikh further told me that Abu Bakr al Askâfi lived

on but a few days after he had related to him this account, and Sa'lûk, too, died shortly after—Allah have mercy on them both!"

Suyûti in 1470 quotes, as already stated, the whole of the above account. He gives, at the commencement of his thirteenth chapter, the following tradition, which is doubtless derived from a Rabbinical source:

"It is reported by Ibn 'Asâkir, on a chain of tradition going back to Ka'ab al Ahbar, that the first person who died and was buried at Hebron was Sarah; . . . then Abraham himself died, and was buried at her side; then Isaac's wife, Rebecca, died, and was buried there, and later Isaac himself was buried beside his wife. When Jacob died, he was buried at the mouth of the cave, and when his wife Likâ (Leah) came also to die, she was buried beside him. Then the sons of Jacob met together, and also Esau and his brethren, and they said, 'Let us leave the entrance of the cavern open, so that when any die he may be buried therein.' But afterwards a dispute arose among them, and one of the brothers of Esau—or, as some say, one of the sons of Jacob—raised his hand and struck Esau a blow that caused his head to fall off, and it rolled into the cave. And they carried away his body and buried it without the head, for the head remained within the cave.* And the cave they closed by a wall. Then over each grave they erected a monument, inscribing on each severally, *This is the tomb of Abraham*, *This is the tomb of Sarah*, and so forth, after which they all departed, closing the gates." (S., 289; M. a. D., 41.)

Mujir ad Din, who wrote in 1496, inserts all the foregoing in his work. He further made very careful measurements of the Hebron Sanctuary, and has left a detailed description of the buildings there, as they stood at the close of the fifteenth century. Descriptions of the Hebron Haram at the present day correspond very closely with this account, proving that since the time of Mujir ad Din no very extensive alterations have taken place.

Nâsir-i-Khusrau, as early as 1047, notices the Sepulchre of

* This is the Rabbinical tradition, found in the Babylonian Talmud. *Sotah*, i. 13.

Joseph, "on the west side" of the Haram at Hebron. Of the first discovery of this sepulchre said to have taken place in the early part of the tenth century A.D. Mujir ad Din gives an account, of which the following is a translation:

"The tomb of Joseph is in the plot of ground lying outside Solomon's enclosure (the Haram). It stands opposite the tomb of Jacob, and is near that of his forefathers Abraham and Isaac. Now Ibrahîm ibn Ahmad al Khalanji states that he was requested by one of (the Khalif*) Al Muktadir's women, Al 'Ajûz by name, who was sojourning at the Holy City, to proceed to the place where, according to the tradition, Joseph was buried, and having discovered the sepulchre, to erect over it a building. So Al Khalanji set forth with workmen, and they found the place where, according to tradition, Joseph was buried, namely, outside the enclosure (of Solomon), and opposite the tomb of Jacob, and they bought the field from its owner, and began to lay it bare. In the very place indicated by the tradition they came on a huge rock, and this, by order of Al Khalanji, was broken into. They tore off a portion, 'and,' says Al Khalanji, 'I being with the workmen in the trench when they raised up the fragment, lo! here lay (the body of) Joseph—peace be upon him!—beautiful and glorious to look on, as he is always represented to have been. Now, first there arose from the place an odour of musk, following it, however, came a strong wind: so I caused the workmen to set down into its place again the fragment of rock, to be as it had been before.'

"And afterwards," Mujir ad Din continues, "they built over this place the Dome which can be seen there to this day, in proof that the tradition is a true one, and that the Patriarch is buried beneath. This Dome stands without the walls of Solomon's Enclosure, and to the west of it, being within the Madrasah (or college), called after Al Malik an Nâsir Hasan,† which at the present day is called Al Kala'ah (the castle). You enter it through the gate of the Mosque which opens towards the market, and leads to the Eunuch's Spring ('Ain at Tawâshi). It is a place

* He reigned from 908 to 932 A.D.

† One of the Mamluk Sultans of Egypt. He was assassinated in 762 (1361).

much frequented (by pilgrims, who are shown) here the grave (of Joseph). One of the guardians of Hebron, Shiháb ad Din Ahmad al Yaghmuri* by name, pierced a gateway in the western wall of (the Haram, which is) Solomon's Enclosure, and this opens opposite to the tomb of our lord Joseph. He also set a cenotaph over this lower tomb, to mark the same, and to be similar to those that are above the other graves of the Patriarchs that lie in the Mosque (or Haram) of Abraham. This was done during the reign of Sultan Barkuk."† (M. a. D., 64.)

Of Mujír ad Din's description and measurements of the Hebron Sanctuary in his own day, the following translation gives the substance of the text printed in the Cairo edition (p. 56 *et seq.*). The letters in brackets refer to the plan facing p. 312 :

"Hebron Sanctuary ; measurements within the walls of Solomon's building.

"The length from north to south, measuring from the back of the Mihrâb near the Mimbar (K) to the further end of the shrine in which is the grave of Jacob (P), is 80 ells of the workman's ell —less about ½ or ⅔ of an ell.

"The breadth from east to west, measuring from the wall at the entrance-gate to the back of the western colonnade (*riwák*) in which is the window (*shabbak*) leading to the sepulchre of Joseph (S), is 41 ells, plus about ⅓ or ½ an ell— the ell being that used by the workmen of our day.

"The thickness of the wall on all sides is 3½ ells. The number of the courses in its construction is fifteen in the highest portion, which is that near the gate of the Kala'ah at the south-west corner (near D), and the height of the wall here from the ground—not including the part built by the Greeks, which lies above Solomon's wall—is 26 ells. Among the stones used in Solomon's wall, there is one near the Tabl Khânah (Drum House), the length of which is 11 ells. The height (*'ard*) of each of the courses of Solomon's walls is about 1⅔ ells. There are two minarets that rise from the walls, one at the south-east angle (V), and the other at the north-west angle (U), and these are beautifully built.

* Governor of Jerusalem and Hebron in 796 (1394).

† The Mamlúk Sultan of Egypt who reigned 784-801 (1382-1399).

"As regards the description of the buildings, inside the walls there is a vaulted building (the Church) occupying about half, namely, the southern portion (of the area), and extending north ward. It dates from Greek times. It consists of three aisles, and the middle aisle is higher than those that lie to the east and west of it. The roof is supported on four well-built piers. At the end of the middle aisle of this vaulted building is the Mihrâb, and beside it is the Mimbar (pulpit) of wood, made in the reign of the Fatimite Khalif al Mustansir-billah, or order of Badr al Jamâli, in 484 (1091). It was brought here from Ascalon in Saladin's time.

"In this part (*i.e.*, the Church) are the tombs of Isaac, near the pier beside the Mimbar (on the western side, at J); the tomb of his wife Rebecca is opposite beside the eastern pier (at I). This main-building (the Church) has three doors opening into the court of the Mosque. The middle door leads into the Sanctuary of Abraham. This is a vaulted chamber of marble, with four walls. On its western side is the cell (N) in which is the tomb of Abraham, and corresponding on the east is the tomb of Sarah (M). The second doorway (of the main-building), which is on the east, and near the great entrance-gate in Solomon's wall, is behind Sarah's tomb. The third doorway, to the west, is immediately behind Abraham's tomb; it leads into the colonnade. This gate* was built by Shihâb ad Din al Yaghmûri, who also pierced the window in Solomon's wall opening into the place of Joseph's tomb, and this during the reign of Sultan Barkuk in 796 (1394).

"In the northern part of the enclosure of Solomon is the grave of Jacob (P) lying on the western side, and in a line with Abraham's tomb. Opposite this (O) on the eastern side is the tomb of his wife Likâ (Leah). The Court of the Mosque between the tomb of Abraham and that of Jacob, is uncovered to the sky. The domes over the patriarch's tombs are said to have been built in the times of the Omayyad Khalifs."

All the above, written in the year 1496, tallies exactly with the present descriptions of the Hebron Sanctuary. (Cf. P.E.F. Memoirs, iii. 337.)

* Now closed.

'AKKAH OR 'AKKÂ (ACRE).

"A city on the coast of the Jordan Province." (Yb., 115.)

Mukaddasi, writing in 985 A.D., gives the following interesting description of the city:

"'Akkâ is a fortified city on the sea. The mosque here is very large. In its court is a clump of olive-trees, the oil from which suffices for the lamps of the mosque, and yet besides. This city had remained unfortified until the time when Ibn Tûlûn (the Ruler of Egypt) visited it, coming from Tyre, where he had seen the fortifications and the walls which are there carried round so as to protect the harbour. Then Ibn Tûlûn wished to construct at 'Akkâ a fortification that should be as impregnable as that of Tyre. From all provinces artificers were brought together; but when the matter was laid before them, all averred that none in these days knew how the foundations of a building could be laid in the water. Then one mentioned to Ibn Tûlûn the name of my grandfather, Abu Bakr, the architect, saying that if perchance any had knowledge in these matters, it would be he alone. So Ibn Tûlûn wrote to his Lieutenant in Jerusalem commanding that he should despatch my grandfather to him; and on his arrival they laid the affair before him. 'The matter is easy,' said my grandfather: 'let them bring such sycamore beams as be large and strong.' These beams he set to float on the surface of the water, as a prolongation of the town walls (seawards), and he bound them one to the other; while towards the west he left the opening for a mighty gateway. And upon these beams he raised a structure with stones and cement. After every five courses he strengthened the same by setting in great columns. At length the beams became so weighted that they began to sink down; but this was little by little, and finally they rested on the sand. Then they ceased building for a whole year, that the construction might consolidate itself, after which, returning, they began again to build. And from where it had been left off, continuing, my grandfather made a junction between this and the ancient city walls, bringing the new work right up into the old, and causing the two to join together. Across the western gate of the port he built a bridge,

and every night when the ships had come within the harbour they drew across the water-gate a chain, even as was the case at Tyre. It is reported that my grandfather received for this matter the sum of 1,000 Dinârs (£500), besides robes of honour, horses, and other gifts, and his name was inscribed over the work. Now, before this harbour had been made the enemy were wont to take advantage of the ships lying here to do them grievous damage." (Muk., 162, 163.)

This account is quoted verbatim by Yâkût (Yâk., iii. 707, 708, and Mar., ii. 271, in epitome), who adds that the inscription naming Abu Bakr the architect still existed in the thirteenth century, when he wrote. The method of building described, with stone-pillars used, as 'through-bonds,' is one much used in later centuries by the architects of the Crusaders. The remains of the double mole forming the inner harbour at Acre may still be seen, though at the present day these are almost entirely under water. (See Mems. of S. of W. P., vol. i., 160.)

Our next account of Acre is written by the Persian Pilgrim Nâsir, who visited the city in 1047:

"After leaving Tyre, we travelled 7 leagues, and came to the township of 'Akkah, which, in official documents, is named Madînat 'Akkah. The city stands on an eminence, the ground sloping, but in part it is level; for all along this coast they only build towns where there is an elevation, being in terror of an encroachment of the waves of the sea. The Friday Mosque at Acre is in the centre of the town, and rises taller than all the other edifices. All its columns are of marble. To the right hand, outside the Mosque, and towards the Kiblah (south) is the tomb of the Prophet Sâlih*—peace be upon him! The court of the Mosque is partly paved with stone, and the other part is sown with green herbs, for they say it was here that Adam—peace be upon him!—first practised husbandry. I made a measurement of the city; its length is 2,000 ells, and its breadth 500 ells. Its walls are extremely strong; to the west and south lies the sea.

* According to the Kuran (vii. 71), Salih was the prophet sent to convert the tribe of Thamûd. He is variously identified with the Peleg of Genesis xi. 16, or the Salah of verse 12 of the same chapter.

On the southern side is what is called the Mînâ (or port). Now, most of the towns upon this coast have a Mînâ, which same is a place constructed for the harbouring of ships. It resembles, so to speak, a stable, the back of which is towards the town, with the side-walls stretching out into the sea. Seaward, for a space of about 50 ells, there is no wall, but only chains, stretching from one wall's end to the other. When they wish to let a ship come into the Mînâ, they slack the chains until they have sunk beneath the surface of the water sufficient to let the ship pass over them (into the harbour); then they tighten up the chain again so as to prevent any strange vessel coming in to make an attempt against the ships.

"Outside the eastern city gate, and on the left hand, is a spring, to which you descend by twenty-six steps before reaching the water. This they call the 'Ain al Bakar (the Ox Spring), relating how it was Adam—peace be upon him!—who discovered this spring, and gave his oxen water therefrom, whence its name of the Ox-Spring.

"When you leave this township of Acre and go eastwards, you come to the mountain region (of Lower Galilee), where there are various places of martyrdom of the prophets—peace be upon them!—and this region lies aside from the road of him who would travel to Ramlah. . . . Here I went and visited the tomb of 'Akkah, who is the founder of the city of Acre, a very pious and great personage." (N. Kh., 12-14.)

In 1104 King Baldwin and the Crusaders took Acre. Idrisi, writing in 1154, but from the descriptions given him by other travellers, remarks:

"'Akkah is a large city, spaciously laid out, with many domains round it. The city has a fine and safe port. The population is of mixed (nationality and religion)." (Id., 12.)

The next account is by 'Ali of Herat, who wrote in 1173. He gives the following account of the celebrated Ox Spring, a site held sacred by Jews, Muslims, and Christians alike, and a favourite place of pilgrimage of those days. The Crusaders ultimately turned the eastern part of the Mosque they found here into a church.

"There is here (says 'Ali of Herat) the 'Ain al Bakar, from

whence came forth the oxen wherewith Adam ploughed the earth. Over this spring is a Mashhad (or oratory) dedicated to 'Ali ibn Abu Tâlib (son-in-law of the Prophet). This the Franks wished to turn into a church. And they set here (one day) a guardian who was to superintend the building thereof and serve the place. But on the morrow he came and said, 'I have seen (in my sleep) a person who spake, saying, *I am 'Ali ibn Abu Tâlib : say now to thy people that they shall leave this place to be a Mosque, for otherwise will I destroy thee.*' But when the guardian told his countrymen this they would not believe his words. And they set another in his place; but when the morrow came behold they found this man dead. So the Franks abandoned their purpose, and it has remained a Mosque even to the present time. They say that the tomb of Sâlih is to the south of the Jâmi' (Mosque), but the truth is otherwise. The tomb of 'Akk, or 'Akkah, from whom the city is named, is also in the neighbourhood." (A. H., Oxf. MS., folio 32.)

Our next account of Acre is from the Spanish Arab Ibn Jubair, who visited the city in 1185, a couple of years before the place was retaken by Saladin. The following is a translation—somewhat condensed—of those paragraphs of his diary which describe the town :

"That night we stopped at one of the farmsteads, about a league distant from 'Akkah. The head man there—who was the inspector of the affairs thereof for the Muslim landlord, and on behalf of the Franks also, for whatever the farmers did there in the matter of cultivation—invited us as guests, and gave hospitality to all the people of the caravan, both great and small, lodging us in a broad gallery in his house and setting food before us. We remained there that night and the next day entered 'Akkah. And they brought us to the Dîwân (Dogana, Custom-house) which is a Khân prepared as the halting-place of caravans. Before the gate is a carpeted platform on which sit the secretaries of the Dîwân on the part of the Christians, before desks of ebony ornamented with gold work. These write in Arabic, and talk the language also, and their head is the Sâhib ad Dîwân (Chief of the Customs), and they take note of all that passes before them.

"'Akkah is the chief of the Frank cities of Syria, the great port of the sea, and the great anchorage for their ships, being second only to Constantinople. It is the meeting-place of Muslim and Christian merchants of all lands. The place is full of pigs and of crosses. The Franks took it from the Muslims in the first decade of the sixth century (of the Hijrah). They turned the Mosque into a church, and the Minaret into a bell-tower. But Allah has granted that a part of the Jâmi' Mosque should still remain undesecrated in the hands of the Muslims, and here, as strangers, they assemble to pray. Near the Mihrâb of this is the tomb of the Prophet Sâlih—peace be upon him! In the eastern part of the town is the spring called 'Ain al Bakar (the Spring of the Ox), it being that from which Allah caused the ox to come forth for Adam—peace be on him! The descent to the spring is by polished steps; and over it stands a Mosque, the Mihrâb of which remains in good condition. To the east of it the Franks have built a Mihrâb (or oratory) for themselves, and Moslems and infidels assemble together to make their prayers. But the place is in the hands of the Christians, and by them is much honoured. We stayed in 'Akkah two days, and then went to Sûr (Tyre)." (I. J., 306, 307.)

"The towns of 'Akkah and Sûr have no gardens (immediately) surrounding them; they stand in a flat country and along the shore of the sea. The fruits are brought into the town from the gardens that are in the neighbourhood. Both towns possess broad lands lying on the flanks of the mountain chain along the coast, and these are occupied by farmsteads. Their produce is brought into those cities: and these lands are extremely rich. To the east of 'Akkah and at the further end of the town is a Wâdi, down which flows a torrent of water, and on its banks, near the sea (mouth) is a stretch of land than which none can be seen more beautiful. No Maidân (or race-course) for horses can be finer. The (Christian) Lords of the town go there evening and morning, and the soldiers, also, for exercise." (I. J., 313, 314.)

'Akkah, according to Yâkût (Yâk., iii. 707-709), is the most beautiful of the coast towns, and belongs to the Jordan Province. He next quotes Mukaddasi, and continues: "The Khalif

Mu'âwiyah of old gained great glory by conquering 'Akkah and the coast towns. He refortified both 'Akkah and Sûr before he set out to conquer Cyprus. After his days the fortifications of 'Akkah fell to ruin, and they were restored by the Khalif Hishâm, the son of 'Abd al Malik, and were the Frontier Fortresses of the Jordan Province. All the artificers of the land (of Syria) lived here. Then Hishâm moved them all to Tyre, where they remained till about the Khalif Al Muktadir's day (A.D. 908-932), when they were all dispersed on the coming of the Crusaders.

"The Franks besieged 'Akkah by land and by sea in 497 (1104), and took it, slaying many. The city remained in their hands till Saladin retook it in 583 (1187); but the Franks (under Richard Cœur de Lion) came against it again, and laid siege and dug a ditch, even though Saladin came and encompassed them without, and laid siege to the besiegers during the space of three years. None the less, at last the Franks again took 'Akkah from the hands of the Muslims in 587 (1191), and made captives of nearly three thousand Muslims; so the city remains still in their hands to the present day."

Thus far Yâkût, who wrote in 1225. The author of the *Marasid*, who epitomized his work about the year 1300, adds:

"'Akkah was retaken from the Franks in 690 (1291) by Al Malik al Ashraf ibn Kalâûn (the Mamlûk Sultan of Egypt), who made great slaughter of all the Christians here." (Mar., ii. 271.)

Yâkût (Yâk., iii. 758) and the author of the *Marâsid* (Mar. ii. 294) also mention the "Ox Spring," noting that it is held in veneration by Muslims, Christians, and Jews alike, and give the story of Adam's ox. Yâkût adds that many other strange traditions are related of this spring.

A cursory notice of Acre is given by Dimashki (Dim., 213), which adds nothing, however, to the foregoing. Abu-l Fida, writing in 1321, after a notice of the Ox Spring, continues:

"'Acre is a beautiful city. The people have their drinking water from an underground channel which comes into the town. There is a fine and spacious port, and artisans are numerous here. At the present day Acre is in ruins, having been brought back

into the hands of the Muslims from the Franks in the year 690 (1291), and I myself was present at its capture, and had booty therefrom." (A. F., 243.)

In 1355 Acre was visited by the traveller Ibn Batûtah, who reports (I. B., i. 129) the city to have been in ruins when he visited it, "though formerly it was the Frank capital of Syria." He mentions cursorily the 'Ain al Bakar, and the Mosque of the Prophet Sâlih.

TABARIYYAH (TIBERIAS).

The capital of the Jordan Province.

"Tabariyyah lies on the lake of the same name," writes Ya'kûbi, "and is surrounded by hills. From the lake runs out the Jordan. At the city of Tiberias are hot springs, which bubble up and never fail summer or winter. They carry the hot water into the baths by conduits, and thus the people have no need of fuel for heating their water." (Yb., 115.)

Istakhri's account is as follows: "The chief town of the Urdunn (Jordan) Province is Tabariyyah. It stands on a fresh-water lake 12 leagues long, by from 2 leagues to 3 leagues across. There are hot springs which flow out near the city, rising about 2 leagues away; but even when the water reaches the town—although from the length of the conduit it has somewhat cooled—it is still so hot that skins thrown into it have the hair removed, and it is impossible to use the water (for bathing) until (cold water) has been mixed with it. This water is what is generally employed in the hot baths and the (mosque) tanks (for ablution). At Tabariyyah they use (for drinking purposes) the water of the lake." (Is., 58; I. H., 113.)

"Tabariyyah," writes Mukaddasi, "is the capital of the Jordan Province, and a city of the Valley of Kin'ân (Canaan). The houses stand between the mountain and the lake. The town is narrow, hot in summer, and unhealthy. It is nearly a league in length, but has no breadth. Its market-place extends from one city gate to the other, and its graveyard is on the hill-slope. There are here eight natural hot baths, where no fuel need be

used, and numberless basins besides of boiling water. The mosque is large and fine, and stands in the market-place. Its floor is laid in pebbles, set on stone drums, placed close one to another. Of the people of Tiberias it is said that for two months they dance, and for two more they gorge; that for two months they beat about, and for two more they go naked; that for two months they play the reed, and for two more they wallow. The explanation of this is that they dance from the number of fleas, then gorge off the Nabak fruit; they beat about with fly-laps to chase away the wasps from the meat and the fruits, then they go naked from the heat; they suck the sugar-canes, and then have to wallow through their muddy streets. Beyond the lower end of the Lake of Tiberias is a great bridge,* over which lies the road from Damascus. The people drink the water of the lake. Around its shores are villages and palm-trees, and on its surface are boats which come and go. The water from the baths and the hot springs flows into the lake, and strangers dislike the flavour of its waters for drinking. The lake swarms, none the less, with fish, and the water is light of digestion. The mountains, which are steep, overhang the town." (Muk., 161: quoted at length by Yâk., iii. 510.)

Mukaddasi continues on another page: "Near Tiberias are boiling springs, which supply most of the hot baths of that town. A conduit goes to each bath from the springs, and the steam of the water heats the whole building, whereby they have no need of artificial firing. In an outer building they set cold water, which, in certain proportion, has to be mixed with the hot by those who wish to bathe; and this same also serves in the (mosques) for the ablution. Within this district are other hot springs, as at the place called Al Hammah (the Thermal Waters). Those who suffer from the scab, or ulcers, or sores, and other such-like diseases, come to bathe here during three days, and then afterwards they dip in the water of another spring, which is cold, whereupon—if Allah vouchsafe it to them—they become cured. I have heard the

* Either the Jisr al Majâmi', or the bridge, at present in ruins, close to the southern end of the lake, called Jisr as Sidd.

people of Tiberias relate that all around these springs, down to the time of Aristotle, there were bath-houses, each establishment being for the cure of a specific disease, and those who were afflicted thereby sojourned here and bathed for their cure. Aristotle, however, demanded of the king of that time that these bath-houses should be pulled down, lest thereby men should become exempt from recourse to physicians. That there are here several different waters, with various medicinal properties, would appear to be a certain fact; for every sick person who comes here now is obliged each one to immerse himself completely in the (mixed) waters, in order to insure that he shall get to that which, in particular, may heal his special disorder. Among the villages near Maâb, also, there is another hot-spring, called Hammah." (Muk., 185.)

The springs here mentioned must be those of Gadara, or Amatha, in the Yarmuk Valley, near the present town of Umm Keis.

Tiberias was visited by Nâsir-i-Khusrau in 1047. He writes in his Diary:

"Leaving Irbil we came down a valley, at the further end of which were visible the lake and the city of Tabariyyah upon the shore of the same. The length of the lake (of Tiberias) I would estimate at 6 leagues, and its breadth may be 3 leagues. The water of the lake is sweet and of good flavour. The town lies on the western shore. The waters from the hot springs near by, and the drainage-water of the houses, all flow into the lake; and yet the population of the city, and of the places along the shore of the lake, do, none the less, all of them drink of the waters thereof. I heard that once upon a time a certain governor of the city gave orders that they should prevent the refuse of the city and the sewage from draining thus into the lake. But (after his orders were carried out) the water of the lake itself became fetid, so as to be no longer fit for drinking; and on his ordering that the sewers should again be allowed to open therein, the lake-water became once more sweet as aforetimes. The city has a strong wall that, beginning at the borders of the lake, goes all round the town; but on the water side there is no wall. There are number-

less buildings erected in the very water, for the bed of the lake in this part is rock; and they have built pleasure-houses that are supported on columns of marble, rising up out of the water. The lake is very full of fish.

"The Friday Mosque is in the midst of the town. At the gate of the mosque is a spring, over which they have built a hot bath: and the water of this spring is so hot that, until it has been mixed with cold water, you cannot bear to have it poured over you. They say this hot bath was built by Solomon, the son of David—peace be upon them both!—and I myself did visit it. There is, too, on the western side of the town of Tiberias a mosque known as the Jasmine Mosque (*Masjid-i-Yâsmîn*). It is a fine building, and in the middle part rises a great platform (*dukkân*), where they have their Mihrâbs (or prayer-niches). All round those they have set jasmine-shrubs, from which the mosque derives its name. In the colonnade, on the eastern side, is the tomb of Yûsha' ibn Nûn (Joshua, the son of Nun); and underneath the great platform aforesaid are shown the tombs of the seventy prophets—peace be upon them!—whom the children of Israel slew. In the town of Tiberias they make prayer-mats of reeds, which sell in the place itself for five Maghribi Dînârs (or over £2) a-piece. On the west of the city rises a mountain, upon which has been built in hewn stone a castle; and there is here an inscription in Hebrew characters, stating that, at the time it was cut, the Pleiades stood at the head of the zodiacal sign of the Ram. The tomb of Abu Hurairah (the Prophet's Companion) lies outside the city, towards the south; but no one can go and visit it, for the people who live here are of the Shi'ah sect, and as soon as anyone comes to make the visitation, the boys begin a tumult, and raise a disturbance about him that ends in stone-throwing, wherefrom injuries are received." (N. Kh., 16.)

The castle here mentioned is probably the remains of Herod's Castle, now called *Kasr Bint al Malik* (the Palace of the King's Daughter), lately visited and described by Herr Schumacher in the P. E. F. *Quarterly Statement* for April, 1887.

Abu Hurairah, one of the Prophet's Companions, whose tomb Nâsir was unable to visit, died, in A.H. 57 (677), at 'Akik. His

body, say the historians, was taken into Al Madínah, and buried in the well-known cemetery of Al Baki'. (Cf. Ibn Khallikan's *Biographical Dictionary*, translated by De Slane, i. 570.) In confirmation of Nâsir's account, that his tomb was in old times shown at a village near Tiberias, is a stone of 'Ajlún marble, measuring 2 feet 7 inches by 2 feet, lately discovered in this neighbourhood by Herr Schumacher. It bears on its face an Arabic inscription to the following effect :

"*In the name of Allah the Compassionate, the Merciful! Say: He is one God—God the Everlasting! He begetteth not, and He is not begotten, and there is none like unto Him.** *This is the Tomb of Abu Hurairah, the Companion of the Apostle of Allah: upon whom be the peace of Allah and His blessing.*"

In the place where this stone was discovered, Herr Schumacher noted traces of an ancient mosque. (P. E. F. *Quarterly Statement*, April, 1887, p. 89.)

"Tabariyyah," according to Idrîsî's work, written in 1154, "is a great city in the Province of the Jordan, and the capital thereof. It is a beautiful town, lying on the slope of the mountain; and it stretches out in the length, for its breadth is small. In length it is near to a couple of miles. At the base of the town, on its western part, is a lake of sweet water 12 miles long, and the like in breadth; and over it sail vessels that carry the crops of the lands round the lake to the city. It has fortified walls. They manufacture here the mats called As Sâmâniyyah; and marvellous they are, and very little are they manufactured elsewhere in any of the other towns of this land. In Tiberias are hot baths with hot water that is not heated with fire. The water remains hot summer and winter. Among them is the bath called Hammâm ad Damâkir; it is very large, and the water when it first gushes from the ground is so hot that they scald kid skins and fowls therein, and you may boil eggs in it. The water is salt. Then there is the Hammâm Lûlû, which is smaller than the Hammâm ad Damâkir. Its water is hot, but sweet; and the warm water is distributed among the houses in the neighbourhood, being used for washing and other purposes. Of other baths is the Hammâm

* This first paragraph forms the 112th chapter of the Kurân.

al Minjadah. In all Tiberias there is no Hammâm that is heated with fire except only the Small Bath (*Al Hammâm as Saghir*), and this was originally built by a certain one of the Muslim kings in his private house for his own use, and for the use of his wives, and his children, and his servants. When he died the bath was thrown open and given to the people for the public to use, and in it alone is the water heated with fire.

"To the south of Tiberias are great Hammâms, such as 'Ain Mauki'în, and 'Ain ash Sharaf (or 'Ain ash Sharab), and others, wherein at all seasons flow out springs of hot water. Sick people from all the neighbouring countries come to these, such as those who suffer from lumbago, and paralysis, and rheumatism, and those with ulcers and the scab; and they remain in the water during three days, and then—by the permission of Allah—they become healed." (Id., 10.)

'Ali of Herat has the following notices of places of visitation lying near Tiberias. The text will be found on folios 27, 28, and 30, of the Oxford MS., and they have been copied by Yâkût into his Dictionary:

"To the east of the lake is said to be the tomb of Sulaimân (King Solomon) ibn Dâûd; but the truth is that his tomb is at Bait Lahm, both he and his father being buried in the cave where Jesus was born (at Bethlehem). On the east of the lake also is the tomb of Lukmân, the sage (Æsop). At Tabariyyah is the spring of water which is called after 'Isâ (Jesus), the son of Mary—peace be upon Him!—and the Church of the Tree (*Kanisah ash Shajarah*), about which there is a wondrous history concerning 'Isâ ibn Maryam—peace be upon Him!—and the dyers (or artisans). It is mentioned in the Evangil, and was the first miracle that He did.

"On the spur of the Mountain of Tabariyyah is the tomb of Abu Hurairah." (Copied in Yâk., iii. 512.)

The story of Jesus and the artisans, or dyers (for the MSS. vary in the reading of the word)—is presumably some apocryphal version of the marriage of Cana.

'Ali of Herât continues: "The Hammâm (or hot baths) of Tiberias are considered one of the wonders of the world. They

lie at the Gate of Tabariyyah, and beside the lake. Of the like of this we have seen many in other parts of the world. But that which is the real wonder of the world is the Hammám at a place in the dependencies of Tabariyyah, and to the east of it at a village called Al Husainiyyah, in the Wâdi (of the Yarmûk). Here there are ancient structures said to have been built by Solomon, the son of David, and one building was originally a temple. The water flows out from the forepart of the building, pouring forth from twelve openings, and each spring is especially purposed to cure a special disease. The water is extremely hot, but is perfectly limpid and sweet to drink." (Copied by Yákút, iii. 510.)

"Tabariyyah," writes Yâkût, "is a small town on the shore of the lake of that name. It lies three days distant from Damascus, and the like from Jerusalem, and two days from 'Akkah, being in the Jordan Province and in the Ghaur. The town in shape is long and narrow, till it attains the slope of a small mountain near by, on which are other buildings. There are hot salt springs here, over which they have built Hammâms, and they use no fuel. Tabariyyah is called after Tabârâ (Tiberias), one of the Greek kings. He built the baths here, for he saw no fuel was needed, hot water gushing out by night and day. Tabariyyah was first conquered by (the Arab commander) Shurahbil in the year 13 (634) by capitulation: one half of the houses and churches were to belong to the Muslims, the other half to the Christians. Between Tabariyyah and Baisân is another hot bath called the Hammah of Solomon, the son of David. They say it cures all kinds of diseases.

"In the middle of the lake is a sculptured stone, with upper rows of stones set thereon. It may be seen from afar off. It is said by the people of the neighbourhood to be the tomb of David." (Yâk., iii. 509.)

"Tabariyyah," writes Dimashki, "in the Safad District, was originally the capital of the Jordan Jund. It is a city that is built along the shore of the lake. The latter is 12 miles long, and 6 miles across. The mountains surround it on all sides. Out of the lake runs the Shari'ah (River Jordan), which flows

down to the Lake of Zughar (the Dead Sea). On the shore of the Lake of Tabariyyah are some springs of extremely hot water, called Al Hammâmât (the Hot Baths). The water of these springs is salt and sulphurous, and is very useful in cases of swollen limbs, dry mange, or for excess of phlegm, and extreme corpulence. They say that the tomb of Solomon, the son of David, is in this lake." (Dim., 211.)

Abu-l Fidâ gives much of the above in epitome, but adds no new facts. In his day the city was in ruins, never having recovered the siege by Saladin, who took it from the Crusaders in 1187.

Tabariyyah was visited in 1355 by Ibn Batûtah. He speaks of it as a large and ancient town, now in ruins: "There are," he says, "baths here, with bath-houses for both men and women, and the waters are very hot. The Lake of Tabariyyah is 6 leagues long, and 3 leagues broad. At Tabariyyah is the Mosque of the Prophets. Here also is the tomb of Shu'aib (Jethro), and of his daughter, the wife of Moses. The tombs of Solomon, Yahuda (Judah), and Rûbil (Reuben), are also shown here." (I. B., i. 132.)

CHAPTER IX.

PROVINCIAL CAPITALS AND CHIEF TOWNS (*continued*).

Tyre (Sûr). *Sidon* (Saidâ). *Tripoli* (Tarâbulus, or Atrâbulus): The Old and the New Town—The Castles of the Assassins. *Hims* (Emessa): The Talisman against Scorpions. *Hamâh* (Hamath): The Ancient Castle. *Aleppo* (Halab): Ibn Butlân's Description—The Castle. *Antioch* (Antâkiyyah): Christian Churches and Convents—Description by Ibn Butlân—The Great Storm of the Year 1050 A.D.—Tradition of Habib an Najar. *Tarsus:* The Frontier Fortress, and the Garrison.

SÛR (TYRE).*

"A CITY of the Jordan Province," writes Ya'kûbi. "It is the chief town of the coast districts, and contains the Arsenal (*Dâr as Sanâ'ah*). From here sail the Sultan's ships on the expeditions against the Greeks. It is a beautiful place, and fortified. The population is of mixed nationality." (Yb., 115.)

"Sûr in the Jordan Province is one of the most strongly fortified of the sea-coast towns. It is populous, and its lands are fertile. They say it is the most ancient of the coast towns, and that most of the Greek philosophers were from it." (Is., 59: I. H., 114.)

Mukaddasi in 985, writes: "Tyre is a fortified town on the sea, or rather in the sea, for you enter the town through one gate only, over a bridge, and the sea lies all round it. The city consists of two quarters; the first being built on the terra firma; while the second, (the harbour) beyond this, is an area enclosed by triple

* Tyre, in Hebrew *Tsôr*, becomes regularly *Sûr* in Arabic; while the Arabic word *Tûr* is the name given to Sinai, Tabor, and other conspicuous mountains or hills. See p. 72.

walls with no earth appearing, for the walls rise out of the sea. Into this harbour the ships come every night, and then a chain is drawn across, whereby the Greeks are prevented from molesting them. Water is brought into the town by means of a vaulted aqueduct. Tyre is a beautiful and pleasant city. Many artificers dwell here, and ply their special trades. Between Tyre and Acre lies a bay of the sea, and thus the proverb says 'Acre is opposite Tyre; but getting to it you will tire,' that is, travelling all along the sea-shore." (Muk., 163.)

Tyre was visited by Nâsir-i-Khusrau in 1047. He writes in his Diary:

"Five leagues from Sidon we came to Tyre, a town that rises on the shore of the sea. They have built the city on a rock (which is in the sea), after such a manner, that the town-wall, for one hundred yards only, is upon the dry land, and the remainder rises up from out the very water. The walls are built of hewn stone, their joints being set in bitumen in order to keep the water out. I estimated the area of the town to be a thousand (cubits)* square, and its caravanserais are built of five or six stories, set one above the other. There are numerous fountains of water; the bazaars are very clean, also great is the quantity of wealth exposed. This city of Tyre is, in fact, renowned for wealth and power among all the maritime cities of Syria. The population for the most part are of the Shi'ah sect, but the Kâdi (or judge) of the place is a Sunni. He is known as the son of Abu 'Akil, and is a good man, also very wealthy. They have erected a Mash-had (a shrine, or place of martyrdom) at the city gate, where one may see great quantities of carpets and hangings, and lamps and lanterns of gold and silver. The town itself stands on an eminence. Water is brought thereto from the mountain; and leading up to the town-gate they have built arches (for the aqueduct), along which the water comes into the city. In these mountains is the valley (of the Battâf), over against this city, and running eastward, through which, after eighteen leagues, you come to the City of Damascus." (N. Kh., 11.)

* The word *arsh* is, I suppose, to be understood. None of the MSS. give the measure employed.

In 1124 the Crusaders, under Baldwin II., besieged and took Tyre, and the Franks afterwards held the city till 1291, when it was retaken by the Muslims.

"Sûr," says Idrîsî, in 1154, "is a fine city upon the sea-shore, where there is a harbour for vessels to moor in, and to sail from. It is a fortified place, and of ancient date. The sea surrounds it on three sides, and there is a large suburb. They make here long-necked vases of glass and pottery. Also a sort of white clothes-stuff which is exported thence to all parts, being extremely fine, and well woven beyond compare. The price also is very high; and in but few of the neighbouring countries do they make as good a stuff." (Id., 11.)

Tyre was visited by Ibn Jubair in 1185. He writes of it in his Diary in the following terms:

"Tyre is a town that is like a fortress, and it belongs to the Franks. Its streets and roads are cleaner than those of 'Akká. Many Moslems live here, and they are unmolested by the Infidels. The town is smaller than 'Akkâ. The fortress is wonderfully built and impregnable. It has two gates only: one on the land side, one on the sea. The sea surrounds it on all sides save one. On the land side there are at the entrance of the city three gates, or may be four (one behind the other), each guarded by a high outer wall commanding the gate. The sea gate is entered between two high towers, and then you come into the port, than which there is none more wonderful among all the maritime cities. Surrounding it on three sides lie the city walls, and on the fourth side it is closed in by a wall with an archway built of mortared masonry, and the ships come in under this archway, and anchor inside. Between the two towers, before mentioned, they stretch a mighty chain which prevents aught going in or out, and the ships can only pass when it is lowered. At this gate are guards who keep watch and ward on all who enter and depart. This port of Tyre is most famous and beautiful. 'Akkâ has a port like it, but which does not afford anchorage to such large ships: and the port of Tyre is far the larger." (I. J., 308.)

The same author continues: "At the Land Gate of Sûr is a spring of bubbling water, to which you descend by steps. Wells

and cisterns are numerous within the city, and there is hardly a house without one." (I. J., 314.)

"Tyre," says Yâkût, in 1225, "is a celebrated city, and a frontier fortress of the Muslims. The city is surrounded on three sides by the sea, and there is land only on the fourth side where the roadway is defended by a fortified gate. It stands out in the sea, as the palm of the hand does from the wrist. The Muslims first took the city in the days of 'Omar, and it remained in their hands in perfect prosperity till the year 518 (1124), when the Franks came against the city and beleaguered and blockaded it, till it surrendered. The ruler of Egypt had tried to raise the siege, but the winds were contrary, and perforce he had to sail back to Egypt. Then they capitulated, and the Muslims all left the city, and none remained, except beggars, who could not move. The Franks have fortified Tyre and garrisoned it and rebuilt the town, and it remains in their hands even to the present day (1225). Tyre is counted as of the Jordan Province." (Yâk., iii. 433; Mar., ii. 171.)

Abu-l Fidâ adds nothing to the descriptions just given, except to note that "the city was reconquered by the Muslims in 690 (1291), at the same time as Acre and other coast towns, and was then laid in ruins, as it remains down to the present day" (that is, 1321). (A. F., 243.)

"Saladin," writes Dimashki, "did not gain possession of Tyre, for in his days it remained in the hands of the Christians, and was only retaken by Salâh ad Dîn Khalîl, and it was he who laid it in ruins. In the space of forty-seven days he retook from the Christians the fortresses of Athlîth, Haifâ, Iskandarûnah, Tyre, Sidon, Bairût, Jubail, Anafah, Al Bathrûn, and Sarfand." (Dim., 213.)

Tyre was visited by Ibn Batûtah in 1355, who found it a mass of ruins. He writes: "It was formerly proverbial for its strength, being washed on three sides by the sea. Of the ancient walls and port traces remain, and of old there was a chain across the mouth of the port." (I. B., i. 130.)

SAIDÂ (SIDON).

"A city," writes Ya'kûbi in 891, "at the foot of the Lebanon mountains. The town is entirely peopled by Persians, who were brought here by the Khalif Mu'âwiyah." (Yb., 114.)

"Saidâ," writes Mukaddasi, "is a fortified city on the sea." (Muk., 160.)

Sidon was visited by the Persian traveller Nâsir-i Khusrau, in 1047. He writes in his Diary:

"From Bairût we came on to the city of Saidâ, likewise on the seashore. They cultivate here much sugar-cane. The city has a well-built wall of stone, and four gates. There is a fine Friday Mosque, very agreeably situated, the whole interior of which is spread with matting in coloured designs. The bazaars are so splendidly adorned that when I first saw them I imagined the city to be decorated for the arrival of the Sultan, or in honour of some good news. When I inquired, however, they said it was customary for their city to be thus always beautifully adorned. The gardens and orchards of the town are such that one might say each was a pleasance laid out at the fancy of some king. Kiosks are set therein, and the greater number of the trees are of those kinds that bear edible fruits." (N. Kh., 11.)

"The town of Saidâ," reports Idrisi, "lies on the coast of the salt sea, and is surrounded by a wall of stone, that owes its origin to a certain woman of pagan times. Saidâ is a large city, where the markets are thronged and provisions are cheap. It is surrounded by gardens and trees, water is in plenty, and it has broad outlying districts. The city owns four districts (Iklim), which lie contiguous to the Lebanon Mountains. The first is the Iklim of Jazîn, through which runs the Wâdî al Hirr, which is noted for its fertility and the abundance of its fruits. The second is the Iklîm as Surbah, which is a fine district. The third is the Iklim of Kafar Kilâ. The fourth is the Iklîm ar Râmî, which is the name of a river that flows through the hills. These four districts contain more than 600 domains. The people of Saidâ drink from water that is brought down from the mountains by an aqueduct. In the town is a celebrated spring, for during the spring months

there grow certain small fish of about the length of a finger, and some of them are male and some of them are female, having organs to distinguish between the two. These fish are caught at the breeding time and dried. When they are to be used, you take one and scrape it and eat it dry, but should drink water afterwards, and it acts on a man as a strong aphrodisiac, so that he can enjoy women as much as he will without suffering from exhaustion or debility. These fish are small and of the form of the Gecko lizard. They have fore and hind legs, but small, and partly hidden. I myself have seen them many times." (Id., 15.)

"Saidâ," says Yâkût, "is a city on the coast belonging to the Damascus Province. It lies 6 leagues east of Tyre. Saidâ is called after Saidûn, son of Sanakâ, son of Kan'ân (Canaan), son of Nûh (Noah). It was during some years in the hands of the Franks. There are quantities of vegetables grown all round the town, and the Narcissus flowers everywhere. In the year 504 (1110) Ma'dûn (Baldwin?), who was the Lord of Jerusalem, went against Saidâ with a large army and conquered it, giving the people quarter, but harrassing them. It remained in the hands of the Christians till Saladin took it in the year 583 (1187). (Yak., iii. 439; Mar., ii. 174.)

Abu-l Fidâ writes: "Saidâ, on the Damascus coast, stands on the seaside. It is a small town, but fortified. The road from Saidâ to Damascus is as follows: From Saidâ to Mashgharâ is 24 miles. Mashgharâ is one of the pleasantest of the towns of these parts. It has splendid trees and streams, and stands on a Wâdî. From Mashgharâ to Kâmid (al Lauz), which in old times was the chief town of the district, is 6 miles. From Kâmid to the domain called 'Ain al Jarr is 18 miles; and from 'Ain al Jarr to Damascus is also 18 miles. Total from Saidâ to Damascus 66 miles." (A. F., 249.)

Sidon was visited by Ibn Batûtah in 1355. He speaks of it as a town full of fruit-trees, the exports being figs, raisins and olive oil, which are carried to Egypt. (I. B., i. 132.)

TARABULUS, OR ATRÂBULUS (TRIPOLI).

"A town," writes Ya'kûbi in 891, "inhabited by Persians brought hither by the Khalif Mu'âwiyah. The place has a fine harbour, capable of containing a thousand ships." (Yb., 114.)

Writing in the year 869, Biládhuri says: "When 'Othman became Khalif, and Mu'âwiyah was first made Governor of Syria, he despatched Sufyân ibn Mûjib al Azdi against Atrâbulus, which was at that time a city containing Three Towns united into one. Sufyân built a fort in a meadow a few miles distant, calling it Hisn Sufyân, thereby cutting off aid to the city from all sides, and the people could get no succour either by sea or by land. Then the people sent to the King of Rûm (Constantinople), and he despatched ships, and they escaped to them by night: and when Sufyân entered the city he found the place empty. Mu'âwiyah colonized the place with Jews, and they are those who live at the harbour to this day. The Khalif 'Abd al Malik rebuilt and refortified Tarâbulus." (Bil., 167.)

According to Istakhri: "Tarâbulus, or Atrâbulus, in the Damascus Province, is a city of great plenty, with excellent crops and fruits, for the lands are wonderfully fertile. Living is cheap. It is the port of Damascus, and lies on its coast. The Damascenes are in garrison here, as also other men from other parts of the province, and they set out from here on their military expeditions. The people of Tripoli are not so rough and frivolous as are the Damascenes; they are given to good works, and will listen to the exhortation of the preacher. The lands round are fertile, growing palms and sugar-canes." (Is., 61: I. H., 116.)

"Tarâbulus," says Mukaddasi, "is a fortified city on the sea. It is a finer town than either Saidâ or Bairût." (Muk., 160.)

Tripoli was visited by Nâsir-i-Khusrau in 1047. He writes in his Diary:

"From Aleppo to Tarâbulus is 40 leagues. The whole neighbourhood of the town is occupied by fields, and gardens, and trees. The sugar-cane grows here luxuriously, as likewise orange and citron trees, also the banana, the lemon, and the date. They were, at the time of our arrival, extracting the juice of the sugar-

cane. The town of Tripoli is so situate that three sides thereof are on the sea, and when the waves beat, sea-water is thrown up on to the very city walls. The fourth side, which is towards the land, is protected by a mighty ditch, lying eastward of the wall, across which opens an iron gate, solidly built. The walls are all of hewn stone, and the battlements and embrasures are after the like work. Along the battlements are placed balistæ (*'arrâdah*), for their fear is of the Greeks, who are wont to attempt the place in their ships. The city measures 1,000 cubits long, by the like across. Its hostelries are four and five stories high, and there are even some that are of six. The private houses and bazaars are well built, and so clean that one might take each to be a palace for its splendour. Every kind of meat, and fruit, and eatable that ever I saw in all the land of Persia is to be had here, and a hundred degrees better in quality. In the midst of the town is the great Friday Mosque, well kept, and finely adorned, and solidly constructed. In the mosque court is a large dome, built over a marble tank, in the middle of which is set a brazen fountain. In the bazaar, too, they have made a watering-place, where, at five spouts, is abundant water for the people to take from ; and the overflow, going along the ground, runs into the sea. They say there are twenty thousand men in this city, and the place possesses many territories and villages. They make here very good paper, like that of Samarkand, only of better quality. The city of Tripoli belongs to the (Fatimite) Sultan of Egypt. The origin, as I was told, of this is that when, a certain time ago, an army of the infidels from Byzantium had come against the city, the Muslims from Egypt came and did fight the infidels, and put them to flight. The Sultan of Egypt has remitted his right to the land-tax (*kharáj*) in the city. There is always a body of the Sultan's troops in garrison here, with a commander set over them, to keep the city safe from the enemy. The city, too, is a place of customs, where all ships that come from the coasts of the Greeks, and the Franks, and from Andalusia, and the Western lands (called *Maghrib*), have to pay a tithe to the Sultan, which sums are employed for providing the rations of the garrison. The Sultan also has ships of his own

here, which sail to Byzantium, and Sicily, and the West, to carry merchandise. The people of Tripoli are all of the Shi'ah sect. The Shi'ahs in all countries have built for themselves fine mosques. There are in this place houses like Ribáts (which are caravanserais, or watch-stations), only that no one dwells therein on guard, and they call them Mash-hads (shrines, or places of martyrdom). There are no houses outside the city of Tripoli, except two or three of these Mash-hads." (N. Kh., 6.)

"Atrâbulus of Syria," according to the report of Idrisi, "is a great city, defended by a stone wall, and impregnable. It has villages, and territories, and fine domains; and many trees such as olives, vines, sugar-cane, and fruit-trees of all kinds, and of all manner of crops a variety beyond count. Coming and going there is perpetual. The sea embraces the town on three sides, and it is one of the great fortresses of Syria. All sorts of wares are brought thither, and of stuffs and merchandise great quantities. To Atrâbulus belong a number of forts and castles which are garrisoned from this place, and are in the jurisdiction thereof. Of these are 'Anaf al Hajar, Hisn al Kalamûn, Hisn Abu-l 'Adas, and Artûsiyyah (Orthosia). Of chief domains there are four belonging to Tripoli that are very celebrated. These are the well-known villages of Ash Shafikah, Az Zaitûniyyah, Ar Ra'ibiyyah, with Al Hadath and Amyûn.* Belonging to the town are lands with olive-trees and gardens growing all sorts of fruits and crops in plenty. Lying 4 miles to the south of the town is a fort built by Ibn Sinjil (Count Raymond of St. Giles, in 1104), the Frank, from which he came and conquered Tripoli. This is an impregnable fortress on a height between two Wâdîs.

"Opposite the city of Tripoli are four islands in a row. The first of them, and the nearest to the land, is the Narcissus Isle (*An Narjis*); it is very small, and is unoccupied. Then comes the Isle of the Column (*Al 'Amud*), then Monk's Isle (*Ar Râhib*), and then the Isle of Ardhakûn (or Udhakûn)." (Id., 17.)

On the margin of one of the MSS. of Idrisi is the following:

"The inhabitants of Tripoli have already removed towards the mountain, and have built another city of the same name at a

* The reading of these names is very doubtful.

place which lies 4 miles from the sea. All that remains of the ancient city is the mosque, which is still used. It is called Jâmi' al 'Umari. I myself have stayed there some days when we were stationed for defence on the coast. The people fled from the old town on account of their fear of the enemy, who used to make incursions. The new town has no wall, except a short piece towards the sea. It was built by the Amir Manjak (the Governor of Tripoli) in the year 768 (1366),* during the reign of Sultan Sha'abân."

Yâkût adds nothing to the foregoing. (Yâk., i. 307 ; iii. 523 ; Mar., i. 74 ; ii. 198.)

Tripoli, which was taken by the Crusaders in 1104, was retaken by the Muslims under Sultan Kala'ûn in 1289.

"Tarâbulus," says Dimashki, "is the capital of the Province of that name. After Sultan Kala'ûn, at the head of the Muslim army, had retaken Tarâbulus, a new city was built on a spur of the Lebanon Mountains about 5 miles distant from the old town of Tarâbulus, which had been laid in ruins. The new town lies on the bank of a stream that falls into the sea, and stands partly on the mountain and partly in the plain, being both on the sea and near the open country. Water flows into the city from all sides, and there is an aqueduct on arches which brings the water from a valley in the mountains. This aqueduct carries the water at a height of near 70 ells, and is about 200 ells long. The river aforesaid flows underneath it, watering the lands, and thence flowing into the sea. There is hardly a house in the town that has not trees (in its court) in numbers, for the waters flow everywhere, coming down from the Lebanon Mountains. In the gardens of Tarâbulus are all kinds of fruits, such as you find nowhere else. The sugar-cane, and the sycamore, and sage-plants in great quantities, also the colocassia (*Kalkâs*). You get here sea-fish and birds of all varieties, such as you can get in no other single place." (Dim., 207.)

The same author continues: "Belonging to the Tarâbulus District are the following places: Al Bathrûn (Botrys), a place conquered by Al Malik al Mansûr (Kalâ'ûn). It has extensive lands. Anafah, a well-built town lying on the coast, and Antartûs,

* See G. Weil, *Geschichte der Chalifen*, iv. 522.

Hisn 'Arká and Hisn Halbá, both with broad lands, and both the chief towns of their respective districts. Jún and Rajaliyah, two fortresses dismantled in our own day. Also the town of Marakiyyah on the coast, an ancient city with extensive lands. Júmah 'Akkar, Jûmah Bashariyyah, and Al Kúrah.

"Of the Tarâbulus Districts also are: Al Bukai'ah, where there is a fortress, and An Nâ'im. Also the Nusairiyyah Mountains, among which lie about twenty districts, extending from Al Lâdhikiyyah and Sahyûn towards Al Bathrûn.

"The castles of the Assassins (*Kilâ' ad Dâ'wiyah*) belong to the districts of Tarâbulus. These have been lately built by Ráshid ad Din Muhammad, the disciple of 'Ala ad Din 'Ali, who holds the fort of Al Alamaut in Persia near Kaswin. He is the Chief of the Assassins, whose sect is celebrated for its impiety. They are called Ismailians also. Among their castles are Hisn al Khawâbi; Hisn al Kahf, where there is a cavern in which Ráshid ad Din, it is said, once took refuge, and now lies buried; or, as others say, has only disappeared, and will appear again according to the belief of his people. Hisn al Kadmûs, where during the months of Tammúz and Âb numbers of serpents appear in a certain hot bath. Hisn al 'Ullaikah, Hisn al Mainakah, Hisn ar Rusâfah lie on the spurs of the Tarâz (Mountains) towards Damascus. Also Hisn Abi Kubais* and Thughr Masyâf. This last is the mother fortress of them all. The Assassins chosen are sent out thence to all countries and lands to slay kings and great men." (Dim., 208.)

Abu-l Fidâ adds nothing to the above in his description of Tripoli; he gives the distance thence to Ba'albakk as 54 miles, to Damascus as 90 miles, and to Antartûs (Tortosa) as 30 miles. (A. F., 253.)

The new town of Tripoli was visited by Ibn Batûtah in 1355. He describes it as: "Traversed by water-channels and full of gardens. The houses are newly built. The sea lies 2 leagues distant, and the ruins of the old town are seen on the sea-shore. It was taken by the Franks, but Al Malik ath Thâhir retook it from them, and then laid the place in ruins and built the present town. There are fine baths here." (I. B., i. 137.)

* Bokebeis, of the Crusading Chronicles.

HIMS (EMESSA).

"Hims," writes Ya'kûbi, in 891, "is one of the largest cities in Syria. It is situated on a broad river, the water of which the inhabitants drink. The city has many districts round it, among which is that called Al Bamah." (Yb., 111.)

"Hims," writes Mas'ûdi, "is noted for the personal beauty of its inhabitants." (Mas., i. 125.) "The Empress Helena built here a church on four piers (*arkân*), which is one of the wonders of the world." (Mas., ii. 312.)

"The streets of Hims were of old paved with flag stones, and the same may be noted at the present day." (Bil., 134; also I. F., 110.)

"Of the wonders of Hims," says Ibn al Fakih, "is an image which stands over the gate of the Jâmi' Mosque, facing the church. This is of white stone, and the upper part of the image is in the form of a man, the lower being in the form of a scorpion. If a scorpion stings a man, let him take clay and press it on the image, and then dissolve the clay in water and drink it. It will still the pain, and immediately he will recover. They say this image is a talisman specially made against scorpions." (I. F., 110.)

"Hims," writes Istakhri, "is the capital of the province of the same name. The city lies in a fertile plain; it enjoys an excellent climate, and its soil is one of the best in Syria. Its people are extremely handsome. There are neither scorpions nor snakes in Hims, and should one enter the place, it dies. Water, trees, and arable fields are seen everywhere, and most of the village lands are watered by the rains (not artificially irrigated). There is here a church, half of which is used as a Mosque, while the other half belongs to the Christians, and they have here their chapel and altar. This church of theirs is one of the largest in Syria. The Greeks have invaded this country during our own days (tenth century), and ruined many of its lands and villages. The desolation is gaining everywhere, since these incursions of the Infidels began, and though the people are seeking to return to their old homes, the Badawin Arabs eat up their crops, and plunder their land, time after time. Nearly all the streets and markets of Hims are

flagged or paved with stones." (Is., 61 ; I. H, 117 ; copied in part by A. F., 261.)

Mukaddasi, writing in 985, says of Emessa :

"There is no larger city than this in all Syria. There is a citadel high above the town, which you perceive from afar off. Most of the drinking-water is obtained from the rainfall, but there is also a river. When the Muslims conquered this place they seized the church, and turned the half of it into a Mosque. In the market place near by is a cupola, on the top of which is seen the figure of a man in brass, standing upon a fish, and the same is turned by the four winds. About this figure they relate many stories, but these are unworthy of credence. This town has suffered great misfortunes, and is indeed threatened with ruin, Its men are witless. The other towns of these parts are also falling to decay, though prices are moderate, and such of them as are on the coast are well provided with ramparts." (Muk., 156.)

"There is at Hims a talisman—it is the wind-vane, and it serves against scorpions. For whosoever takes clay and presses it thereon, by Allah's permission, will obtain a cure for their sting : and the cure is effected by the impact of the figure on the vane, not by the clay alone." (Muk., 186.)

In 1099 Hims was captured by the Crusaders. Idrisi reports in 1154 :

"Hims, the capital of the Province of the same name, is a fine town standing in a plain. It is populous, and much frequented by travellers who come there for its products and rarities of all kinds. Its markets are always open. The ways of the people are pleasant ; living with them is easy, and their manners are agreeable. The women are beautiful, and are celebrated for their fine skins. The drinking water is brought to the city by an aqueduct from a village near Jûsiyyah, about a day's march from the city in the direction of Damascus. The river Urunt (Orontes), called also Al Maklûb, flows by the gate (of Hims), and there are gardens one after another along it, belonging to the city, with trees and many water channels. They bring the fruit from these gardens into the town. Since the beginning of Islam this has been of all cities that which has produced most grapes ; but now

these gardens are for the most part laid waste. The soil is excellent for the tilling and raising of crops ; and the climate is more equable than that of any other town of Syria. There is here (in Hims) a talisman which prevents the entrance of any serpent or scorpion, and should one enter through the gate of the city it immediately dies. For on the summit of a high dome which is in the middle of the city, is an idol of brass in the figure of a man, riding, and it turns with every wind that blows. In the wall of the Dome is a stone on which is the figure of a scorpion, and when a man is stung or bitten, he lays on this stone some clay, and then puts the clay on the bite, and immediately he becomes healed. All the streets and lanes of the city are paved with blocks of hard stone. The agriculture of the province is extremely productive, and the cultivated ground needs but very little rain or irrigation. There is a large Mosque here, it is one of the largest of all the cities of Syria." (Id., 18.)

Hims was visited in 1185 by the traveller Ibn Jubair who notes in his diary that he stopped in the Khân as Sabil. He continues :

"It is a fine city standing in a plain, but wanting in water and trees, shade and fruit ; and abounding in dust. Water is brought to it by a canal from the river 'Âsi (the Orontes), which is about a mile distant. Along the river are gardens. The people of Hims are noted for their courage and perseverance in war. Those of Halab rank next to them in this quality. The air of Hims is moist, and the breeze pleasant. On the south of the town is a strong castle. On the east of the town is a cemetery in which is the tomb of (the Arab General) Khâlid ibn Al Walid, and that of his son, 'Abd ar Rahman ; also the tomb of 'Ubaid Allah, the son of the Khalif 'Omar. The walls of Hims are very ancient and strong, being built of well laid blocks of black stone. The city gates are of iron, of great height, and above each of them is a high tower. There are many fine markets here. Not far distant is Hisn al Akrâd (the Castle of the Kurds),* which is a strong place, but belonging to the enemy. There is no Mâristan (or hospital) in Hims, and only one Madrasah (or college)." (I. J., 259.)

* See Part II.

Yâkût (in 1225) speaks of Hims as "a large and celebrated town. It is walled, and on the south is a strongly fortified castle standing on a high hill. Hims lies half way between Damascus and Halab. The tombs of Khâlid ibn Al Walid and of other Companions of the Prophet are here. To the west of the road from Hamah, near Hims, is the Urunt (Orontes river). Hims was built by the ancient Greeks, and the Olives of Palestine were of their rearing.* Hims was conquered by Khâlid shortly after Abu 'Ubaidah ibn Al Jarrâh had taken Damascus. It capitulated and was ransomed for 71,000 Dinârs (£35,500: Ibn al Fakih, p. 110, gives the figure at 170,000 Dinârs, or £85,000). Half the Church of Yuhanna (St. John) was turned into a mosque. Of the wonders of Hims is a figure over the gate of its Mosque beside the church. On a white stone above is the figure of a man, and below the figure of a scorpion. Anyone who takes clay of the ground near and presses it on this figure, obtains a sure antidote against scorpion stings, for if he drink some water in which this clay is mixed he will be immediately cured of the sting. At Hims is the Mash-had (Oratory of the Khalif) 'Ali ibn Abu Tâlib, and there is a column on which is seen the mark of his fingers, and certain persons have seen him here in sleep. There is also here the house of Khâlid ibn al Walid, and his tomb therein, although of a truth he died and was buried at Al Madinah. Near his tomb is that of 'Iyâd ibn Ghanam. Some, however, say Khâlid died at a village about a mile from Hims. Others say the so-called tomb of Khâlid is that of Khâlid ibn Yazid ibn Mu'âwiyah who built the Kasr (or Palace) at Hims, the remains of which are still to be seen on the west of the high-road." (Yak., ii. 334-336; Mar., i. 320.)

"Hims," says Dimashki, "is the capital of the province of that name, and is an ancient city; of old it was called Sûriyâ. Its climate is most salubrious. No scorpions can live here, for there is a talisman against them. This consists in a Dome, built without any door. You take a certain clay from one of the hills of Hims, and rub it on the walls of this Dome, and then leave it till it dries. This clay is exported to all countries. And when a

* The fact is also stated by Ibn al Fakih, in 903 (I. F., 110).

piece of it is thrown on a scorpion, it kills him. Under all the houses of Hims are one or two caverns, where there are springs of drinking water. It is thus a city over a city. Its people are remarkable for their small wit." (Dim., 202.)

"Hims," writes Abu-l Fidâ, "has gardens that are watered by the Nahr al 'Âsi (Orontes). Muhallabi speaks of Hims as the capital of the Jund (province), and as being one of the healthiest places in Syria. About a mile outside Hims runs the Nahr al Maklûb (the Orontes). They have beautiful gardens and vineyards. It is said that when clothes are washed in the Hims water no snake or scorpion will harm the wearer until they have been washed in other water again. The people of Hims are celebrated for the beauty of their skin." (A. F., 261.)

Hims was visited by Ibn Batûtah in 1355. He speaks of the fine trees and good markets here, noting that outside the town he saw the tomb of Khâlid, surnamed the Sword of God. "There is a beautiful Jâmi' Mosque with a tank in its midst. The people are Arab in race, excellent and noble." (I. B., i. 141.)

HAMÂH (HAMATH, EPIPHANIA).

"An ancient city on a river called Al Urunt (the Orontes)." (Yb., 110.)

"Hamâh in the Hims Province," write Istakhri and Ibn Haukal, "is a small town, but very pleasant to live in, having plenty of water, and trees, and fields, and fruits." (Is., 61 ; I. H., 116.)

Nâsir-i-Khusrau, in 1047, writes in his Diary :

"The city of Hamá is well populated ; it stands on the bank of the river 'Âsi (Orontes). This stream is called the 'Asi (meaning 'the Rebel'), for the reason that it flows towards the Greek territory ; that is to say, it is a Rebel to go from the lands of Islam to the lands of the Infidel. They have set up numerous waterwheels on its banks." (N. Kh., 5.)

The traveller Ibn Jubair spent some days in Hamàh during the year 1185, and has given a long and rather verbose description of the town in his Diary. Of this the following is a somewhat condensed translation :

"Hamàh is a very celebrated, ancient, populous and fruitful city. To the east thereof a great river (the Orontes) runs broadly

along its bed, and on it are water-wheels (*dûlâb*) in great numbers for irrigating the fields. On the river bank, in the suburb, are well fitted latrines, with a number of cells through which water flows coming from the water-wheel. On the other bank of the river, near the lower town—is a small Jâmi' Mosque, the eastern wall of which is pierced (with windows), and above are arcades through which you get a magnificent view. Opposite the passage of the river, and in the heart of the town is the Castle-hill. In the Castle they have their water from the river by a channel which comes up there, so that there is no fear ever of thirst. The situation of the city is as though it lay above a low valley with broad extended lands, from which you go up on both sides as from a deep ditch to the city itself, which is perched on the slope of the hillside. Both the upper and lower town are small. But the city walls are high and go right round, enclosing the upper shoulder of the hill. The lower city is surrounded by walls on its three sides, the fourth being defended by the river. Over the river is a great bridge built of solid blocks of stone. This goes from the lower town to the suburb. The suburb is large, with many Khâns, and there are the shops of all manner of artificers and merchants, where travellers may find all they require, and so do not need to enter the town. The markets of the upper town are more numerous and richer than those of the lower, and they are places of gathering for all manner of merchants and artificers. The upper town has a Jâmi' Mosque, larger than the Jâmi' of the lower town, also three Madrasahs (colleges). There is a Mâristan (or hospital) on the river bank, opposite the Jâmi' as Saghîr (the Small Mosque). Outside the city are gardens with trees and places of pleasant resort, on either side the river bank. The river is called Al 'Âsi, 'the Rebel,' because apparently it runs from below upwards, its course being from south to north. To the south of Hamâh it passes Hims, and in this southerly direction lies the cemetery of Hamâh. On leaving Hamâh (on the way to Hims), after half a stage, we crossed the river Al 'Âsi (Orontes) by a great bridge of stone arches, across which lies the town of Rastan." (I. J., 257, 258.)

Yâkût, and the author of the epitome called the *Marâsid*,

describe Hamâh in the thirteenth century as a large town of the Hims Province, surrounded by a wall, very strongly built. "Outside this wall is a most extensive suburb, in which are great markets, and a Mosque that stands above the river Al 'Âsi. This suburb, too, has a wall round it, and it extends along the bank of the river Al 'Âsi, where are Nâ'ûrahs (water-wheels), which water the gardens and fill the tank of the Jâmi' Mosque. This suburb they call As Sûk al Asfal (or the Lower Market), for it stands lower than the town, and the walled town above is called As Sûk al A'lâ (or the Upper Market). In this suburb also are many Madrasahs (colleges), which stand on the south bank of the 'Âsi. Beside the city stands an ancient castle wondrously fortified and constructed. Al Malik al Mansûr Muhammad ibn Takâ ad Din 'Amr ibn Shâhinshâh ibn Ayyûb dug a ditch here of 100 ells and more in length. This castle is part of the ancient town of the (pre-Islamic) Days of Ignorance, mentioned by the poet Imr al Kais in his verses. In the year 271 (884) Ahmad ibn at Tayyib describes this (castle) from eye-witness as a village with a stone wall in which were large stone buildings, with the 'Âsi flowing in front of them, watering the gardens and turning the water-wheels, but it is to be noted that he calls it a *village*. Beside the Lower Market also is a castle called Al Mansûriyyah. It stands rather above the suburb, and to the left. In this Lower Market are many shops and houses for merchants and bazaars." (Yak., ii. 330; Mar., i. 318.)

"Kurûn Hamâh (the Horns of Hamah) are two peaks standing opposite each other. They are the summits of a hill overhanging Hamah." (Yak., ii. 332.)

"Hamâh," says Dimashki, in 1300, "is a provincial chief town, and seat of Government. A fine city, and well fortified, and with excellent provisions. The Nahr 'Âsi flows between the two halves of the town, and the two are connected by a bridge. Along the 'Âsi banks are huge water-wheels called Nâ'ûrah, such as you see nowhere else; they raise the water from the river to irrigate the gardens. The place has many fruits, especially the apricot (*Mishmish*) called Kâfûri Lauzi (camphorated with almond flavour), which you will see nowhere else." (Dim., 206.)

"Hamah," says Abu l Fidâ, "stands between the Hims and the Kinnasrin provinces. It is a very ancient city, and one mentioned in the books of the Israelites. It is one of the pleasantest places in Syria. The greater part of the town to the east and north is surrounded by the river 'Âsi. There is a very high-built castle, well fortified. Within the town are mills turned by water, and all its gardens are watered by water-wheels (Nâ'ûrah), and the water runs through most of the houses. Hamâh and Shaisar are noted above all other towns of Syria for the number of their water-wheels." (A. F., 263.)

Ibn Batûtah passed through Hamâh in 1355. After remarking that the river Al 'Âsi (Orontes), which runs through the city, makes it a pleasant town to live in, with its many gardens full of trees and fruits, he speaks of the large suburb called Al Mansûriyyah, with its fine market, and Mosque, and baths. "In Hamâh are many fruits of excellent qualities, among others the almond-apricot. Its kernel, when broken, contains an almond. The water-wheels here are celebrated." (I. B., i. 141.)

HALAB (ALEPPO).

"Halab is the capital of the Kinnasrîn district," say Istakhri and Ibn Haukal, writing in the latter half of the tenth century, A.D. "It was very populous, and the people were possessed of much wealth, and commerce throve, for the city lies on the high road between 'Irâk and the Fortresses, and the rest of Syria. But the Greeks took the city (under the Emperor Nicephorus),* and its stone wall was of no avail to it. They ruined the Mosque, and took away captive all its women and children, and burnt the houses. Halab had a castle, but it was not a strong place, and was in no way well built. All the population had fled up to it, thinking to take refuge therein (from the Greeks), and here most of them perished with all their goods and chattels. The remainder, both of the citizens and of the refugees from the country round, were all taken prisoners. The people of the district were all put to the sword. This is a sad matter to

* In A.D. 961. The Byzantines held Aleppo for a very short time, and were unable to reduce the citadel.

hear of, and great was the distress throughout Islam and among the Muslims. The city had originally five markets, and baths, and hostels, and quarters and broad squares. But Halab is now like a prisoner (being in the hands of the Infidels).

"The river of Halab is called Abu l Hasan, or Kuwaik (the river Chalus). The drinking water of the population comes from this, and there is but little sediment in it. The prices here are still cheap, for in old days its prosperity was great, and its food stuffs abundant. But now every year the Greeks take from them tribute, and they tax all the lands and farms. The people of Halab have made a truce with the Greeks; but their goods are not a twentieth of what they were." (Is., 61; I. H., 117.)

"Halab," writes Mukaddasi in 985, "is an excellent, pleasant, and well fortified city, the inhabitants of which are cultured and rich, and endowed with understanding. The city is populous, and built of stone, standing in the midst of its lands. It possesses a well fortified and spacious castle, provided with water, and here is the Sultan's treasury. The great Mosque stands in the town. The inhabitants drink the water of the Kuwaik river, which flows into the town through an iron grating, near by the palace of Saif-ad-Daulah. The castle is not very large, but herein the Sultan has his abode. The city has seven gates, namely: Bâb Hims (Emessa Gate), Bâb-ar-Rakkah, Bâb Kinnasrin, Bâb-al-Yahûd (Gate of the Jews), Bâb-al-'Irâk, Bâb Dâr-al-Batikh (Gate of the Watermelon House), and Bâb Antâkiyyah (Gate of Antioch). The Bâb-al-Arba'in (Gate of the Forty) is now closed." (Muk., 155.)

The seven gates mentioned by Mukaddasi, may be identified as follows: 1. The Emessa Gate to the south, is marked as "Damascus Gate" in the plan given by Russell in his "Natural History of Aleppo," 2nd ed., 1794. It is at the present day called Bâb al Makâm (Ibrahim), the Gate of Abraham's Station. 2. Judging from the direction which Rakkah bears from Aleppo the Rakkah Gate must be the "Bâb el Hadeed" of Russell, at the north-east angle of the Wall. 3. The Kinnasrin Gate is at the southern end of the West Wall. It was built by Saif ad Daulah ibn Hamdân. 4. Bâb al Yahûd, the Jews' Gate, is the present

Bâb an Nasr, in the middle of the north wall, along which lies the Jews' Quarter. It was restored by Saladin's son, Al Malik adh Dhâhir, who changed its name to Bâb an Nasr - Gate of Victory. (See below, p. 366.) 5. The 'Irâk Gate, from its name, is most probably that to the south-east, marked by Russell as "the Gate of Neereb." In the present plans of Aleppo, a road leaving the town at the south-east angle runs to the village of "Nerab." 6. The Watermelon House Gate is probably the same as the Bâb al Janân, or, Gate of the Gardens, given by Russell, and also mentioned by Yâkût and others under this name. It is in the West Wall, a little to the north of the Antioch Gate. 7. The Antioch Gate is so called at the present day. It opens about the middle of the West Wall, to the north of the Bâb Kinnasrin, and between it and the Gate of the Gardens. The Gate of the Forty is marked in Russell's plan as "Bâb el Urbain." It is at the north-west angle of the suburb which lies to the north of Aleppo, beyond the Bâb an Nasr.

The traveller Nâsir-i-Khusrau, who visited Aleppo in 1047, writes in his Diary:

"Halab is in appearance a fine city. It has great walls, whose height I estimate at 25 cubits (or 50 feet); also a strong castle, entirely built on the rock, which I consider to be as large as the castle at Balkh. All the houses and buildings of Aleppo stand close one beside the other. This city is the place where they levy the customs (on merchandise passing) between the lands of Syria and Asia Minor, and Diyâr-Bakr, and Egypt, and 'Irâk, and there come merchants and traders from out all these lands to Aleppo. The city has four gates—namely, Bâb al Yahûd (the Jews' Gate), Bâb Allah (the Gate of Allah), Bâb al Jinân (the Gate of Paradise), and Bâb Antâkiyah (the Gate of Antioch). The weight used in the bazaars of this place is the Dhâhiri Ratl, which contains 480 Dirhams weight (or about $3\frac{1}{4}$ lb.)." (N. Kh., 2.)

The Christian physician Ibn Butlân (see above, p. 6) has left a description of Aleppo, written about the year 1051 A.D. This is transcribed by Yâkût (Yâk., ii. 306-308) in his article on this city; and he quotes it from the *Risalah* (or Epistle) written by Ibn Butlân to his friend Halâl ibn Muhsin. The country at

this time was ruled by the dynasty of the Bani Mirdas. Ibn Butlân writes:

"We went from Ar Rusâfah to Halab in four days. Halab is a town walled with white stones. There are six gates; and besides the wall is a castle (to defend it), in the upper part of which is a mosque and two churches. In one of these was the altar on which Abraham used to sacrifice. In the lower part of the castle is a cave where he concealed his flocks. When he milked these, the people used to come for their milk, crying, '*Halaba ya lâ?*'—Milked yet, or not?—asking thus one of the other; and hence the city came to be called *Halab* (milked).

"In the town is a mosque and six churches, also a small Bimâristan (or hospital). The Jurisprudists are of the sect of the Imâmites. The population drink from the water of cisterns that are filled by the rains. At the city gate is a river called Kuwaik, which rises in winter, but falls very low in summer. In the centre of the town is a high palace, which belonged to the mistress of Al Buhturî (the poet). Halab is a town that has but little of fruit, vegetables, or wine, except what is brought thither from the Greek country. Of the wonders of Halab we may mention that in the Kaisâriyyah (or bazaar) of the cloth-merchants are twenty shops for the Wakîls (or brokers). These men every day sell goods to the amount of 20,000 Dinârs (£10,000), and this they have done for the last twenty years. No part of Halab is at all in ruins. From Halab we went on to Antâkiyyah, which is a day and a night's journey distant."

"Halab," as Idrisi reports, "is the capital of the Province of Kinnasrîn. It is a large town, and very populous, lying on the high road to 'Irâk, and Fârs and Khurâsân. It has walls of white stone. The river Kuwaik flows at its gate, which is a small stream with but little water. Water is led therefrom by means of underground channels going into the town, and is distributed through the markets, streets, and houses. The people of the town drink of this, and make use of it for all purposes. In the Castle of Halab is a spring of excellent water." (Id., 25.)

The traveller Ibn Jubair visited Aleppo in 1185. The follow-

ing is an abridged translation of the account given in his Diary:

"Halab lies a night's journey from Al Bâb and Buzâ'ah. It is a place of saintly remains, with a celebrated and impregnable castle. It was the city of the Hamdanide Princes, whose dynasty is now passed away. Saif ad Daulah made it as a bride for beauty of appearance. The castle stands on the hill, whither, in ancient times, Abraham was wont to retire at night with his flocks there to milk them (*halaba*)—giving away of the milk in alms. Hence, as it is said, is the name of Halab. There is a Mash-had (or oratory) there, much visited by the people. A copious spring of water rises in the castle, and they have made two cisterns here to store the water. Round these tanks are double walls. On the city-side of the castle is a deep ditch, into which the surplus water runs. The castle has high walls and towers, and the Sultan's habitation is here. In the town are fine and wide markets, covered in by wooden roofs. Shady streets, with rows of shops, lead up to each of the gates of the Jâmi' Mosque. Very fine is this mosque, and beautifully paved is its court. There are fifty and odd doors opening therein. In the court of the mosque are two wells. The wood-work of Halab is of excellent renown. The Mihrâb (or prayer-niche) of the mosque is very beautiful, with wood-work up to the roof, ornamentally carved, and inlaid with rare woods, and ivory, and ebony. The Mimbar (or pulpit) is also most exquisite to behold. On the western side of the mosque is the Madrasah (or college) of the Hanafites, with a fine garden. In the city are four or five other Madrasahs like to this one, also a Màristan (or hospital). Suburbs lie all round the city, with numberless Khâns and gardens. A small river runs out of the city towards the south (called the Kuwaik)." (I. J., 252.)

"Halab," says Yâkût, "is the capital of the Kinnasrîn Province. It has an excellent climate, and is full of good things. It is said to be called Halab, because Abraham, when he abode here, used to milk (*halaba*) his flocks at Halab. Another account is that Halab, Hims, and Bardha'ah, were three sisters of the Bani 'Amalik (Amalakites), and that each of them founded a city, which was called after her name." (Yak., ii. 304; Mar., i. 313.)

"Barawwâ (Beroea) was the ancient name of Halab in Syrian, and the city was built by Batalimyûs ibn Lághûs (Ptolemy Lagus)." (Yâk., i. 465; ii. 305; Mar., i. 118.)

"A surname of Aleppo is *Al Baidâ*, 'the White,' because of the whiteness of the ground in its neighbourhood." (Yâk., i. 792; Mar., i. 190.)

Yâkût next proceeds to give Ibn Butlân's description of Aleppo, translated above, and continues:

"In the Castle of Halab is the Makâm Ibrahim (Station of Abraham), the Friend. Here there is a chest, in which is a piece of the beard of Yahyâ ibn Zakariyyâ (John the Baptist)—peace be on him!—which was discovered in the year 435 (1044). Near the Bâb al Janân (the Gate of the Gardens) is the Mash-had (or oratory of the Khalif) 'Ali ibn Abi Tâlib, where he was seen by a person in a dream. Within the Bâb al 'Irâk is the mosque called Ghauth (of Succour), in which is a stone, whereon may be seen an inscription, said to be in the handwriting of the Khalif 'Ali. Many other celebrated mosques and sanctuaries are here to be seen. To the south of the (castle) hill is the one Cemetery of Aleppo, and near it the Makâm, which is called the Makâm Ibrâhîm (the Station of Abraham). Outside the Bâb al Yahûd (the Jews' Gate, to the north) is a stone near the road-side, where vows are put up to Allah, and over it they are wont to pour rose water and perfumes. Muslims, Jews, and Christians alike make visitation to this spot; for it is said that under it is the grave of one of the prophets. Verily I (Yâkût) have visited Halab, and it was of the best of all lands for agriculture. They cultivate here cotton, sesame (*Samsam*), water-melons, cucumbers, millet (*Dukhn*), vines, maize (*Durrah*), also apricots, figs, and apples. They have only the rains to water their lands, and yet they raise abundant crops, and of such richness as I have not seen in other lands." (Yâk., ii. 308.)

The same author continues:

"The castle of Halab is a wonder to behold, and has become proverbial for strength and beauty (13th century). Halab lies in a flat country. In the centre of the city rises a perfectly circular and high hill, which has been scarped artificially, and the castle

is built on its summit. It has a deep ditch, which has been dug sufficiently deep to reach the water springs. Inside the castle is a reservoir which is filled with pure water. Also within the castle is a Jâmi' Mosque, and a Maidân (or race-course), and gardens of considerable extent. Al Malik adh Dhâhir Ghazi, the son of Saladin, it was who rebuilt this city, and dug the ditch.

"Halab has seven gates at the present day: Bâb Arba'in (Gate of the Forty); Bâb al Yahûd (Gate of the Jews), which was restored by Al Malik adh Dhâhir, and renamed Bâb an Nasr (Gate of Victory); Bâb al Janân (the Gate of the Gardens); Bâb Antâkiyyah; Bâb Kinnasrîn; Bâb al 'Irâk; and Bâb as Sirr (the Secret Postern Gate)." (Yak., ii. 310.)

"Halab," writes Dimashki about the year 1300, "is a city that has been laid in ruins by the Tartars. It has a strong fortress called Ash Shahbâ (the Gray, or Gray-white), on account of the white colour of the stone used. Of old, Halab was the equal in size of Baghdâd or Al Mausil, and its people prided themselves on their fine raiment and personal comeliness and horses and houses. The river Kuwaik runs by it." (Dim., 202.)

Abu-l Fidâ about the same period remarks:

"Halab in the Kinnasrîn province is a large and very ancient city, with a high-built and strong castle. There is to be seen here Abraham's Station. Halab has few gardens, though the Kuwaik river runs by the town. It lies on the road from 'Irâk to the Frontier Fortresses. From Halab to Kinnasrin is 12 miles. Muhallabi describes Halab as a fine city, with stone walls, well-built and populous, with an impregnable castle it its centre. Halab lies 36 miles from Ma'arrah and 15 leagues from Bâlis." (A. F., 267.)

Aleppo was visited by Ibn Batûtah in 1355. He speaks of it as a large and magnificent city, and quotes Ibn Jubair's description. "Its castle is called Ash Shahbâ (the Gray), and within it are two wells with springs of fresh water. Round the castle are double walls and towers and a ditch. The Mash-had there is called the Oratory of Abraham. It is also called *Halab Ibrahim*, that is to say, the Fresh Milk of Abraham, for he lived here and gave the milk of his cattle to the poor. The Kaisariyyah (or

Bazaar) of Halab is very fine and unique for beauty. It goes all round the Mosque, and the streets of shops (in the Bazaar) lead up each to one of the Mosque gates. This Jâmi' Mosque is one of the finest in the world. In its court is a tank of water, and all round is a fine colonnade. The Mosque pulpit is a marvel of ivory and ebony. There are in Aleppo a Mâristan (hospital) and many colleges. Outside the city is a vast plain, where fruit-trees and vines are cultivated. There are also gardens on the banks of the 'Àsi (Orontes, a mistake for the Kuwaik), which flows by here, passing Halab." (I. B., i. 146-151.)

ANTÂKIYYAH (ANTIOCH).

The earlier Arab writers give the following curious notices of this city and its neighbourhood.

Bilâdhurî in 869 relates:

"The road between Antâkiyyah and Al Massissah (Mopsuestia) was of old infested with wild beasts, and people met lions here. In the Khalif al Walîd's days they complained much of this, and he sent there 4,000 buffaloes—bulls and cows—and these Allah caused to suffice for the purpose (of satisfying the wild beasts). Others were sent later also, but these are the first buffaloes that came into Syria." (Bil., 167; also I. F., 113.)

The historian Mas'ûdi, who wrote, in 943, his voluminous work entitled "The Meadows of Gold," notices on several occasions the remarkable buildings of Antioch, and the natural peculiarities of the country.

"It is not denied (he says) by men of knowledge that there are in certain regions of the earth, towns and villages which no scorpions or serpents can enter. Such are Hims, Ma'arrah, Misr (Cairo), and Antâkiyyah." (Mas., ii. 406.)

"The month of the latter Kânûn (January) has thirty-one days. On the first of the month is the day of the Kalandas (Kalends) which is a feast-day among the Syrians. At Antâkiyyah on the eve they make illuminations and exhibit the Eucharist (*lâsîmâ*). This takes place generally in the Church of Al Kusiyân, which is one of the most venerated churches of that city. The Christians

of Antâkiyyah, both of great and of low degree, take part in these rejoicings and diversions, and in the lighting of illuminations: for in this city of Antâkiyyah is their Patriarch, and the day is held in much honour among them. The Christians call Antioch the City of God, also the City of the King, and the Mother of Cities, for Christianity was first shown forth here." (Mas., ii. 406.)

"There is at Antakiyyah the Church of Paul, which is known also by the name of Dair al Barághith (the Convent of Bugs): it stands adjoining the city gate called Bâb al Fâris (the Knight's Gate). There is also here another church, which they call Ashmúnit, where the Christians keep a festival, held high in honour among them, and this Church was originally in the hands of the Jews. There are also here the Kanisah Barbârâ (Church of Barbara), and the Kanísâh Maryam (of Mary), which last is a round church, and one of the wonders of the world for the beauty of its construction and its height. The Khalif Al Walid, son of 'Abd al Malik carried off from this church a number of marble and alabaster columns, of wondrous size, to place in the Mosque at Damascus. They were transported by water down to the coast near to Damascus. The greater number of the columns, however, still remain in the Church at Antioch, as may be seen at the present day." (Mas., ii. 407.)

"There is at Antákiyyah a building called Ad Dimás (the Crypt). It stands on the right-hand side of the Great Mosque, and is built of huge blocks of stone, as though of 'Adite (Cyclopeian) days, and it is wonderful to see. On certain of the nights of summer, the moon's (beams) as she rises each night, shine in through a different window. It is said that this Ad Dimâs is a Persian building of the time when the Persians (under Sapor, in A.D. 260) held Antâkiyyah, and that it was built to be their Fire Temple." (Mas., iv. 91.)

"At Antákiyyah, on a hill within the city walls, is an ancient temple of the Greeks. At this place the Muslims have constructed a watch-tower from whence guards, continually posted here, can spy out any who come by sea or by land from the Greek country. This temple of old the Greeks held in great veneration, and made their sacrifices therein. It was ruined by Constantine

the Great, the son of Helena, who propagated the Christian religion. The place was at that time filled with idols and statues of gold and jewels of all kinds. Others affirm that the temple in question stood in the city of Antâkiyyah to the right of the present Jâmi' Mosque. This was a great temple also, and the Sabæans report it to have been built by Saklâbiyûs. At the present day, in the year 332 A.H., there is at this place the Sûk (or market) of the armourers and lance-makers. Thâbit ibn Kurrah ibn Karâni, the Sabæan of Harran, who went to (the Khalif) Al Mu'tadhid in the year 289 (902), visited this temple and showed great veneration for the same, and what we have said above comes from him." (Mas., iv. 55.)

The geographers Istakhri and Ibn Haukal give the following account of Antioch during the tenth century. It will be remembered that the city had come into the hands of the Muslims at the time of the first Arab Conquest of Syria in 635 ; in 964 the army of the Emperor Nicephorus Phocas reconquered Antioch, and it remained in the power of the Byzantines for the next hundred and twenty years. Istakhri (951) wrote immediately before the re-entry of the Greeks ; Ibn Haukal (978), his continuator, shortly after. Their account is the following :

"Antâkiyyah is the capital of the 'Awâsim Province. After Damascus it is the pleasantest place in Syria. At this present time it has stone walls, which go round the city and enclose the mountain (Silphius), that overhangs it. Within this wall are fields and gardens, and mills and pasture-lands, and trees, and all manner of pleasure-places, of which the people are very proud. They say that the circumference of the walls is a day's journey. There is running water in all the markets, the streets, and the houses ; and also in the Jâmi' Mosque. The town possesses villages and farms, with many beautiful and fertile districts. But the enemy (the Greeks) have taken possession of them all. In point of fact some decrease of prosperity had already taken place during the last days of the Muslims, but the ruin has increased since the place came into the hands of the Greeks, who took it in the year (A.H.) 359. The Rock (*as Sakhrah*) which is in Antâkiyyah, is known as the Rock of Moses, and they relate that

Moses met Al Khidr (St. Elias) in this place." (Is., 62 ; I. H., 119, for the most part copied by A. F., 233, 257.)

The Rock of Moses, according to other authorities, was shown at Sharwân in Armenia. (Yak., iii. 282.) It may be noted that the year given as the date of the reconquest of Antioch by the Byzantines, namely, 359, corresponding with 970 A.D., does not agree exactly with the Western account as quoted in Gibbon's *Decline and Fall* (chap. LII., end), where the event is set down to the year 964 (A.H. 353).

Our next account of Antioch is from the pen of the physician Ibn Butlân, a Christian Arab, who visited the city in 1051, and wrote a description of it in an epistle addressed to a friend at Baghdad. This epistle is quoted by Yâkût, of which the following is a translation.

"Says Ibn Butlân, in the epistle he wrote to Abu-l Husain Hilâl ibn al Muhsin as Sâbi, at Baghdad, in the year 440 and odd :

"We left Halab (Aleppo) intent on journeying to Antâkiyyah (Antioch), and the distance is a day and a night's march : and we found all the country between Halab and Antâkiyyah populous, nowhere ruined abodes of any description. On the contrary, the soil was everywhere sown with wheat and barley, which grew under the olive-trees ; the villages ran continuous, their gardens full of flowers, and the waters flowing on every hand, so that the traveller makes his journey here in contentment of mind, and peace and quietness.

"Antâkiyyah is an immense city. It possesses a wall and an outer wall (*fasîl*). The wall has three hundred and sixty towers, and these are patrolled in turn by four thousand guards, who are sent to Antâkiyyah every year, from the presence of the king in Constantinople, as warrant for the safe-keeping of the city, and in the second year they are changed. The plan of the city is that of a semicircle : its diameter lying along the mountain (Silphius), and the city wall climbs up over the mountain to its very summit ; and further, the wall completes the semicircle (in the plain below). On the summit of the mountain, but within the wall, is a Castle (*Kala'ah*), which appears quite small from the city below, on account of its distance up : and this mountain shades the city

from the sun* which only begins to shine over the town about the second hour of the day. In the wall surrounding (the city) and in the part not on the mountain, are five gates.

"In the centre of the city is the church of Al Kusiyân. It was originally the palace of Kusiyân, the king, whose son, Futrus (St. Peter), chief of the disciples, raised to life.† It consists of a chapel (*Haikâl*), the length of which is 100 paces, and the breadth of it 80, and over it is a church (*Kanîsah*), supported on columns, in which the judges take their seat to give judgment, also those sit here who teach Grammar and Logic. At one of the gates of this church is a Clepsydra (*Finjân*), showing the hours. It works day and night continuously, twelve hours at a round, and it is one of the wonders of the world.

"In the upper portion (of the city) are five terraces, and on the fifth of these are the baths, and gardens, where beautiful points of view are obtained. You may hear in this spot the murmuring of waters, and the cause thereof is that the waters run down near this place from the mountain which overhangs the city. There are in Antâkiyyah more churches than can be counted; every one of them ornamented with gold and silver, and coloured glass, and they are paved in squares. In the town is a Bîmâristan (or hospital), where the patriarch himself tends the sick; and every year he causes the lepers to enter the bath, and he washes their hair with his own hands. Likewise the king also does this service every year to the poor. The greatest of the lords and patricians vie in obtaining of him permission to wash these poor people, after the like fashion, and serve them. In this city there are hot baths, such as you can find the equal nowhere else in any other town for luxury and excellence; for they are heated with myrtle wood (*al âs*), and the water flows in torrents, and with no scant.

* Mount Silphius overhangs Antioch on the south side.

† The church here alluded to must, I imagine, be that dedicated to SS. Peter and Paul, and built by the Emperor Justinian, where, in later times (according to the traveller Willebrand, of Oldenburg), the Latin Princes of Antioch were buried. Who is referred to under the name of Kusiyân I have been unable to discover, neither is there any mention in the Bible of St. Peter having raised a king's son to life at Antioch. According to Church tradition, based on Gal. ii. 11 *et seq.*, St. Peter was Bishop of Antioch before going to Rome.

In the church of Al Kusiyán are innumerable servants who all receive their daily rations, and there is an office (*diwán*) for the expenditure and receipts of the church, in which office are some ten or more accountants.

"Some year and a part ago a thunderbolt struck this church, and the manner of its doing so was most extraordinary. Now at the close of the year 1362 of Alexander, which coincides with the year 442 of the Hijrah (and 1050 A.D.), the winter rains had been heavy, and some part of the days of the month Nisân (April) were already past, when, on the night whose morrow was Saturday, the 13th of Nisân, there came thunder and lightning such as had never been known at the time, nor remembered, nor heard of in the past. The claps of thunder were oft repeated, and so terrible as to cause the people to cry out in fear. Then on a sudden, a thunderbolt fell and struck a mother-of-pearl screen which stood before the altar in the church of Al Kusiyân, and it split from off the face of this (screen) of the Christians, a piece like what might be struck off by an iron pickaxe with which stone is hewn. The iron cross, too, which was set on the summit of this mother-of-pearl (screen), was thrown down (by the thunderbolt), and remained on the place where it fell; and a small piece also was cut off from the mother-of-pearl. And the thunderbolt descended through the crevice in the mother-of-pearl, and travelled down to the altar along a massive silver chain, by which is suspended the censer;* now the size of this crevice was of two finger breadths. A great piece of the chain was broken off, and part of it was melted, and what was melted of it was found dropped down on the ground below. A silver crown which hung before the table of the altar was also thrown down. Beyond the table (of the altar), and to the west of it, stood three wooden stools, square, and high, on which were usually set three large crosses of silver gilt, studded with precious stones. But the night before they had removed two of the crosses, those on either side, taking them up

* The word given in the text is *Ath Thumiyatún*, evidently not an Arabic word. In Du Cange (*Gloss. Mediæ et Infimæ Græcitatis*, Ludg. Bat. mdclxxxviii., p. 502), the word Θυμιατὸν occurs, said to mean "Thuribulum" (a censer), "Acerra" (a casket for incense), which is probably the object intended.

to the church treasury, and leaving only the middle cross in its usual place. Now the two stools on either side were smashed (by the thunderbolt), and the pieces sent flying over and beyond the altar, though here there was seen no mark of fire, as had appeared in the case of the chain, but the stool in the middle remained untouched, nor did anything happen to the cross that was set thereon.

"Upon each of the four marble columns which supported the silver dome covering the table of the altar was cloth of brocade wrapping round the column. Each one of these suffered a greater or less stroke (from the thunderbolt): but the stroke fell in each case on a place (in the cloth) where it had been already worm-eaten and worn to shreds: but there was no appearance as though flame had scorched it, nor as though it had been burnt. The table (of the altar) was not touched, nor was any damage done to the altar-cloths upon it: at least, no sign of any such damage was to be seen. Some of the marble (slabs) which were in front (on the pavement below) the table of the altar were struck as though by the blow of a pickaxe, and the mortar and lime setting thereof (was cracked). Among the rest was a large slab of marble, which was torn from its bed and fractured, and thrown up on to the square top of the silver dome covering the table of the altar: and here it rested, the remaining pieces of the marble being torn from their bed, and scattered far and near. In the neighbourhood of the altar was a wooden pulley, in which was a hemp-rope—quite close to the silver chain which had been broken, and part of it melted—and (to this rope was) attached a large silver tray, on which stood the bowls* for the glass lamps. This tray remained untouched—none of the lamps were overturned, nor aught else thereon; neither did any damage happen to a candle that stood near the two wooden stools (as already mentioned). The greater part of these wondrous occurrences were witnessed by many who were in Antâkiyyah.

* In the text the word is *Firâkh*, which means, literally, "chickens." The word, however, has other meanings, as "archway," "folio of paper," etc., and must, I imagine, be taken here in the sense of a "bowl" or other vessel in which the wick of the lamp was set.

"Further, outside the city, on the night of Monday, the 5th of the month Âb (August), of the year before mentioned, there was seen in the heavens the likeness of a window, through which light shone out broad and glittering, and then became extinguished. The people waited till morning, expecting some event therefrom. And after a time news came that in the early part of the day of that Monday, at the city of Ghunjurah,* which lies in the Greek country, and is nine days' journey from Antâkiyyah, terrible earthquakes had taken place, following one another continuously. The greater number of the houses (of this city) had been thrown down, and a piece of ground outside the town had been swallowed up; while a large church and a fine fortress which had stood here had both disappeared, so that no trace remained of either. From the crevice in the earth extremely hot water had been thrown up, flowing forth from many springs. It had submerged seventy farmsteads. The people fleeing therefrom had escaped for safety to the hill-tops and high places around. The water covered the surface of the ground during seven days, spreading round about the city for the distance of two days' journey. After that time it disappeared, and the place where it had been became a swamp. A number of those who were witnesses of these events testified thereto, and the people of Antâkiyyah reported to me (Ibn Butlân) all that I have here set down. They related, further, that when the inhabitants had carried up their goods to the hill-tops, the ground rocked so by the strength of the earthquake that the chattels came rolling down again to the level earth below.

"Outside the city (of Antâkiyyah) is a river called Al Maklûb†

* This Ghunjurah is, I conclude, the town of Gangra, the capital of Paphlagonia, and the metropolitan see of the province. Yâkût does not mention Ghunjurah elsewhere. The geographer Kaswini (Wüstenfeld's edition of the text, vol. ii. 368) says that Ghunjurah is a city in the Greek territory, and stands on a river called Al Maklûb (the Overturned river)—a name also given to the Orontes, as stated above (p. 59), because it flows from south to north, contrary to the habit of other rivers. This other river Al Maklûb must, however, be the name of one of the affluents of the Halys, which flows north into the Euxine, on which the town of Gangra is built. Kaswini gives the story of the great earthquake, and inundation, in much the same words as those found in our text.

† Here the river Orontes.

(the Overturned), because it takes its course from south to north. It is of the size of the Nahr 'Ìsâ (in Babylonia). There are along its banks many mills, and it waters the gardens and grounds (of the city)."

"Saith Yâkût: So ends what we have transcribed from the work of Ibn Butlân." (Yâk., i. 382-385.)

In 1084 the citadel of Antioch was betrayed by one of its garrison, and the city came into the hands of Sulaimân ibn Kutlimish, the Saljûk Sultan of Iconium. Fourteen years later, however (in 1098), Antioch was again retaken by the Christians—namely, by the army of the First Crusade—after a siege which lasted nine months, and was characterized by many extraordinary and miraculous events. Under Bohemond and his successors, Antioch became a Christian principality, and remained so for a hundred and eighty years, until conquered by Sultan Baibârs in 1268.

In 1154 Idrisi gives the following account of the city:

"Antâkiyyah is a city magnificently situated, with agreeable environs. With the exception of Damascus, there is none that can equal it, either within or without. It has water in plenty running through its bazaars and road-ways, and into the castles and through the streets. There is a wall going round both the town and the gardens; it is 12 miles in length. This wall is marvellous and impregnable. It is built of stones, and encloses both the city and the mountain that overhangs it. Within the city (wall) are mills, and orchards, and gardens, with vegetables and other useful growths. The bazaars of the city are thronged, and have splendid wares exposed here, and all necessary goods and needful chattels. The good things of the place are innumerable, and its blessings manifold. They make here plain stuffs (not striped), that are renowned, of the sort known as *Al 'Attâbi* (moiré), also stuffs called *Ad Dastawaii*, and *Al Isfahâni*, and the like." (Id, 23.)

"In Antâkiyyah," according to 'Ali of Herat, "is the tomb Habîb an Najjâr." (Oxf. MS., folio 11, *verso*.) Yâkût, and the author of the *Marâsid*, add little to details already given. Yâkût gives Ibn Butlân's long account, already translated. He further

states that the city was founded by Antiyukhus (Antiochus), the second king after Alexander. He mentions a gate called Báb Muslim (still so called), where Muslim ibn 'Abd Allah was slain when the Greeks tried to retake the city. (Yák., iii. 383.) "Between Antâkiyyah and the sea is a distance of 2 leagues. Antioch has a port called As Suwaidiyyah (see Part II.), where the Frank ships lie. The merchandise is carried up to Antioch on beasts of burden." (Yák., iii. 385.) Yákút next gives in epitome the history and dates of the various sieges, and says in conclusion:

"In Antioch is the tomb of Habib an Najjár (the carpenter), which is visited from far and wide. Habib is said to have lived in Antioch, and to have come there from a far city, and preached to the people, declaring that he was an apostle." (Yák., iii. 387.)

Dimashki has the following:

"Antâkiyyah is the chief of the coast towns. It was anciently the capital (of Syria) under the Greek dominion, and they named it, in honour, Madinat Allah (the City of God). Antioch is a very ancient city. It is enclosed by a great wall that embraces four hills, covered with woods and gardens. Habib an Najjár was a native of this place, who is mentioned in the chapter of the Kuran *Yá Sín* (xxxvi. 26). It is here stated that Habib cried aloud, saying, 'Oh that my people knew how gracious God hath been to me, and that He hath made me one of His honoured ones!' For this Habib, when he was sent as an apostle to the people of this city (of Antioch), was not credited by them, and they cut off his head. Thereupon he took up his head in his left hand, and then placing it on the palm of his right hand, spoke the words quoted above. And for three days and nights he walked thus in their streets and market-places, reciting these same words." (Dim., 206.)

Abu-l Fidâ (A. F., 257) adds little to the above accounts, from which he freely quotes. The city was visited by Ibn Batûtah in 1355, who, after a general description, speaks of the great city wall as already a ruin, having been destroyed when Sultan Baibârs took the city from the Christians in 1268. He mentions the tomb

of Habib an Najjâr, and extols the gardens and the fertility of the country round, which is watered by the river 'Âsi (Orontes). (I. B., i. 162.)

TARSÛS.

"A very great and celebrated city," writes Ibn Haukal in 978. "It has round it a double stone wall, and the garrison is of both horse and foot soldiers, also munitions and provisions are kept here, and the water-supply is abundant. The city is extremely well built and populous, and provisions are cheap. Between this city and the Greek territory rises a high mountain range, an offshoot of the Jabal Lukkâm, which acts as a barrier between the two worlds (of Islam and Christendom). There are among the population of Tarsûs many persons of discernment and wisdom, men of prudence and eminence who understand various matters, and also possess wisdom and intelligence and watchfulness. It is stated that there are usually in this city 100,000 horsemen, and there were very near this number at the time when I (Ibn Haukal) visited the city. And the reason thereof is this: that from all the great towns within the borders of Sijistân, Kirmân, Fârs, Khurasân and the Jabal (Media), also Tabaristân, Mesopotamia and Adharbaijân, and from the countries of Al 'Irâk, Al Hijjâz, Al Yaman, Syria and Egypt, and Al Maghrib (Morocco), there is no city but has in Tarsûs a House (*Dâr*) for its townsmen. Here the Ghâzis (or Warriors of the Faith) from each particular country live. For when they have once reached Tarsûs they settle there and remain in garrison. Among them prayer and worship are most diligently performed, and funds are sent to them, and they receive alms, rich and plentiful. For there is hardly a Sultan who does not send here some auxiliary troops: and men of riches give their aid for arming and despatching thither the volunteers who have devoted themselves to this service. In every country where I have been, the rich and powerful do set apart sums for this purpose, as a tax on their farms, and fields, and crops, or from their shops in the market-places. But the warriors in Tarsûs come thither only to perish, and it is as though none arrived: they are lost in the battles, and it is almost as if none came. It is even as Allah hath said in the Kurân (xix., 98): 'Canst thou search out one

of them? or canst thou hear a whisper from them?'" (Is., 64: I. H., 122, copied in part by A. F., 249.)

"Tarsûs," says Biládhuri, "was rebuilt by the Khalifs Al Mahdi and Ar Rashid, by whom it was refortified and garrisoned." (Bil., 169, and A. F., 113.)

"The Khalif Al Mâmûn," says Mas'ûdi, "was buried at Tarsûs, on the left-hand side of the Mosque. Tarsûs was originally garrisoned by 8,000 men. The Gate of the Holy War (Báb al Jihád) is that from which the expeditions against the Infidels set out." (Mas., vii. 2; viii. 72.)

"Tarsûs," reports Idrisi, "is a great city with double stone walls. It has much merchandise, and the population is very numerous. The lands here are fertile in the extreme. Between it and the Greek territory are the Lukkâm Mountains, which rise as a dividing wall between the two worlds (of Islam and Christendom)." (Id., 25.)

"Tarsûs," writes Yákût, "is a city of the Syrian Thughûr (or Frontier Fortress). It lies 6 leagues from Adhanah. The city is divided by the river Al Baradán (Cydnus). The tomb of Al Mâmûn is to be seen here. Between the two cities of Tarsûs and Adana are the Fandûk (hostelry) of Bughâ and the Fandûk al Jadid (the New Hostelry). Tarsûs has double walls and a broad ditch, also six gates. This Frontier City of the Muslims remained in their hands till the year 354 (965), when Nikfûr (Nicephorus), King of the Greeks, having conquered the Thughûr (Frontier Fortresses) and Al Massissah, laid siege to Tarsûs, and took it by capitulation. Then all the Muslims who would, were allowed to leave the city, taking with them their goods. Those who remained had to pay the capitation-tax. The Jâmi', and other Mosques, were destroyed. Nikfûr burnt all the Kurâns; further, he took all the arms away from the arsenals. Tarsûs and all the country round has remained in the hands of the Infidels to this day (1225)." (Yak., iii. 526; Mar., ii. 200.)

Dimashki (Dim., 214) and Abu-l Fidâ (A. F., 249) add nothing to the above

PART II.

ALPHABETICAL LIST OF PLACES IN PALESTINE AND SYRIA.

The place-names in Syria and Palestine form an interesting record, bearing the impress of the various nations and creeds that, during successive epochs, have held dominion in the Holy Land. The Canaanite and the Hebrew, the Greek, the Roman and the Byzantine, the Arab and the Turk, all have in turn imposed their names on the towns they have founded or rebuilt—as a glance over the following pages will show. But in spite of foreign invasion and settlement, the bulk of the population of Syria always has been, and is still, Semitic in race, and hence it is natural to find that the great majority of the place-names are Semitic (Hebrew, Aramaic, or Arabic) in etymology.

After the Arab conquest in the seventh century, the majority of the Greek names imposed by the Byzantines (and by their predecessors, the Romans and the Successors of Alexander) fell into disuse, their places being once again taken by the older Semitic names, which probably had never fallen into desuetude among the rural, and therefore purely Semitic, population of the country.

This reversion from the Greek name to the name used in the Old Testament, is, however, a rule to which there are some exceptions, for nothing is more curious than the apparently arbitrary manner in which, while some of the ancient names are at the present time fully retained in use, others have completely fallen into oblivion. Of places which the Greeks renamed, but of which the Greek name was, at the Arab conquest, replaced by the older Semitic form, are such cities as: 'Akkah (St. Jean d'Acre), called in Judges Accho, which the Greeks named Ptolemais; Baisân, the Biblical Bethshean, which in Greek was called Scythopolis: 'Ammân, the Rabbath Ammon of King

David's wars, which Ptolemy II. rebuilt and named Philadelphia; Bait Jibril, the Betogabra of Josephus, called in Greek Eleutheropolis; and many others.

An exception to the foregoing, as being a place which at the present day bears a Greek name (slightly corrupted in the Arabic pronunciation), and of which the ancient Hebrew name is to-day utterly unknown, is the Biblical Shechem, ever since the Arab conquest known as Nâbulus, from Neapolis, the New Town, built by the Emperor Titus.

The purely Greek place-names that have survived (in an Arabic form) down to the present day may in general, for their etymology, be referred to two classes. To the first class belong the names of towns in Greece which the Macedonians, in memory of their former homes, gave to their new settlements: the second class comprises the names of such towns as the successors of Alexander founded or rebuilt, and named after Alexander, or some member of the reigning family of the Seleucidæ. To the first of these categories belong Ar Rastan, Arethusa; Kûrus, Cyrrhus; Fahl, Pella; to the second the many Alexandrias under the Arabicized form of Al Iskandariyyah and Al Iskandarûnah; and such cities as Antâkiyyah, Antioch; Al Lâdhikiyyah, Laodicea; Afâmiyyah or Fâmiyya, Apamea; and some others.

Bâniyâs, Paneas (named from a temple to the god Pan); Tarâbulus, Tripolis; and Nâbulus, Neapolis, come under neither of the above categories, but the etymology is not far to seek. Among the names of Roman origin are such as Al Lajjûn, Legio; Tabariyyah, Tiberias; and the many Kaisariyyahs, Cæsarea Palæstina, and others.

Of Arab names that almost letter for letter reproduce the Hebrew word, only a few need here be cited, for examples meet the eye on every hand. Ba'albakk, 'Athlith, and other such words of purely Semitic etymology, must date, without doubt, from the very earliest ages, though the Hebrew or Aramaic form may not happen to be found in the Books of the Old Testament. Numberless other examples of the Hebrew name in an Arabic form occur as etymological examples, proving the extraordinary vitality of the ancient pronunciation even in minor details. Such

are Maâb, Moab; Arîhâ, Jericho;* Yâfah, Joppa; Kadas, Kadesh; Azdûd, Ashdod; 'Afîk, Apheca; Ghazzah, Gaza; and 'Askalân, Ascalon.

This last (Ascalon) is curious as an exception to the rule that the guttural aspirate, peculiar to the Semitic languages, and known as the letter *'Ain*, when it occurs in the Hebrew, is represented by a corresponding 'Ain (or Ghain) of the Arabic, *e.g.*, Arabic 'Ashtarâ, Hebrew 'Ashtaroth. But Ascalon in Hebrew is spelt with an initial *Aleph* (Ashkelon), while in Arabic the name commences with an *'Ain* ('Askalân).†

This interchange of *Aleph* and *'Ain* is not, however, unknown in Arab words, an example occurring in the name Bârin, which is also pronounced Ba'rîn (with an *'Ain*); further, that *'Ain* sometimes interchanges with the hard, or the soft, H, is seen in such examples as Zurrah, for Zura',‡ and in the name of one of the gates of the Sanctuary at Makkah, which Yâkût notes is found written and pronounced either Bâb al Hazûrah, or Al 'Azûrah (with initial *Ha*, or *'Ain*).

AL 'ABÂDIYYAH.—"A village (of the district) of Al Marj, near Damascus." (Yâk., iii. 599; Mar., ii. 231.)

ABAWÂ.—"The name of a place, or of a mountain in Syria. Mentioned in the poems of An Nabighah." (Yâk., i. 101; Mar., i. 17.)

'ABBÛD.—"A mountain in Syria." (Yâk., iii. 608; Mar., ii. 234.)

ÂBIL.—"A village of Hims, lying near the city, to the south, and about 2 miles distant." (Yâk., i. 57; Mar., i. 4.)

ÂBIL AL KAMH (ÂBIL OF THE WHEAT).—"A village belonging to Baniyâs. It lies between Damascus and the sea." (Yâk., i. 56; Mar., i. 4.) This is said to be the Biblical Abel Beth Maachah of 2 Sam. xx. 14.

ÂBIL AS SÛK (ÂBIL OF THE MARKET).—"A large village of the Ghautah (District round Damascus), in the district of the Wâdi (Sûk Baradâ)." (Yâk., i. 57; Mar., i. 4.) The ancient Abila, of the Abilene District, mentioned in St. Luke iii. 1.

* See also p. 397. † See Index, s. v. *'Askalân.*

‡ See Index, s. v. Ba'rîn and Zurrah.

ÂBIL AZ ZAIT (ÂBIL OF THE OLIVES).—"In the Jordan Province, in the eastern part of Syria. The Prophet despatched an expedition thither under Usâmah." (Yâk., i. 56; Mar., i. 4.) The present ruin of Âbil, the Abila of the Decapolis, lying to the south of the Yarmûk River, the remains of which have recently been mapped and described by G. Schumacher, for the P. E. F.

A'BILÎN.—Visited by Nâsir-i-Khusrau in 1047. "From Dâmûn we passed south to another village, called A'bilîn, where there is the tomb of Hûd—peace be upon him!—which I visited. Within the enclosure here is a mulberry tree: and there is likewise the tomb of the prophet 'Uzair—peace be upon him!—which I also visited." (N. Kh., 15.) Guérin considers A'bilin to represent the ancient Zabulon, destroyed by Cestius. The Muslim prophet Hûd is the Biblical Eber. He was sent to convert the ancient 'Adites, who, refusing to listen to him, were destroyed by a burning wind. (Kurân vii. 63.) 'Uzair is Ezra, or Esdras. (Kurân ix. 30: "Moreover, the Jews say, ''Uzair is the Son of God.'") According to Muslim tradition, Ezra was raised to life after he had been a hundred years dead, and dictated to the Scribes, from memory, the whole Jewish Law, which had been lost during the captivity.

AL ABRASHIYYAH.—"A village of Damascus." (Mar., i. 12; and in Yâk., v. 11.)

ABTAR.—"A place in Syria." (Yâk., i. 87; Mar., i. 11.)

'ÂBÛD.—"A small town in the Filastin Province, near Jerusalem. The name is Hebrew, and is become Arabicized." (Yâk., iii. 583; Mar., ii. 225.)

ADÂMÎ, OR UDÂMÎ.—"A district in Syria belonging to the Kudâ'ah tribe." (Yâk., i. 167; Mar., i. 36.)

ADHANAH (ADANA).—"This city was rebuilt in A.H. 141 (758), and garrisoned by troops from Khurasân (in Persia). Hârûn ar Rashîd built the castle (Al Kasr) at the Bridge of Adhanah, over the Saihân (the ancient Sarus), in the year 165 (782)." (Bil., 168; copied by Yâk., i. 179, and Dim., 214.)

"The city," says Istakhri, "much resembles the one-half of Al Massissah (Mopsuestia). It stands on the river Saihân, and to the west of that stream. It is a pleasant city, with fertile lands,

on the road to Tarsûs; well fortified and populous." (Is., 63; I. H., 122; copied by A. F., 249.)

"There are here bazaars, and craftsmen," writes Idrîsî, "with much coming and going. The Saihân River, on which the city stands, is smaller than the Jaihân (Pyramus) There is across it a bridge most wonderfully built, and extremely long. This river flows down out of the Greek country." (Id., 24.)

"The bridge is of stone, and leads from the town to the fortress, which is on the side towards Al Massissah, and is like a suburb. The bridge is an arch of a single span. Adhanah has eight gates, with walls, and a ditch." (Yâk., i. 179.)

"The bridge is 170 and odd ells in length." (Dim., 214.)

Adhanah to Antâkiyyah (I.H., Id.) 3 miles; to Al Massissah (Is., I.H., Id.) 1 day, or 4 leagues (Yâk.), or 12 miles (A. F.); to Tarsûs (Is., I.H., Id.), 1 day, or 18 miles (A. F.).

'ADHRÀ. "A well-known village," says Yâkût, "of the Ghautah (District round) Damascus; or the Iklim Khaulân. Marj 'Adhrá (the Meadow of 'Adrâ) is called from it, and thereto you descend coming from the Eagle's Gorge (Thaniyyat al 'Ukâb) whence you perceive the village on your left. There is a minaret here. In the Mosque of the village is a palm-tree." (Yâk., iii. 625; Mar., ii. 243.)

ADHRA'ÀH, OR ADHRI'ÀH.—"The capital of the Province of Al Bathaniyyah." (Yb., 113.) This town is identified with the Edrei of Numbers xxi. 33, the capital of Bashan.

"Adhri'âh," says Mukaddasi, "is a city lying close to the desert. To it belongs the District of Jabal Jarash (the hill-country of Gerasa), which lies opposite (across the Jordan) to the Jabal 'Âmilah. This country is full of villages, and Tiberias owes its prosperity to the neighbourhood of the two districts (of Jabal Jarash and Jabal 'Âmilah)." (Muk., 162.)

In the thirteenth century, according to Yâkût (Yâk., i. 176), the city was celebrated for the many learned men who were natives of the place. (Also Mar., i. 39; and A. F., 253.)

Adhra'âh to Damascus (Is., I. H., Id., Yâk.), 4 days, or 2 days (according to Muk.); to Tabariyyah (Muk.), 1 march; to Az Zarikâ (Muk.), 1 march; to 'Ammân (A. F.), 54 miles; to As Sanamain (A. F.), 18 miles.

ADHRUH.—"The capital of the Province of Ash Sharáh (Edom)." (Yb., 114.)

"Adhruh," says Mukaddasi, "is a frontier town, between the Hijjâz and Syria. They preserve here the Prophet's mantle, and also a treaty given by him, and written on skin." (Muk., 178.)

Yâkût couples Adhruh with Al Jarbá, a town lying a mile distant, both of which were conquered during the Prophet's lifetime in A.H. 9. Adhruh capitulated for 100 Dinárs of tribute. (Yâk., i. 174; Mar., i. 39.)

'ADLÛN, OR 'ADHNÛN.—"A strong fort on the sea, lying between Tyre and Sarafand, 20 miles from the latter." (Id., 12.) Kudamah gives the more ancient spelling, 'Adnún.

"'Adhnûn," says Yâkût, "is a town belonging to Saidâ (Sidon), on the Damascus coast." (Yâk., iii. 626; Mar., ii. 243.)

The name is probably a corruption of *Ad Nonum*—"at the ninth mile." The place is identified with the Ornithopolis of Strabo.

AFÂMIYYAH, OR FÂMIYYAH (EPIPHANIA).—"An ancient Greek city," says Ya'kûbi, in 891, "now in ruins. It is situated on a large lake." (Yb., 111.)

For the lake, see above (p. 70). In Yâkût's days (thirteenth century) the town was apparently fortified. The district of the same name formed part of the Hims Province. The same authority states that the city was founded by Seleucus, who also built Lâdhikiyyah (Laodicea), Salûkiyyah (Seleucia), and Halab (Aleppo), six years after the death of Alexander the Great. (Yâk., i. 322; Mar., i. 97.)

"Fâmiyyah, or Afâmiyyah," Yâkût continues, "is a large city in the district (Kûrah) of the same name. It lies on the coast-side of the Hims Province. Afâmiyyah was taken by capitulation by Abu 'Ubaidah in the year 17 A.H. (638) on the stipulated payment of poll tax (*Jaziyah*) and land-tax (*Kharaj*)." (Yâk., iii. 846; Mar., ii. 333.)

In Abu-l Fidâ's time (fourteenth century), Fâmiyyah formed part of the Shaizar District. "It is also called Afâmiyyah, and is a very ancient town, which has given its name to the district.

The ancient city stands on a height. There is here a lake of sweet water, through which flows the Nahr al Maklûb (the Orontes)." (A. F., 263.)

Afîk, or Fîk.—"A town, near which is the celebrated Pass (*'Akabah*)." (Yb., 115.) The Biblical Aphek (1 Kings xx. 26). The *'Akabah*, Pass, or Ascent, lies on the high-road from Damascus to Jerusalem, and leads down from the plateau of the Haurân to the Jordan Valley.

"Afik," says Yâkût, "is a village of the Haurân, on the road down to the Ghaur (of the Jordan). It stands at the entrance of the celebrated Pass of Afik. This Pass is about 2 miles long. The common people pronounce the name Fik. The town overlooks Tabariyyah and the lake, and many times have I been there." (Yâk., i. 332 ; iii. 932 ; Mar., i. 82 ; ii. 373.)

'Akabah Fîk to Jâsim (Muk.), 1 march, or (I. Kh.) 24 miles ; to Nawâ (Muk.), 1 march ; to Tabariyyah (Is., I.H., Muk.), 1 march, or (Id.) part of a day, or (I. Kh.) 6 miles.

Aflîlâ.—"A village in Syria. A celebrated commentator of Mutanabbi's poems was a native of this place. He died 441 A.H." (Yâk., i. 332 ; Mar., i. 82.)

'Afrâ.—"A fortress in the Filastîn Province, near Jerusalem." (Yâk., iii. 688 ; Mar., ii. 264.)

'Afrabalâ.—"A place in the Jordan Ghaur (or low-land), near Baisân and Tabariyyah." (Yâk., iii. 688 ; Mar., ii. 264.)

Al Ahass (the bald) and Shubaith.—"The name of a large district, possessing many villages and fields, and lying both north and south of Halab (Aleppo). Its chief town is Khunâsirah, where the Khalif 'Omar ibn 'Abd al 'Azîz dwelt. Shubaith is a black mountain in this district. On its summit are four ruined villages, belonging to the people of Halab. In their neighbourhood are mills." (Yâk., i. 151 ; Mar., i. 31.)

"Al Ahass," says Abu-l Fidâ, "is a mountain-tract, where there are many villages. It lies east of Halab, between it and Khunâsirah, which last lies beyond to the east again. Shubaith is a smaller mountain than Al Ahass, and lies to the east of it. Between the two runs a Wâdî, a horse-gallop across, in which lies Khunâsirah." (A. F., 233.)

Al Ahkâf (the sand-hills).—"A mountain in Syria." (Yâk., i. 154; Mar., i. 31.)

'Ajjâ.—"A village in the Haurân, near Jâsim." (Yâk., iii. 750; Mar., ii. 291.)

'Ain (a spring of water). "A village under Jabal al Lukkâm, near Mar'ash. From it is called the Darb (or Road of) al 'Ain, leading up to Hârûniyyah. It is a pleasant hamlet, and counted among the fortresses of Al Massîssah." (Yâk., iii. 756; Mar., ii. 293.)

'Ain Jâlût (Goliath's Spring).—"A small and pleasant town, lying between Nâbulus and Baisân, in the Filastîn Province. The place was taken by the Rûmî (Crusaders), and retaken by Saladin in 579 (1183)." (Yâk., iii. 760; Mar., ii. 295.)

'Ain al Jarr.—"This place lies between Ba'albakk and Damascus, in the Bikâ'ah (or Plain of Cœlo-Syria). It is a well-known spot; and tradition relates that Noah at this place entered the ark." (Yâk., iii. 760; Mar., ii. 295.)

"There are here," writes Abu-l Fidâ, "ruins of enormous stone buildings. It lies a long mile south of Ba'albakk. At 'Ain al Jarr begins the great river that flows through the Bikâ'ah (of Cœlo-Syria), called the Litany." (A. F., 230.)

'Ain al Jarr is at the present day called Anjar. Near it lie the ruins of the ancient Chalcis ad Belum.

'Ain al Jarr to Al Kar'ûn (Muk.), 1 march; to Ba'albakk (Muk.), 1 march.

'Ain Salîm, or 'Ain Sailam.—"A place 3 miles from Halab (Aleppo)." (Yâk., iii. 762; Mar., ii. 296.)

'Ain as Sallûr.—"*Sallûr*," writes Yâkût, "is the fish also called *Al Jirriy* in the Syrian dialect. The place is near Antâkiyyah (Antioch), and the Sallûr is the largest of the fish found in the spring, which is so called from the number of these fish found there. 'Ain as Sallûr, and the lake near it, belonged to Maslamah, the son of the Khalif 'Abd al Malik. The lake is also called Buhairah Yaghrâ." (Yâk., iii. 762; Mar., ii. 296.)

'Ain Tâb.—"A fortified castle," says Yâkût, "lying between Antâkiyyah and Halab, with villages round it, among which is Dulûk. It was formerly itself called Dulûk, which is now one of

its dependencies. 'Ain Tâb belongs to Halab." (Yâk., iii. 759; Mar., ii. 294.)

"'Ain Tâb," Dimashki writes in the early part of the fourteenth century, "lies north-east of Halab. It is a place with a strong castle. The people are Turkomans. There is a small river here, and gardens." (Dim., 205.)

"'Ain Tâb, in Kinnasrin," according to Abu-l Fidâ, "is a very beautiful town, with a castle that is built on the solid rock. It has water in plenty, and gardens, and is the capital of its district. There are fine markets here, much frequented by merchants and travellers. It lies three marches north of Halab. Dulûk lies near 'Ain Tâb, and is now in ruins. The place is mentioned in the wars of Saladin and Nûr ad Din. 'Ain Tâb is three marches south of Kala'at ar Rûm, and the same distance south-east of Bahasnâ." (A. F., 269.)

'AIN THARMÂ. — "A village in the Ghautah (district) of Damascus." (Yâk., iii. 759; Mar., ii. 294.) The latter writes the name 'Ain Tûmâ.

'AINÛN.—"A village near (and south of) Jerusalem." (Yâk., iii. 764; Mar., ii. 298.)

Also called Bait 'Ainun. (See below.) The 'Ainûni raisins, which come from here, are celebrated, according to Mukaddasi. (Muk., 180.)

'AINÛN OR 'AIN UNÂ. — "This is a village south of the Bathaniyyah Province, and lying on the shore of the Red Sea, between Madyan and As Salâ. The pilgrim road from Egypt to Makkah passes through it." (Yâk., iii. 758, 765.)

The ancient Οὔνη, the harbour of Midian mentioned by Ptolemy.

'AIN ZARBAH (ANAZARBUS, OF THE CRUSADES).—Bilâdhuri states that the town was built by Ar Rashid, being also refortified and garrisoned, in the year 180 (796), by troops from Khurasân. (Bil., 171; copied by I. F., 113; and in Yâk., iii. 761.)

"The town," says Istakhri, "lies in a country very like the Ghaur (or Jordan lowland). There are palm-trees and fruits of all kinds, and great fertility; also arable fields and pasture lands.

The city has fine walls, and its prosperity is great." (Is., 63; I. H., 121; copied by Id., 24, and A. F., 234.)

Yâkût in the thirteenth century speaks of it as a town of the Thughûr (or Frontier Fortresses), belonging to Al Massissah. "It was rebuilt by Abu Sulaimân at Turki al Khâdim, about the year 190 (804), when he was governor of the Thughûr, under the Khalif Ar Rashîd. After that the Rûmîs (Crusaders) took the place and laid it in ruins. Saif ad Daulah ibn Hamdân spent three million Dirhams on rebuilding it, but the Rûmis retook it (A.D. 962) in his day, and it is still in their hands. It is now peopled by Armenians." (Yâk., iii. 761; Mar., ii. 295.)

"'Ain Zarbah," says Abu-l Fidâ, "is a town at the foot of a hill which is crowned by a castle. The town is populous, and is watered by a river. It lies between Sîs and Tall Hamdûn, and to the north of the Jaihân (river Pyramus), which flows between it and Tall Hamdûn. 'Ain Zarbah lies south, and rather west of Sîs, and at a short day's march from it. The people have corrupted the name, and call it Nâwarzâ. Muhallabi says that between Sîs and 'Ain Zarbah is 24 miles, which is the exact distance between Sîs and Nâwarzâ, proving that 'Ain Zarbah is identical with Nâwarzâ." (A. F., 251.)

'Ain Zarbah to Massissah (Is., I. H., Id.), 1 march: to Antâkiyyah (Id.), 2 marches.

'AITHAH.—"A district of Syria." (Yâk., iii. 750; Mar., ii. 291.)

'AJAB.—"A place in Syria, mentioned by the poets." (Yâk., iii. 617; Mar., ii. 238.)

AJAM.—"A place in Syria near Al Farâdis, in the neighbourhood of Halab." (Yâk., i. 135; Mar., i. 27.)

'AJLÛN.—"In the Iklim (or district of) Jarash," says Dimashki, "is the town of 'Ajlûn, where there is a very strong fortress. In the town is running water; fruits of all kinds and provisions are here in plenty. The fortress is very high placed, and you can see it from four days' march away." (Dim., 200.)

The fortress is at the present day called Kala'at ar Rubad—the Castle of the Suburb—it is a conspicuous landmark in all the south Jordan district.

"'Ajlûn," writes Abu-l Fidâ in the fourteenth century, "is the

name of the fortress, and its suburb (that is the town of 'Ajlûn), is called Al Bâ'ûthah, which is distant from it about a horse-gallop. It lies to the east of the Ghaur (or Jordan Valley), opposite Baisân. The fortress of 'Ajlûn is a celebrated and very strong place. It can be seen from Baisân. The town has gardens and running water. It lies east of Baisân, and has been recently rebuilt by 'Izz ad Dîn Usâmah, one of Saladin's Amirs." (A. F., 245.)

The place was visited by Ibn Batûtah in 1355, who speaks of it as "A fine town with good markets, and a strong castle. A stream runs through the town, and the waters are sweet and good." (I. B., i. 129.)

Ajnâdain.—"The site of the famous battle-field of the year 13 A.H. (634). It took place near Ar Ramlah, in Filastîn, and in the Kûrah (or district of) Bait Jabrin." (Yâk., i. 136; Mar., i. 27.)

The actual site of this famous battle between the Greeks and the first Muslim conquerors has never been identified.

'Akabat an Nisâ (The Woman's Pass).—"Near Baghras on the road to Al Massîssah, so called from an accident that happened here to one of the wives of Maslamah the son of the Khalif 'Abd al Malik, during his expedition against 'Amûriyyah (Amorium). The woman fell over the precipice." (Yâk., iii. 692.)

'Akabat ar Rumân, or ar Rumâdî.—"A Pass between Ba'albakk and Damascus." (Yb., 112.)

'Akabat as Sîr.—"A Pass in the district near Al Hadath, in the Thughûr (or Frontier Fortresses). It is a narrow and long Pass." (Yâk., iii. 692; Mar., ii., 265.) The latter spells the name Ash Shîr.

Al Akhrajiyyah.—"A place in Syria, mentioned by the poet Jarîr." (Yâk., i. 161; Mar., i. 34.)

Al Akhuwânah.—"A place in the Jordan Province, on the shore of the Lake of Tiberias." (Yâk., i. 334; Mar., i. 83.)

'Akir (Ekron).—"A large village," says Mukaddasi, "possessing a fine Mosque. Its inhabitants are much given to good works. The bread here is not to be surpassed for quality. The village lies on the road (from Ar Ramlah) to Makkah." (Muk.,

176.) Yâkût calls it Al 'Akir, adding that it belongs to Ar Ramlah. (Yâk., iii. 697 ; Mar., ii. 267.)

HISN 'AKKÂR.—"An impregnable fortress, built since the days of Islam. There is a channel of water coming right into the castle, brought down from the hills above, and sufficient both for domestic purposes and for drinking." (Dim., 208.) The district of Jabal 'Akkâr lies immediately north of Tripoli.

AL AKLÎM.—"A district in the neighbourhood of Damascus." (Yâk., i. 339 ; Mar., i. 84.)

AKMÎNÂS.—"A large village of the Halab Province. It lies in the Jabal As Summâk. Its inhabitants are Ismailians." (Yâk., i. 339 ; Mar., i. 83.)

'AKRABÂ.—"The name of a town in the Jaulân Province of Damascus. The (ancient) Ghassanide kings dwelt here of old." (Yâk., iii. 695 ; Mar., ii. 267.)

HISN AL AKRÂD (THE FORT OF THE KURDS : CRAC DES CHEVALIERS).—Noticed by the traveller Ibn Jubair (1185). "It lies in the Lebanon Mountains, and is now in the hands of the Franks." (I. J., 257.)

"Hisn al Akrâd," says Dimashki, "is an impregnable fortress set on the dividing line between (the province of) Damascus and the coast (district). From it one can see Damascus, Kârâ, An Nabk, and Ba'albakk ; and down even to the sea-coast." (Dim., 208.) Abu-l Fidâ, some years later, speaks of it as "A strong fortress on the mountains opposite, and west of Hims, which are part of the (Lebanon called) Jabal Jalîl. It lies between Hims and Tarâbulus, a march from either. The fortress has suburbs. Before Tarâbulus was taken by the Muslims (in 1110), this was the seat of their Government." (A. F., 259.)

Hisn al Akrâd took its name from the fact that for many years its garrison was composed of Kurdish troops. It is also known as Kala'at al Hisn—the Castle of the Fortress—and in Crusading times was called Crac des Chevaliers. Ibn Batûtah visited the place in 1355. He speaks of it as "A small town, with many trees and streams, standing on the summit of a hill." (I. B., i. 140.)

AKSÂL.—"A village of the Jordan Province, lying 5 leagues

from Tiberias towards Ar Ramlah. The river Abu Futrus is in its neighbourhood." (Yâk., i. 342.) According to the Marâsid (Mar., i. 85) the name is spelt Aksâk.

Al Akwâkh.—"A district of Bâniyâs in the Damascus Province." (Yâk., i. 343; Mar., i. 86.)

'Al'âl.—"A high mountain. It lies in the Bathaniyyah Province, between the Ghaur (of the Jordan) and Jabal ash Sharâh." (Yâk., iii. 712.) The Marâsid (Mar., ii. 274) says it is situated above As Sal', and between Al 'Ukad and the Jabal ash Sharâh. This 'Al'âl may possibly be the Biblical Elealeh (Num. xxxii. 3), at the place now called Khirbat al 'Al, south of 'Ammân.

'Âlikîn.—"A village outside Damascus." (Mar., ii. 228.)

Al 'Allâh.—"A large Kûrah (or district) of Ma'arrah an Nu'mân, lying between Halab and Hamâh, towards the desert; it contains many villages." (Yâk., iii. 710; Mar., ii. 273.)

Al 'Allâtân.—"A Kûrah (or district) of Hims in Syria." (Yâk., iii. 709; Mar., ii. 273.)

Alûs.—"Abu Sa'ad says Alûs is a town on the coast near Tarsûs; but this is probably an error on his part." (Yâk., i. 352; Mar., i. 88.)

Amarr.—"A place in the Syrian Desert, on the road to the Hijjâz. It lies north of the road to Busaitah." (Yâk., i. 361; Mar., i. 91.)

Al 'Amk, or Al 'Umk (The Depression).—"A Kûrah (or district) of Halab, near Dâbik. It belonged originally to Antâkiyyah, and most of the provisions of Antioch come from thence." (Yâk., iii. 727; Mar., ii. 280.) In Crusading times this was known as the Plain of Antioch.

Ibn Batûtah, who crossed the district in 1355, describes it as "lying equidistant from Antioch, Tizîn, and Baghrâs. The Turkomans dwell here with the Franks." (I. B., i. 165.) The name sometimes occurs in the plural form *Al A'mâk*. (Yâk., i. 316; Mar., i. 77.)

'Ammân (Rabath Ammon, Philadelphia). "The capital of the Balkâ Province (Peræa)." (Yb., 113.) Mukaddasi, in 985, writes: "Ammân, lying on the border of the desert, has round it many villages and cornfields. The Balkâ District, of which it

is the capital, is rich in grain and flocks ; it also has many streams, the waters of which work the mills. In the city near the market-place stands a fine mosque, the court of which is ornamented with mosaic. We have heard said that it resembles that of Makkah. The Castle of Goliath is on the hill overhanging the city, and therein is the Tomb of Uriah,* over which is built a mosque. Here, likewise, is the Circus of Solomon. Living here is cheap, and fruit is plentiful. On the other hand, the people of the place are illiterate, and the roads thither wretched. But the city is even as a harbour of the desert, and a place of refuge for the Badawin Arabs." (Muk., 175 ; quoted also by Yâk., iii. 760.) The Tomb of Uriah and the Castle of Goliath are, doubtless, the small mosque within the citadel, overhanging the town on the north. The Circus of Solomon is the ancient theatre, capable, it is said, of having seated six thousand spectators.

Yâkût (Yâk., iii. 719 ; Mar., ii. 278) alludes to 'Ammân as the city of Dakiyânûs (Decius), the Emperor under whose reign the Seven Sleepers entered the Cave of Ar Rakim (see p. 274). Yâkût further adds the following legendary version of the Biblical account of Lot's escape from Sodom and Gomorrha :

"It is mentioned by a certain learned man of the Jews, that he read in one of the books of God, that when Lot fled with his family from Sâdûm and its people, his wife turned back, and was changed into a pillar of salt. But he went on to Zughar† (Zoar), and none were saved but he and his brother and his two daughters. Now, the two daughters imagined to themselves that Allah had destroyed all the world, and they took counsel how the seed of their father and their uncle should continue. And they made them both drunk with wine, and they each did lie with one of them, and both did conceive. And the two men knew nothing of what had taken place. Then one bare a son, and called his name 'Ammân—that is to say, *He who is of the Uncle* (*'Amm*) ; and the other also bare a son, and called him Maâb—that is, *He who is of the Father* (*Ab*). When the two boys had grown to

* The history of Uriah, according to the Muslim tradition, is given in G. Weil's *Biblische Legenden der Muselmänner*, p. 210.

† In the text by mistake written *Zufar*.

man's estate, each founded a city in Syria, and called it after his own name. And these two cities ('Ammân and Maâb) are near to one another in the Syrian waste."

Abu-l Fidâ, in 1321, writes of 'Ammân as follows :

"It is a very ancient town, and was ruined before the days of Islam. It is mentioned in the history of the Israelites. There are great ruins here, and the river Az Zarkâ (Jabbok) flows through them, which (later on) crosses the Pilgrim Road from Damascus (to Makkah). The town is to the west of the Zarkâ, and lies about a march to the north of the Birkat Zizâ. At 'Amman are many great Butm (Terebinth) and other trees. All around it are fields, and the soil is very fertile. According to tradition, it was Lot who founded 'Ammân." (A. F., 247.)

'Ammân to the river Jordan (Muk.), 1 march ; to Bait ar Râm (Muk.), 1 march ; to Maâb (Muk.), 1 march ; to Az Zarikâ (Muk.), 1 march ; to Jerusalem (Id.), 2 days.

'AMMÛRIYYAH.*—"A small town on the bank of the 'Âsi (Orontes), between Afâmiyyah and Shaizar. There are remains and ruins here, and also mills." (Yâk., iii. 731 ; Mar., ii. 282.)

'AMTÂ.—"A town in the Jordan Province, and of the Ghaur (or lowland). There is here the tomb of (the conqueror of Syria) Abu 'Ubaidah ibn al Jarrâh, though others say it is at Tabariyyah. From 'Ammân to 'Amtâ, which is in the middle of the Ghaur, is 12 leagues, and the same thence on to Tabariyyah. They make here excellent arrows." (Yâk., iii. 722 ; Mar., ii. 278.)

'AMÛS.—"A small town near Bait Lahm (Bethlehem), belonging to Jerusalem." (Yâk., iii. 594 ; Mar., ii. 228.)

'AMWÂS (EMMAUS NICOPOLIS).—"A town in Palestine." (Yb., 116.)

Mukaddasi says of 'Amwâs : "It is said that this place was in ancient days the capital of the province, but that the population removed therefrom to be nearer to the sea, and more in the plain, on account of the wells ; for the village lies on the skirt of the hill-country." (Muk., 176.)

Yâkût speaks of the city as situated "in the Kûrah (province) of Filastîn, near Jerusalem. 'Amwâs was the capital of Filastîn

* Spelt the same as 'Ammûriyyah, or 'Amûriyyah, the Arabic form of Amorium in Phrygia.

anciently, but the capital was removed thence to (Ar Ramlah) nearer the sea-coast, because of the lack of wells; for 'Amwâs is on the mountain-side. It lies 6 miles from Ar Ramlah, on the road to Jerusalem. The plague of 'Amwâs took its origin here in 'Omar's time, in the year 18; and they say twenty-five thousand died of it." (Yâk., iii. 729; Mar., ii. 281.)

'ANÂDHÂN.—According to Yâkût, "a village near Kinnasrin, in the Kûrah (district) of Urtîk, of the 'Awâsim Province." According to another account (Marâsid), it lies to the north-east of Halab. (Yâk., iii. 733; v. 25; Mar., ii. 283.)

HISN ANAF AL HAJAR (FORT OF THE STONE-NOSE).—"A fortress on the sea. Thence to Hisn Bathrûn is 5 miles, and to Atrâbulus 8 miles." (Id., 17.)

ANAFAH.—"A small town of the Syrian coast, to the east of Jubail and of Jabal Sahyûn, and 8 leagues from the latter." (Yâk., i. 390; Mar., i. 98.)

'ÂNAH.—"A town of the Jordan Province." (Yâk., iii. 595; Mar., ii. 229.)

A'NÂK.—"A small town of the Haurân, in the Damascus Province. They make here carpets and excellent clothes, which take their name from this place." (Yâk., i. 316; Mar., i. 77.)

AL ANDARÎN.—"A village," says Yâkût in 1225, "that existed formerly to the south of Halab, a day's ride on horseback away on the edge of the desert. There are no habitations beyond it. It is now in ruins." (Yâk., i. 373; Mar., i. 96.)

ANTARTÛS, OR ANTARSÛS (ANTARADUS, TORTOSA, CALLED AT THE PRESENT DAY TARTÛS).—"A town on the coast of the Hims Province." (Yb., 112.)

Istakhri and Ibn Haukal, writing in the tenth century, report: "Antarsus (or Antartus) is a fortress on the sea; it is the frontier city of Hims. The Khalif 'Othman's Kurân is preserved here. The city possesses stone walls, which preserve it from being taken by surprise; and so it escaped in our own days when the Greek Emperor Nikfûr (Nicephorus in A.D. 966 and 968) ravaged the coast of Syria." (Is., 61; I. H., 116.)

"Antarsûs," says Idrîsî, "is a small town on the seaside with thronged bazaars; much merchandise is seen there. The town

is at the end of a great bay, and above it is a range of mountains. This bay measures some 10 miles across. The city has a wall, and is very strongly fortified." (Id., 20, 22.)

"Antartûs (according to Yâkût) is the last of the coast towns of the Damascus Province. It belonged originally to Hims, and by some is said to belong to Tarâbulus. It lies east of 'Arkah, and 8 leagues from it. It possesses two towers that are like castles. It was originally conquered by 'Ubaidah ibn As Sâmit, in A.H. 17 (638), after the taking of Al Lâdhikiyyah and Jabalah. It was then demolished, and the place remained uninhabited for some years, till the Khalif Mu'âwiyyah rebuilt it and fortified it, as he also did Marakiyyah and Bulunyâs." (Yâk., i. 388; Mar., i. 98.)

Dimashki, writing in 1300, says: "In Antarsus is a church belonging to the Christians, magnificently built. There is here a chapel (*bait*) which is said to have been the first house built in the name of (the Virgin) Mary in Syria. The Khalif Mu'âwiyah rebuilt and enlarged the city, making it his capital during the days of the Khalif 'Othman. He also conquered the Islands of the Mediterranean, and made raids on Cyprus and Sicily, and he took the Island of Arwad. (See p. 399.) Antarsus was an ancient Roman fortress." (Dim., 208.)

Abu-l Fidâ, writing a few years later, adds nothing to the above accounts, which he copies. (A. F., 229.)

'ARABAH.—"A place in the Filastîn Province." (Yak., iii. 633; Mar., ii. 246.)

'ARABÂYÂ.—"A place which Bukhtnassar (Nebuchadnezzar) attacked with his army." (Yak., iii. 633.) According to the Marâsid (Mar., ii. 245) it lies in Syria.

ARAK, OR URAK.—"A small town on the border of the Halab Desert, near Tadmur (Palmyra) and 'Urd, possessing palms and olives. It was conquered by Khâlid ibn al Walîd." (Yak., i. 210; Mar., i. 48.)

'ARANDAL.—"The capital of the district of Al Jibâl (Gebalene)." (Yb., 114.)

This is the ancient episcopal city of Arindela, which after the Arab conquest fell to ruin. It is at present called *Gharendel*, and lies on the Roman road going north from Shaubak or Mont-Royal.

In the thirteenth century, when Yâkût wrote, it was only a village, in the Sharâh Province. It was taken by the Muslims in 'Omar's days, after the battle of the Yarmûk. (Yak., iii. 657; Mar., ii. 251.)

Arâr.—"A place in the neighbourhood of Halab. It is the name of a Wâdi mentioned in the histories of the Muslim conquest." (Yak., i. 181; Mar., i. 40.)

'Arbasûs. "A frontier fortress near Al Massîssah. It was ruined by Saif ad Daulah ibn Hamdân." (Yak., iii. 633; Mar., ii. 246.)

Arbîkh. "A place lying to the west of Halab." (Yak., i. 190; Mar., i. 42.)

Arfâd.—"A large village in the neighbourhood of the 'Azâz District near Halab." (Yak., i. 209; Mar., i. 47.)

Arîhâ, or Rîhâ (Jericho). "The capital of the Ghaur (or lowland of the Jordan), being, however, counted as in the Balkâ Province." (Yb., 113.)

"Arihâ," writes Mukaddasi, "is the City of the Giants (mentioned in the Kurân), and therein is seen the gate of which Allah spake to the Children of Israel (Kurân v. 25). There grows in these parts much indigo and many palms, and the city possesses villages in the Ghaur (of the Jordan), whose fields are watered from the springs. The heat in Jericho is excessive. Snakes and scorpions are numerous; also fleas abound. The serpents called Tariyâkiyyah come from hence, from the flesh of which, used therein, depends the excellence of the Tariyâk (Theriack or Antidote) of Jerusalem. The people are brown-skinned and swarthy. On the other hand, the water of Jericho is held to be the lightest and best in all Islam. Bananas are plentiful, also dates and flowers of fragrant odour." (Muk., 175.) On the subject of the Theriack see above, p. 17.

'Ali of Herat says that "at Rihâ is the Tomb of Moses." (Oxford MS., folio 26.)

"Rihâ," says Yâkût, "lies 5 leagues, or a day's ride, from Jerusalem, in the Ghaur of the Jordan Province. It is called Arihâ also, and is the City of the Giants (mentioned in the Kurân). It has many palm-trees, also sugar-canes in quantities,

and bananas. The best of all the sugar of the Ghaur land is made here. The city is named after Arîhâ ibn Malik ibn Arfakshad ibn Sam (Shem) ibn Nûh (Noah)." (Yak., i. 227 ii. 884 ; Mar., i. 52, 496.)

"Arîhâ, or Riha," writes Abu-l Fidâ, "is a village of the Ghaur, and is 'the Village of the Giants' mentioned in the Books of the Jews. It was the first place conquered by Joshua. It lies 4 miles west of the Jordan, at the place where the Christians say the Messiah was baptized. Near here there are some mines of sulphur, the only ones in Palestine. Near Jericho they grow the plant called 'Wasmah,' from which they obtain the Nil (or indigo). Jericho lies 12 miles east of Jerusalem." (A. F., 236.)

On the elision of the Y in Hebrew names that have gone over into Arabic see Clermont-Ganneau, *Journal Asiatique*, 1877, i. 498. Other instances given are: Hebrew *Yezreel* (Jezreel), modern *Zarîn;* Hebrew *Yesimoth* (in Beth Jesimoth), modern *Sûeimeh*, and thus *Yericho* (Jericho) becomes the Arab Arîhâ, or Rîhâ.

Jericho to Jerusalem (Is., I. H.), 1 march, or (Muk., Id.) 2 stages; to Zughar (Is., I. H., Id.), 2 days, or (other MSS.) 1 day; to Ar Ramlah (Muk.), 1 march; to Nâbulus (Muk.), 1 march; to Bait ar Râm (Muk.), 2 stages.

AL 'ARÎSH (RHINOCOLURA).—"A city that originally had two Mosques," says Idrîsî in 1154, "but the sand has invaded them, and all the land round about. There are here many vegetable gardens, and fine fruits are grown. The town lies close to the sea." (Id., 4.)

"Al 'Arîsh," says Yâkût, "is the first town in Egypt on the Syrian side. It has been pillaged by the Franks, and nothing remains but some ruins in the midst of the sands." (Yak., iii. 660; Mar., ii. 253.)

'ARJAMÛS.—"A village in the Bika'ah (Cœlo-Syria), near Ba'albakk. They say there is here the Tomb of Hablah the daughter of Noah." (Yak., iii. 637; Mar., ii. 246.)

'ARKAH, OR 'IRKAH (ARCA, OR ARCADOS).—"A district of the Damascus Province on the sea-coast. There is here an ancient

city, inhabited by a population brought hither from Persia." (Yb., 114.)

"'Arkah," says Mukaddasi, "is a place lying some way from the sea." (Muk., 160.)

The Persian traveller Nâsir visited 'Arkah, and writes that in his day (1047) the city stood 2 leagues from the sea. (N. Kh., 6.)

A few years later Idrîsî reports of 'Arkah, that it is "a fine and populous city lying at the foot of the hills, which are here not very high. In the midst of the town is a castle on a height; and there is a large suburb. The place is very populous, and full of merchandise. Its people are rich. The drinking-water comes by an aqueduct that takes its origin from the river, which never runs dry, flowing close to the city. There are many gardens with fruit-trees and sugar-canes, and there are mills on the river aforementioned. The town lies 3 miles from the sea-coast. Its fort is large, the food of the people is abundant and cheap. The houses are built of mortar and clay, and most of them are large." (Id., 13.)

"'Arkah," says Abu-l Fidâ, "is a small town, possessing a small castle; it has gardens, and a small river. Muhallabi, the geographer, counts it as of the dependencies of Damascus, being the furthest north of these along the coast. 'Arkah lies 12 miles south of Tarâbulus. From 'Arkah, going east to Ba'albakk, is 66 miles. The town lies about a league from the sea-coast." (A. F., 255.)

Yâkût pronounces the name 'Irkah, and states that the town lies 4 leagues east of Tarâbulus on the flank of a hill about 1 mile from the sea. "On this hill is a castle. Abu Bakr Al Hamadâni counts it as belonging to the 'Awâsim Province. It lies between Rafaniyyah and Tarâbulus. It is the furthest (town north) in the Damascus Province. It was ruined and plundered by Saif ad Daulah." (Yâk., iii. 653; Mar., ii. 250.)

'Arkah, or 'Irkah, is the ancient Phœnician city of the Arkites mentioned in Genesis x. 17. In Crusading Chronicles it is called Arca, Arcados, or Archis. In Byzantine times the place was known as Cæsarea of the Lebanon.

ARMANÂZ.—"An ancient and small town, distant from Halab about 5 leagues. They make here pots and drinking-vessels, red in colour, and very sweet to smell. Armanâz, they say, is also the name of another town, near Sûr (Tyre), on the Syrian coast." (Yâk., i. 217; Mar., i. 49.)

'ARRÂBAH.—"A place in the province of 'Akkah (Acre), on the Syrian coast." (Yâk., iii. 627; Mar., ii. 244.)

ARSHÎN, OR ARÂJÎN AL KUSÛR (ARSHÎN OF THE CASTLES).—"A village in the district of Halab (Aleppo), belonging to Al Jazr." (Yâk., iii. 640; Mar., ii. 247.)

ARSÛF (APOLLONIA).—"Arsûf," says Mukaddasi, "is smaller than Yafah, but is strongly fortified and populous. There is here a beautiful pulpit, made in the first instance for the Mosque of Ar Ramlah, but which being found too small, was given to Arsuf." (Muk., 174.)

"Arsûf, or Ursûf," Yâkût writes in 1225, "remained in Muslim hands till taken by Kund Furî (Godfrey de Bouillon) lord of Jerusalem, in the year 494 (1101), and it is in the hands of the Franks at the present day. It lies between Cæsarea and Jaffa" (Yâk., i. 207; v. 12; Mar., i. 46.)

Abu-l Fidâ in 1321 writes that "Arsûf, in Filastîn, was a populous town, having a castle. It lies on the coast of the Greek Sea, 12 miles from Ar Ramlah, 6 miles from Yâfâ, and 18 from Kaisariyyah. It has a market, and was surrounded by a wall; but at the present day the town is in ruins, and there are no inhabitants." (A. F., 239.) Arsûf is the Apollonia of the Greeks, which the Crusaders mistook for Antipatris

Arsûf to Ar Ramlah (Muk.), 1 march; to Kaisariyyah (Muk.), 1 march.

ARTÂH.—"An impregnable fortress in the district of Halab (Aleppo). It belonged to the 'Awâsim Province, and many learned men were natives of it." (Yâk., i. 190; Mar., i. 42.)

ARWÂD (RUAD, ARADUS)—"The Island of Arwâd," writes Idrîsî in 1154, "is in the sea, near Antarsûs. On this island is a magnificent church, finely and solidly built, very high and impregnable, having doors of iron; so that it is like a guard-house."

On the margin of the Oxford MS. of Idrísí (Cod. Bibl. Bod., No. 887), written at the end of the fifteenth century, is the following note: "The city of Arwád lies on an island opposite the town of Marakiyyah, which stands on the sea-shore, and between Marakiyyah and the island is about two bow-shots. This island was taken from out of the hands of the Franks, in the days of (the Mamlûk Sultan) An Nâsir ibn Kala'un. At the present day there are no inhabitants, and it is the same as regards the city of Marakiyyah, the people of which have removed to the mountain for fear of the Frankish soldiers. The place is empty and deserted, though the houses and other buildings are still standing down to the present time, as likewise the sugar presses, which are built outside the town towards the east." (Id. 20.)

Arzûnâ. "One of the villages of Damascus." (Yâk., i. 206; Mar., i. 46.)

Asfîrah.—"A village of Halab (Aleppo)." (Yâk., i. 251; Mar., i. 61.)

Asfûnâ.—"The name of a fortress which existed near Ma'arrah an Nu'mân, in Syria. It was taken and dismantled by Muhammad ibn Nasr ibn Sâlih ibn Mirdas al Kilâbi." (Yâk., i. 249; Mar., i. 60.)

Ashmûnîth.—"The name of a spring outside Halab (Aleppo), and to the south. It waters the gardens of the city, and its overflow goes into the river Kuwaik." (Yâk., i. 283; Mar., i. 69.)

'Ashtarâ ('Ashtaroth of Edrei).—A place in the Haurân, belonging to the Damascus Province." (Yâk., iii. 679; Mar., ii. 259.)

This represents the Biblical Ashtaroth of Deut. i. 4, etc.

'Askalân (Ascalon).*—"In Ibn Zubair's day," said Bilâdhuri, "the Greeks raided and destroyed 'Askalân and its Mosque. The Khalif 'Abd al Malik rebuilt the city, fortified it, and rebuilt the Mosque also." (Bil., 143.)

The city is mentioned by Yâkûbî as "a town of Palestine on the sea coast." (Yb., 117.)

The Mosque built, or rebuilt, by 'Abd al Malik, was subsequently

* Spelt in Arabic with the (guttural) initial 'Ain. In Hebrew Ashkalon is with an initial Aleph. See above p. 381.

restored by the Abbaside Khalif Al Mahdî, in 772 (155 A.H.), three years before he mounted the throne on the death of his father Al Mansûr. The inscription set up by Al Mahdî has been discovered by M. Clermont-Ganneau. As given in the *Journal Asiatique* for 1887, vol. ix., p. 485, it may be translated as follows:

"*Al Mahdi, the Commander of the Faithful, hath ordered the building of this minaret and of this mosque, at the hands of Al Mufaadal ibn Sallâm, and Jahûr ibn Hishâm, in the month of Muharram, in the year* 155."

Mukaddasi, writing in 985, says: "'Askalân on the sea is a fine city, and strongly garrisoned. Fruit is here in plenty, especially that of the sycamore tree, of which all are free to eat. The great mosque stands in the market of the clothes-merchants, and is paved throughout with marble. The city is spacious, opulent, healthy, and well fortified. The silkworms of this place are renowned, its wares are excellent, and life there is pleasant. Also, its markets are thronged, and its garrison alert. Only its harbour is unsafe, its waters brackish, and the sand fly, called Dalam, is most hurtful." (Muk., 174.) The Dalam sand-fly, be it noted, is still a well-known pest of the coast country of Syria.

The Persian traveller, Nâsir, visited Ascalon in 1047. He writes: "The bazaar and the mosque are both fine, and I saw here an arch, which they told me was ancient, and had been part of a mosque. The arch was built of such mighty stones, that should any desire to throw it down, he would spend much money before he could accomplish it." (N. Kh., 61.)

In 1100 Ascalon fell into the hands of the Crusaders, but was afterwards re-taken by the Fatimites. In 1154 Idrisi writes:

"'Askalân is a fine town, with a double wall, and there are markets. Without the town there are no gardens, and nought is there in the way of trees. The Governor of the Holy City,* with a Greek army of the Franks and others, conquered it in the year 548 (1153), and at the present day it is in their hands. 'Askalân is counted as included in the Filastîn Province. 'Askalân, Arsûf, and Yâfâ, are all towns of the coast of Palestine. The three are of about the same size and note, being well fortified and very

* King Baldwin III.

populous. Olives and vines are grown here in plenty." (Id., 5 and 11.)

'Ali of Herat notes that "between Bait Jibrín and 'Askalán is the Valley of the Ant, where, according to tradition, Solomon spoke with these insects." (See Kurán xxvii. 17, 18.) "'Askalán," he continues, "is a fine and beautiful city. There is near here the Well of Abraham, which they say he dug with his own hand; but of the truth of this Allah knows best." (A. H. Oxf. MS., folio 46.)

"'Askalân," writes Yâkût, "was conquered by the Franks in 548 (1153), and reconquered in 583 (1187) by Saladin, after 35 years had elapsed." According to the same authority, 'Askalân means *A'lâ ar Râs*, 'the Summit of the Head,' that is, the Summit of Syria. "The city is also named *'Arûs ash Shâm*, the Bride of Syria." (Yâk., iii. 673; Mar., ii. 258.)

Richard of Cornwall, King Richard Cœur de Lion's nephew, attempted in 1240 to restore the walls of Ascalon, but failed, and Sultan Baibars dismantled the city in 1270, since which period it has remained in ruins.

Abu-l Fidâ in the fourteenth century writes: "'Askalân, in Filastîn, is a town where there are ancient remains. It lies on the sea coast. Between it and Ghazzah the distance is about three leagues. It is one of the fortresses of Islam in Syria. Muhallabi says 'Askalân stands by the sea-shore on an elevation, and is one of the finest of the coast towns. It has no harbour. Its inhabitants drink well-water, which is sweet (not brackish). Between it and Ghazzah the distance is 10 miles, and between it and Ar Ramlah 18 miles. At the present day it is in ruins, and there are no inhabitants." (A. F., 231.)

The dismantled city was visited by the traveller Ibn Batûtah in 1355, who speaks of it as "a total ruin, though formerly a beautiful place. The head of Husain (the grandson of the Prophet), which was here, is now in Cairo. It used to be kept in the beautiful mosque at 'Askalân, built by one of the Fatimite Khalifs, as the inscription over the gate still shows. To the south of this building is a large mosque, called the Mosque of 'Omar, of which nothing now remains but its walls: in it are many fine marble columns, some standing and some fallen down. To the south of

'Askalân are the Wells of Abraham. You descend to them by broad steps leading to a chamber. On all four sides of this chamber are springs of water gushing out from stone conduits. The water is sweet, but is not very abundant. The people tell many stories about these springs. Outside 'Askalân is the Wâdi of the Ant." (I. B., i. 126.)

'Askalân to Ar Ramlah (Is., I. H., Muk., Id.), 1 march; to Ghazzah (Is., I. H.), less than 1 march, or (Id.) 20 miles; to Yâfâ (Muk.), 1 march: to Rafh (Muk.), 1 march: to Mîmâs, going west (Id.), 20 miles.

'ASKAR AZ ZAITÛN. "A place in the neighbourhood of Nâbulus, in the Filastin Province." (Yak., iii. 675; Mar., ii. 258.)

'ASSÂN.—"A village lying about a league from Halab (Aleppo). It has a mosque." (Yâk., iii. 671; Mar., ii. 257.)

WÂDÎ AL ASTÎL.—"We traversed this," writes Ibn Jubair, "on the road between Hûnîn and Tibnîn. It is a valley clothed with trees, the greater number of which were of the kind called *Rand* (laurels or myrtles). This wâdî is very deep, and is like a fosse. It is called Al Astil, and no army could traverse it by force. It is very wonderful to see. Thence we marched, bearing to our left, and reached Tibnîn (Le Toron)." (I. J., 304.)

'ATHÂM.—"A place in Syria mentioned by the poets." (Yâk., iii. 686; Mar., ii. 263.)

AL ATHÂRIB (CEREP OF THE CRUSADES).—"A celebrated castle about three leagues from Halab (Aleppo), and between it and Antioch. The name is the plural form of Tharb, meaning 'Sheep-fat.' It is at present in ruins, and near it is the village called by the same name." (Yâk., i. 114; Mar., i. 21; A. F., 231.)

Al Athârib to Halab (Is., I. H., Yâk., Muk.), 1 day; to Antâkiyyah (Is., I. H.), 2 days.

'ATHÎR.—"A place in Syria." (Yâk., iii.617; Mar. ii. 238.)

'ATHLÎTH (CHATEAU PELERIN).—"A fortress on the coast of the Syrian Sea, called also Hisn al Ahmar (the Red Fort). It was retaken (from the Crusaders) by Saladin in A.H. 583 (1187)." (Yâk., i. 156; iii. 616; Mar., i. 32; ii. 237.) Called Castellum Peregrinorum and Petra Incisa in Crusading chronicles; it was the great stronghold of the Templars.

ARD 'ÂTIKAH ('ÂTIKAH'S LAND).—"Outside the gate called Bâb al Jâbiyah at Damascus. It is called after 'Âtikah, daughter of the Khalif Yazîd ibn Mu'awiyah, who had a castle there. She was the wife of the Khalif 'Abd al Malik ibn Marwân, and mother of the Khalif Yazîd ibn 'Abd al Malik. The Khalif 'Abd al Malik died at this castle." (Yâk., i. 208 ; Mar., i. 47.)

AL ATMÎM.—"A place in the Province of Hims." (Yb., 112.)

AL ATRÛN.—"A town near Ramlah in the Filastîn Province." (Yâk., i. 310; Mar., i. 75.) This is doubtless the Castrum Boni Latronis of the Crusades. Nâsir-i-Khusrau (N. Kh., 22) also mentions it.

AUDAN.—"A large village standing under a hill between Mar'ash and the Euphrates." (Yâk., i. 399 : Mar., i. 101.)

AL AULÂJ.—"A place in Syria." (Yâk., i. 407 ; Mar., i. 104.) Probably a variation in spelling of Aulâs.

AULÂS, OR AULÂSH (ELEUSA).—"A fortress on the sea-shore. The people here are extremely pious, and are stringently given to the works of Allah. It is the last place on the Greek Sea belonging to the Muslims, and near here the enemy are always encountered." (Is., 64 ; I. H., 163.)

"Hisn Aulâsh," says Idrîsî, "lies on the sea, 12 miles from Tarsus, of which it is the port. It is an impregnable fortress." (Id., 25, 27.)

"Aulâs, or Aulâsh, is a fortress on the coast near Tarsus ; within it is a fort called Hisn az Zuhâd (the Anchorites' Fort)." (Yâk., i. 407 ; Mar., i. 104.)

From Aulâs by the sea to Tarsus (Is., I. H.), 2 days, or (Id.) 12 miles.

AL AUZÂ.—"A village at the gates of Damascus, near the Bâb al Farâdis. Al Auzâ' was originally the name of a tribe in Yaman, and the village was called after these people, for they migrated and settled here." (Yâk., i. 403.)

'AWARTÂ.—"A village, or small town, on the road from Nâbulus to Jerusalem. There are here the tombs of Yûsha' (Joshua) ibn Nûn, and Mufaddal, the son of Aaron's uncle. These lie in a cave, where also are buried seventy prophets." (A. H., Oxf. MS., folio 34, where, however, the name of the village is left blank. Copied by Yâk., iii. 745 ; Mar., ii. 289.)

'Awîr.—" A village in Syria, or else the name of a spring lying between Tadmur (Palmyra) and Halab." (Yak., i. 748; Mar. ii. 290.)

Ayâs.—Abu-l Fidâ in the fourteenth century speaks of it as "a large city of Armenia, on the sea-coast, possessing a fine port, which is the harbour for those parts. In order to defend it, the Franks have recently built a tower (*burj*) like a castle, close to this, in the sea. From Ayâs to Baghrâs is two days' march, and from Ayâs to Tall Hamdûn is about one march. Since the Muslims have retaken the coast towns, such as Tarâbulus, 'Akkâ, and the rest, from the Franks, these last more rarely come into Syria, by reason of the harbours being in the hands of the True Believers. The Franks now go rather to Ayâs, because it is still in the hands of the Christians, and thus it has become a celebrated harbour, and a great emporium for the merchants both by sea and by land." (A. F., 249.)

Al 'Âzariyyah, or Al 'Aizariyyah (Bethany).—" A village near Jerusalem. There is here the tomb of Al 'Âzar (Lazarus), whom 'Isâ (Jesus) brought to life from being dead." (Yak., iii. 586, 752; Mar., ii. 226, 292.)

'Azâz, or Â'zâz.—" A town with a castle and lands, standing to the north, and a day's journey from Halab (Aleppo). It has a good climate and sweet water. There are no scorpions here, or other reptiles; and earth from this place put on a scorpion kills it." (Yak., iii. 667; Mar., ii. 255.)

" A'zâz," says Abu-l Fidâ, " is the name of a celebrated fortress, and also of its territory. It lies south and somewhat west of Halab. It is extremely fertile, excellent and beautiful, and is one of the pleasantest of places. Its soil is red. They grow much cotton (*Kutan*) here, which is taken by ships to Sibtah (Ceuta), and other cities of the West. The place is made green by the masses of pistachio trees found here." (A. F., 231.)

Azdûd, or Yazdûd (Ashdod, Azotus).—" The name of a town." (Yak., iv. 1018; Mar., iii. 340.)

Azdûd, or Yazdûd, to Ar Ramlah (Is., I. H., Muk., Id.), 1 march, or (I. Kh.) 12 miles; to Ghazzah (Muk., Is., I. H., Id.), 1 march, or (I. Kh.) 20 miles; to Ubnah (Is., I. H.), 1 march.

AL AZRAK (THE BLUE RIVER).—"A watering-place on the Hajj route before reaching Taimá." (Yak., i. 232; Mar., i. 54.)

"Al Azrak," says Abu-l Fidâ, "is the name of a fortress (Hisn) built by Al Malik al Mu'adhdham at the edge of the desert through which goes the road to the Hijjâz. To the right from thence leads the road to Al 'Ulâ and Tabûk, while to the left is that to Taimâ and Khaibar. Busrâ lies north of Al Azrak." (A. F., 229.)

BA'ÂDHÎN.—"A village of Halab (Aleppo)." (Yak., i. 671; Mar., i. 161.)

AL BÂB (THE GATE), AND AL BUZÂ'AH.—Ibn Jubair states in his Diary that Buzâ'ah lies six hours distant from Manbij, and half a night's journey from Dahwah. "It is smaller than a town, and larger than a village. There is a good market here. Above it is a strong castle. Water is in plenty, and gardens are all around. Near the bed of the Wâdî is a large village called Al Bâb—that is, 'the Gate' between Buzâ'ah and Aleppo. Its population eight years ago were of the Ismaîlian sect." (I. J., 251.)

"Al Bâb," according to Yâkût, "is a small town beside the Wâdî Butnân in the Halab district. It is called also Bab Buzâ'ah. There are markets here, and they make quantities of cotton stuffs called Kirbas, which are exported to Egypt and Damascus. Buzâ'ah, or Bizâ'ah, for it is pronounced either way by the people of Aleppo, is a town belonging, some say, to Halab in the Wâdî Butnân. It is a day's march from Halab, and the like from Manbij. There is running water, also many springs, and a fine market." (Yak., i. 437, 603; Mar., i. 111, 150.)

"Al Bâb and Buzâ'ah," writes Dimashki, "are two towns, between them lying the Wâdî Butnân. Along this runs a river called As Sâjûr, which comes down from 'Ain Tâb." (Dim., 205.)

According to Abu-l Fidâ, "Al Bâb is a small town with a market, a bath, and a Friday Mosque, also many pleasant gardens; while Buzâ'ah is a small domain belonging to Al Bâb, outside of which lies the (Mash-had) shrine and tomb of 'Akil ibn Abi Tâlib

(brother of the Khalif 'Ali). It lies a day's march north-east of Halab." (A. F., 267.)

Bâbillâ.—"A village lying about a mile outside Halab; which at the present day is very populous." (Yak., i. 446; Mar., i. 113.)

Bâdâmâ.—"A village belonging to Halab, in the neighbourhood of 'Azâz. It is mentioned in the Traditions (*Hadith*) in connection with Adam." (Yak., i. 459; Mar., i. 116.)

Badhandûn (Podendon).—"A village of the Thughûr (or Frontier Fortresses), a day's march from Tarsûs. Al Mâmûn died there in the year 218 (833), and was buried at Tarsûs, near the Bab Badhandûn, in the wall of that city." (Yak., i. 530; Mar., i. 135.)

Al Badî'ah.—"A spring near Hismâ, and Hismâ is a mountain in Syria." (Yak., i. 527; Mar., i. 134.)

Al Badiyyah.—"A spring two marches from Halab (Aleppo), on the road to Salamiyyah." (Yak., i. 527; Mar., i. 134.)

Baghrâs (Pagræ).—"A town where there is a Friday Mosque. It lies on the road of the Frontier Fortresses, called Ath Thughûr. The almshouse here was instituted by Zubaidah (the wife of Hârûn ar Rashîd), and there is no other in all Syria that is as large." (Is., 65; I. H., 163; copied by A. F., 259.)

Idrîsi speaks of the place as "Hisn Baghrâs (the Fort of Baghrâs), where there is a Friday Mosque, and a great population. It lies on the road to the Frontier Fortresses." (Id., 27.)

"Baghrâz, or Baghrâs," says Yâkût, "stands on the flank of the Jabal al Lukkâm, 4 leagues from Antâkiyyah, on the right of one who goes from Aleppo to Antioch. This part of the country overhangs the province round Tarsûs. It was of old in the hands of the Franks, but Saladin conquered it in 584 (1188)." (Yak., i. 693; Mar., i. 163.)

"Baghrâs," says Abu-l Fidâ, "in the Kinnasrîn Province, possesses a high castle. There are springs and valleys round it, and gardens. Muhallabi says from Baghrâs to Antâkiyyah is 12 miles, and from Baghrâs to Iskandarûnah is 12 miles also. It stands on the mountain that overlooks the 'Amk of Hârim. Hârim lies to the east of it, and 2 marches away. Baghrâs lies south, and about a march from Darbassak." (A. F., 259.)

Ibn Batûtah, who visited the spot in 1355, speaks of Baghrâs, near Antioch, as a strong castle, with gardens and fields all round it, lying on the road to Sis, in Little Armenia. (I. B., i. 163.)

Baghrâs to Antâkiyyah (Is., I. H.) 1 day, or (Id.) 12 miles: to Iskandarûnah (Id.) 9 miles.

BAHASÎTHÂ.—"A large quarter lying to the north of Halab (Aleppo). Its people are Sunnis." (Yak., i. 458; Mar., i. 115.)

BAHASNÂ (BEHESDIN).—"A strong fortress near Mar'ash and Sumaisat. It stands on the summit of a mountain. Rustâk Kaisûm is of its dependencies. At the present day it belongs to the Halab Province." (Yak., i. 770; Mar., i. 183.)

"Bahasnâ," says Abu-l Fidâ, "is a strong, high-built castle, with gardens, and a small river, also a market: and excellent farms belong to it. It has a Friday Mosque, and there are broad and fertile lands all round. It lies about six days from Siwâs, and is one of the most impregnable of castles. It lies about two days' march north-west of 'Ain Tâb." (A. F., 265.)

BAIRÛT (BERYTUS).—"Bairût at the present day," writes Ya'kûbi, in 891, "is entirely peopled by Persians, brought here and settled by the Khalif Mu'âwiyah." (Yb., 114.)

Istakhri and Ibn Haukal write: "Bairût, in the Damascus Province, is not far from Tripoli. Al 'Auzâ'i* (the Traditionist) lived here. Bairût has many palm-trees and sugar-canes and plenteous crops. The commerce of the sea comes here, and its roads are never infested nor stopped. The town is well fortified, and has fruitful lands round it. The walls are strong, and prices here are moderate. The population are God-fearing and peaceful in their ways, although they can also defend themselves well against an enemy." (Is., 65; I. H., 116.)

Mukaddasi merely mentions Bairût as "a fortified city on the sea." (Muk., 160.)

The Persian traveller, Nâsir-i-Khusrau, visited Bairût in 1047, and writes in his Diary:

"From Jubail we came on to Bairût. Here I saw an arch of

* For his life see Ibn Khallikan, De Slane's translation, ii. 84.

stone, so great, that the roadway went out through it; and the height of the arch I estimated at 50 ells.* The side walls of the arch are built of white stone, and each block must be over 1,000 manns (or about 1½ tons) in weight. The main building is of unburnt brick, built up a score of ells high. Along the top of the same are set marble columns, each column 8† ells tall, and so thick that with difficulty could two men with their arms outstretched embrace the circumference. Above these columns they have built arcades, both to right and to left, all of stones exactly fitted, and constructed without mortar or cement. The great centre arch rises up between, and towers above the arcades by a height of 50 cubits. The blocks of stone that are used in the construction of these arches, according to my estimate, were each 8 cubits high, and 4 cubits across, and by conjecture each must weigh some 7,000 manns (or about 10 tons). Every one of these stones is beautifully fashioned and sculptured after a manner that is rarely accomplished, even in (soft) wood. Except this arch no other (ancient) building remains. I inquired in the neighbourhood what might have been the purpose thereof; to which the people answered that, as they had heard tell, this was the gate of Pharaoh's garden; also that it was extremely ancient. All the plain around this spot is covered with marble columns, with their capitals and shafts. These were all of marble, and chiselled, round, square, hexagonal, or octagonal; and all in such extremely hard stone, that an iron tool can make no impression thereon. Now, in all the country round there is apparently no mountain or quarry from which this stone can have been brought; and, again, there is another kind of stone that has an appearance of being artificial,‡ and, like the first stone, this, too, is not workable with iron. In various parts of Syria there may be seen some five hundred thousand columns, or capitals and shafts of columns,

* This may have been the remains of one of the baths or theatres with which Herod Agrippa embellished Berytus; or, possibly, it is the ruins of the celebrated college.

† The British Museum MS. may read "twenty ells," but this is doubtless a clerical error.

‡ Referring, doubtless, to basalt or granite, of which ancient columns are frequently found.

of which no one knows either the maker, nor can say for what purpose they were first hewn, or whence they were brought." (N. Kh., 9.)

"Bairût," as Idrîsi reports, "lies on the shore of the sea. It is protected by great and broad stone walls. In the neighbourhood, and belonging to it, is an iron mine, of very good metal, and easy to work. They extract from this. ore in quantity, and send it to all parts of Syria. Bairût also has a grove of Snobur-pine ; these lie on its southern side, and extend as far as the Lebanon mountains. This grove may be estimated at some 12 miles square. The people of Bairût drink from well-water." (Id., 16.)

"Bairût," says Yâkût, "lies 3 leagues from Sidon, and belongs to the Damascus Province. It remained in the hands of the Muslims in best of condition. Baghdawin (King Baldwin)—the Frank, who conquered Jerusalem—came against it and laid siege to it, taking the city by storm on the Friday, 21st of the month Shawwâl, 503 (1110). It remained in the hands of the Christians until Saladin retrieved it from them in the year 583 (1187). (Yâk., i. 785 ; Mar., i. 188.)

Abu-l Fidâ in the fourteenth century says :

"Bairût lies on the coast of Damascus. It possesses two towers (*burj*), and has gardens, and a river. The lands round are very fertile. Al 'Auzâ'i, the Jurisconsult, lived here. It is the port of Damascus. From Bairût to Ba'albakk, over the 'Akabah al Mughithah (the Pass of Succour), is 36 miles. Between the two lies the town of Arjamûsh, 24 miles from Bairût. Bairût is a beautiful town. Water is brought to it by an underground channel." (A. F., 247.)

Ibn Batûtah passed through Bairût in 1355. He speaks of it as "a small town with fine buildings, excellent bazaars and a Mosque. They export fruit and iron thence to Egypt." (I. B., i. 133.)

Bairût to Damascus (Is., I. H., Muk., Id.), 2 days ; (Yâk.), 3 days ; to Tarâbulus (Is., I. H., Muk.), 1 day ; to Saidâ (Muk.), 1 march ; to Hisn an Nâ'imah (Id.), 24 miles ; to Hisn al Mazdasiyyah, or Al Muradisiyyah (Id.), 8 miles.

BAISÂN (BETHSHEAN, SCYTHOPOLIS).—"Baisân," says Mukad-

dasi, "lies on the Jordan. It abounds in palm-trees, and from this place comes all the rice consumed in the provinces of the Jordan and of Palestine. Water is here abundant, and easily obtained; but for drinking purposes its water is deemed heavy of digestion. The Mosque stands in the market-place, and many men of piety make their home in this town." (Muk., 162.)

"Baisân," writes Idrisi, "is but a small place, but it has many palms. And there grows here the Sâmân (reed) of which they make the Sâmâni mats. This reed is not found anywhere else except here, and nowhere else in Syria is there any reed to equal it." (Id., 12.)

Yâkût writes of Baisân, "that it is a town of the Jordan Province in the Ghaur. They call it *Lisân al Ard*, the Tongue of the Earth. It lies between the Haurân and the Filastîn Provinces. Near it is the 'Ain al Fulûs (the Spring of the copper coin, called *Fals*, Obolus), which is of paradise, though its waters are a little salt. This spring is mentioned in the Hadith (or Traditions of the Prophet). Baisân suffers from the pest, and is very hot. The inhabitants are brown-skinned and woolly-haired by reason of the heat of its climate. Baisân was celebrated for the number of its palms, but I, Yâkût, who have been there many times (thirteenth century), never saw more than two palm-trees here, and these of the kind that give dates one year and no more. This they say is a sign of the coming of the Antichrist Ad Dajjâl." (Yâk., i. 788; Mar., i. 189.) It is noteworthy that there are no palm-trees seen in Baisân at the present day, neither is the rice, for which it was formerly celebrated, any longer cultivated here.

"Baisân," says Abu-l Fidâ, "in the Jordan Province is a small town, without walls, but possessing gardens, and streams, and springs. It lies on the west of the Ghaur, and is very fertile. Among its other streams is a small one coming from a spring which runs through the town. Baisân lies 18 miles from Tabariyyah, and is to the south of it.' (A. F., 243.)

Baisân to Tabariyyah (Is., I.H.), short 2 marches, or days, or (Id.) part of day, or (Muk.) 1 march; to Ta'âsîr (Muk.), 2 stages; to Nâbulus (Muk.), 1 march.

Bait al Abâr (The House of Wells).—"A village and district of the Ghautah of Damascus; there are many other villages in its neighbourhood." (Yâk., i. 775; Mar., i. 185.)

Bait al Ahzân (The House of Lamentations).—"A town being between Damascus and the coast. They say it is the place where Jacob passed the days of his lamentation when he was separated from Joseph. It was rebuilt by the Franks, and they made of it a great fortress. Saladin took it in 575 (1179) and destroyed it." (Yâk., i. 775; Mar., i. 185.)

Bait Arânis.—"One of the villages of the Ghautah of Damascus. Near it is the tomb of Abu Marthad Dithâr ibn al Husain, one of the Companions of the Prophet." (Yâk., i. 775; Mar., i. 185.)

Bait al Balât.—"A village in the Ghautah (district round) Damascus." (Yak., i. 708, 776; Mar., i. 168, 185.)

Bait Jann.—"A village between Darayyah and Bâniyâs, lying among the hills. We travelled," says Ibn Jubair, "thence to Bâniyâs, and half way on the road thither we passed an oak-tree (*Balût*) of great size of trunk, with spreading branches, which they informed us was called the Tree of the Balance (*Shajarat al Maizan*). When we inquired the reason, we were told this oak marked the limit between safety and danger on this road. This is by reason of the brigandage of the Franks; for on the one side they seize on everybody they find, while on the other travellers are safe from them." (I. J., 303.)

Bait Jibrîn, or Bait Jibrîl (The House of Gabriel; Betogabra, Eleutheropolis).—"An ancient city of Palestine." (Yb., 117.)

"Bait Jibrîl," said Mukaddasi, "is a city partly in the hill country, partly in the plain. Its territory has the name of Ad Dârûm (the ancient Daroma and the modern Dairân), and there are here marble quarries. The district sends its produce to the capital (Ar Ramlah). It is the emporium for the neighbouring country, and a land of riches and plenty, possessing fine domains. The population, however, is now on the decrease, and impotence has possession of many of its men." (Muk., 174.)

"Bait Jibrîn, or Jibrîl," says Yâkût, "lies between Jerusalem

and 'Askalân, or Ghazzah, being 2 marches from Jerusalem, and less from Ghazzah. There was here a fortified castle which Saladin destroyed when he took it from the Franks. Between Bait Jibrin and 'Askalân is a valley called Wâdi an Naml (the Valley of the Ant), where Solomon spoke with these insects (see above, p. 402)." (Yak., i. 776; Mar., i. 185.)

"At the time of the first conquest by the Arabs, under 'Amr ibn al 'Âs, that chief had at Bait Jibrin a domain, called 'Ajlân, after one of his freedmen." (Yâk., ii. 19.)

Bait Jibril to Ar Ramlah (Muk.), 1 march; to Jerusalem (Muk.), 1 march; to Ghazzah (Muk.), 1 march.

Bait Kûfâ.—"A village of Damascus." (Yâk., i. 779; Mar., i. 186.)

Bait Lâhâ.—"A fortress high up on the Jabal Lailûn, between Antâkiyyah and Halab (Aleppo). There was stationed here a warder who watched, in the beginning of the day, the road towards Antioch, and at the end of it towards Aleppo." (Yak., i. 779; Mar., i. 187.)

Bait Lihyâ.—"Bait Lihyâ," says 'Ali of Herat, "or more correctly Bait Âlihah (the House of Gods), is a village of Damascus, where Abraham broke to pieces the idols of his father."* (A. H., Oxf. MS., folio 180.)

"Bait Lâhiyyah, or Lihyâ," Ibn Jubair writes in his Diary, "lies east of Damascus, on the right of the road to Maulid Ibrahim (the Birth-place of Abraham). It is more properly Bait al Âlihah, the 'House of Idols.' In ancient times there was a church here, which is now a mosque. It was of old the temple where the father of Abraham made his idols and kept them. But Abraham came and broke them to pieces. The temple is now the mosque of the inhabitants, and its roof is beautifully ornamented with mosaic of coloured marbles." (I. J., 279.)

Yâkût gives the following account of the Idol Temple at Bait Lihyâ, which he says is a celebrated village in the Ghautah, outside the gates of Damascus: "It is more properly Bait Âlihah (the Idol House). They say that Âzar, the father of Abraham,

* For the Muslim tradition of Abraham and his breaking of his father's idols, see G. Weil, *Biblische Legenden der Muselmänner*, p. 70.

'the Friend,' had carved idols, and had set them before Abraham that he should pay homage to them. But Abraham took a stone and broke them in pieces; and this stone is at the present day shown at Damascus (see p. 256), and from it is called the *Darb al Hajar*, 'Street of the Stone,' in that city. Now I (Yâkût) say, the truth is that Abraham was born at Bâbil (Babylon), and it was there that Âzar made his idols. Also in the Thaurah (Pentateuch) it is written that Âzar died in Harrân, for he left 'Irâk (Babylonia) and went to Harrân, and remained there till he died, and it is not stated that he ever came to Syria; but Allah knows best the truth of all this." (Yâk., i. 780; also iv. 371, where the name is given under Lihyâ; Mar., i. 187, iii. 231.)

"Bait Ilâhiyyah," so the name is spelt by Ibn Batûtah, "is a village lying to the east of Damascus. There was here a church, where Âzar (father of Abraham) used to carve idols. These Abraham broke to pieces. There is now a fine Jâmi' Mosque here, beautifully ornamented with mosaics and coloured marbles, very wonderful to see." (I. B., i. 237.)

Bait Lihyâ is not marked on the map. Ibn Batûtah states that the village lies to the east of Damascus, and all authorities mention it as a well-known place in the Ghûtah, so well known, in fact, that they unfortunately omit to indicate its exact position. No mention of the place is to be found in the works of Burton, Porter, and other travellers. Robinson mentions a village called Beit Lehya (*Researches*, vol. iii., 1852, notes to pp. 426, 428), lying west of Râsheyah, which in Bädeker (*Syria*, p. 452) is called Bêt Lâya. But this, if Ibn Batûtah's indication of the position *east* of Damascus for Bait Lihyâ is to be credited, can hardly be the same place, for Râsheyah lies west of the Ghûtah, under the spurs of Mount Hermon.

BAIT LIHYA (2)—"Near Ghazzah, of the like name to the above. It is a village with many fruit-trees." (Mar. in Yak., v. 15.)

BAIT MÂMÂ.—"One of the villages of Nâbulus in the Filastin Province. Its people were Samaritans, and the poll-tax on every man of them was 10 Dinars (£5); but they complained of it to the (Khalif) Al Mutawakkil, and he reduced it to 3 Dinars." (Yak., i. 781; Mar., i. 187.)

Bait Mâmîn.—"A village of Ar Ramlah." (Yâk., i. 781 ; Mar., i. 187.)

Bait Nûbâ.—"A small town in the neighbourhood of Filastin (Ar Ramlah)." (Yak., i. 781 ; Mar., i. 187.) This village, lying half-way between Jerusalem and Ramlah, has been identified with the Nob of 1 Samuel xxi. 1.

Bait Râmah, or Bait Ar Râm.—"A celebrated village lying between the Balkâ Province and the Ghaur (of the Jordan)." (Yak., i. 777 ; Mar., i. 186.)

Bait Ar Râm to Arihâ (Jericho) (Muk.), 2 stages ; to 'Ammân (Muk.), 1 march.

Bait Râs (1).—"A village of Jerusalem, or, it is said, belonging to the Jordan Province. There are quantities of vines here, from which the celebrated wine is made." (Yak., i. 776 ; Mar., i. 186.)

Bait Râs (2).—"A village near Halab (Aleppo). Here also vines are in plenty, and wine is called from the name of this place." (Idem.)

Bait Sâbâ.—"An Iklim (or district) of Bait al Abâr, near Jarmânis (of Damascus)." (Yak., i. 778 ; Mar., i. 186.)

Bait Sar'â.—Mentioned by Mukaddasi as lying 1 march distant from Damascus. (Muk., 190.)

Bait Sawâ.—"A village of Damascus." (Yak., i. 778 ; Mar., i. 186.)

Bajj Haurân.—"One of the districts of Damascus ; also the name of a village at the gate of Damascus, in (the district of) Iklim Bânâs." (Yak., i. 496 ; Mar., i. 127.)

Bak'â al 'Ais, and Bak'â Rabî'ah.—"Two Kurahs (districts) of Manbij. They lie near the Nahr (river) as Sâjûr." (Yak., i. 701 ; Mar., i. 166.)

Bâkarhâ.—"A village belonging to Halab (Aleppo)." (Mar. in Yak., v. 14.)

Bâkidîn.—Mentioned in the Diary of Ibn Jubair as lying south of Kinnasrîn. The caravan rested at the Khân at Turkmân. "All the Khâns on the road between Halab and Hamah," says Ibn Jubair, "are like fortified castles with iron gates, and very strongly built." (I. J., 256.)

Baktâtis.—"A village of Hims." (Yak., i. 700 ; Mar., i. 165.)

BALADAH.—"A town on the coast of Syria, near Jabalah. After its conquest by 'Ubâdah ibn as Sâmit the place fell to ruin, and the inhabitants were carried to other places. The Khalif Mu'âwiyah used the materials of the old city for rebuilding Jabalah. It was anciently a fortress of the Greeks, as mentioned by Biládhuri." (Yak., i. 718; Mar., i. 170.)

BALÂS.—"A town lying 10 miles from Damascus." (Yak., i. 708; Mar., i. 168.)

BAL'ÂS.—"One of the districts of Hims." (Yak., i. 722; Mar., i. 171.)

AL BALÂT.—"An ancient town lying between Mar'ash and Antâkiyyah. It is now in ruins. The district is watered by the Nahr al Aswad, and belongs to Halab. Al Balât is the chief town of the Kûrah of Al Huwwâr." (Yak., i. 709; Mar., i. 168.)

BALÂTAH.—"A village of the Nâbulus District in Filastin. The Jews say that it was here that Nimrûd (Nimrod) ibn Kan'ân threw Abraham into the fire; the learned, however, say this took place at Bâbil (Babylon), in 'Irâk—and Allah alone knows the truth. There is here the spring called 'Ain al Khidr. Yûsuf (Joseph) as Sadîk—peace be on him!—was buried here, and his tomb is well known, lying under the tree." (Yak., i. 710; Mar., i. 168.)

BALÂTUNUS, OR BALÂTUNUSH (MANSIO PLATANUS OF THE ITINERARIES).—"An impregnable fortress on the Syrian coast, opposite Al Lâdhikiyyah, in the Halab Province." (Yak., i. 710; Mar., i. 168.)

"Hisn Balâtunus," writes Dimashki in 1300, "is a perfectly impregnable fortress. It has eleven gates, each one above the other. The port of Balâtunus was founded by the Ghassanide king, Jabalah ibn al Ayham, and it has been rebuilt since the days of Islam. It was of old a city of the Sabæans, and there are very ancient remains here dating from the days of Noah, Abraham and Moses. There is here an underground tunnel by which a horseman may ride down (from the fortress) to a ship lying at the sea-shore, and yet not be seen." (Dim., 208.)

BÂLU'AH.—"One of the villages of the Balkâ of the Damascus

Province. Here lived Bal'am ibn Bâ'ûrâ al Munsalikh (Balaam, son of Beor). to whom the word of Allah came as in the words of the Kurân (vii. 174). 'Recite to them the history of him to whom we vouchsafed our signs, and who departed from them, so that Satan followed him, and he became one of the seduced.'" (Yak., i. 479; Mar., i. 22.)

Bâlis (Barbalissus).—"Bâlis is a small city of the 'Awasim Province, lying a short way from the Euphrates, and on its western bank. It is the first Syrian town you come to from 'Irâk, and the road to it is much frequented, and from Bâlis go many highways. It is, as it were, a port to the Syrians on the Euphrates. However, since the days of Saif ad Daulah, its buildings have gone to ruin, and caravans and merchants go there much less than of old. The city has strong walls, and gardens in the lands lying between it and the Euphrates. Its chief crops are wheat and barley." (Is. 62; I. H., 119; copied by A. F., 269.)

"Balis," says Mukaddasi, "is situated on the frontier towards Ar Rakkah, and is a populous place." (Muk., 155.)

"Bâlis," writes Yâkût, "lies between Halab and Ar Rakkah, a short distance from the west bank of the Euphrates. It is called after Bâlis ibn Ar Rûm ibn al Yakan ibn Sâm ibn Nuh (Noah). The Euphrates bed has moved gradually to the eastward, and is now 4 miles distant from Bâlis. The town is mentioned along with Kasrain by Biládhuri." (Yak., i. 477; Mar., i. 122.)

"Bâlis, in the Kinnasrin Province, was once a well inhabited city. It stands on the western bank of the Euphrates. Muhallabi states that from Bâlis to Kala'ah Dúshar, known at the present day as Kala'ah Ja'bar, on the east of the Euphrates, is 5 leagues. To the west of the Euphrates, and opposite Kala'ah Ja'bar, is the plain of Siffîn, where the great battle was fought (between 'Ali and Mu'âwiyah). It is 7 leagues from Kala'ah Ja'bar to Ar Rakkah." (A. F., 269.)

Bâlis to Halab (Is., I. H., Yak., Muk.), 2 days.

Banakûsâ.—"A hill to the north, and outside Aleppo. In the fourteenth century it was the name of a quarter of that city." (Yak., i. 482; Mar., i. 123.)

BÂNÂS.—"One of the rivers of Damascus." (Yak., i. 482.)

BÂNIYÂS (PANEAS, CÆSAREA PHILIPPI).—"The capital of the Province of Al Jaulân." (Yb., 114.)

"Bâniyâs," writes Mukaddasi, "is a city near the border of the Hûlah (Merom Lake), and lies at the foot of the mountain (of Hermon). Its climate is softer and pleasanter than that of Damascus. To this place have migrated the greater part of the Muslim inhabitants of the frontier districts since Tarsûs was taken (by the Greeks, in 965), and the population is still on the increase, for daily men come hither. There is here an extremely cold river (one of the sources of the Jordan), which rises from under the Mount of Snow (Hermon), and gushes forth in the middle of the town. Bâniyâs is the granary of Damascus. Its river irrigates cotton-lands and rice-fields. The city is pleasant to inhabit, being situated among lovely villages: and the sole drawback is that the drinking-water is bad." (Muk., 160.)

Bâniyâs was visited by the traveller Ibn Jubair in 1185. He writes in his Diary:

"This city is a frontier fortress of the Muslims. It is small, but has a castle, round which, under the wall, flows a stream. This stream flows out from the town by one of the gates, and turns a mill. Bâniyâs was in the hands of the Franks, but was retaken by Nûr ad Din (in 1165). The town has broad arable lands in the adjacent plain. Commanding the town is the fortress, still belonging to the Franks, called Hûnîn, which lies 3 leagues distant from Bâniyâs. The lands in the plain belong half to the Franks and half to the Muslims: and there is here the boundary called Hadd al Mukâsimah—the 'Boundary of Dividing.' The Muslims and Franks apportion the crops equally between them, and their cattle mingle freely without fear of any being stolen." (I. J., 304.)

Bâniyâs, according to the author of the Marâsid, stands on a river called Bâliyâ, and lies under a mountain on which the snow lies (Hermon). Lemons and oranges grow here. (Mar., i. 123.) Yâkût gives no separate article to this town, and only mentions it incidentally.

"Bâniyâs," says Abu-l Fida, "is a small town, possessing many shrubs of the (bitter) sage-plant called Hamd and the like, also

streams of water. It lies 1½ marches to the south-west of Damascus. As Subaibah is the name of its castle, which is very strong. Bâniyâs lies at the foot of the Mount of Snow (Hermon), which overhangs the town. There is always snow on this mountain, like a cap, and this disappears neither summer nor winter." (A. F., 240.)

As a note to one of the MSS. of Abu-l Fidâ's geography, is the following:

"At the top of the mountain (Hermon) is a domain called Sardâ. From thence to the domain of Kafarlâ, in the Wâdi Kan'ân, is 18 miles. From Kafarlâ to Jubb Yûsuf, is 12 miles. From Bâniyâs to the domain called Bait Sâbir, in the Wâdi called Bait Jann, is 18 miles. Thence to the village—which for size is almost like a town—of Dârayâ, in the Ghautah of Damascus, is 15 miles: and thence into Damascus itself is 3 miles." (A. F., 270.)

"Bâniyâs," says Dimashki, "belongs to the Damascus Province. Its fortress is called As Subaibah. It is a very ancient and well fortified town, and there is plenty of the sage-plant here. The soil and climate are good, and water is abundant. There are many remains of the Greeks here. It was built, it is said, by Balniâs (Pliny) the Sage, or, it is said, by Abunâ Nawwâs: the meaning of *Abunâ* being 'master,' 'teacher.' He also was a Greek." (Dim., 200.)

In the *Journal Asiatique*, 1888, tome xii., p. 440, will be found a plan of Subaibah, the castle standing a short distance to the east, and above Bâniyâs. In the following pages M. Max van Berghem gives an interesting account of the ruins, and of the Arabic inscriptions he found at Bâniyâs.

Bâniyâs to Damascus (Muk.), 2 days; to Kadas (Muk.), 2 stages; to Jubb Yûsuf (Muk.), 1 march, or 2 stages; to Majdal Salam (Muk.), 2 stages.

BARADÂ (1).—The river of Damascus. (See p. 57.)

BARADÂ (2).—"A village of Halab (Aleppo), in the neighbourhood of As Suhûl." (Yâk., i. 558; Mar., i. 142.)

BARADÂ (3).—"The name of a river of the Thughûr (or Frontier Fortresses) near Tarsus." (*Idem*: and see p. 63: *Nahr Baradân*.)

AL BÂRAH.—"A place in the Hims District." (Yb., 111.)

BÂRÎN, OR BA'RÎN (MONS FERRANDUS).—"A fine town lying between Halab and Hamâh, towards the west: or between Hims and the coast. The vulgar pronunciation is Ba'rîn (with the guttural 'Ain)." (Yâk., i. 465, 672; Mar., i. 118, 162.)

"Bârîn in the Hamah District," says Abu-l Fidâ, "is a small town, with a castle already in ruins. It has springs round it and gardens, and lies 1 march west, and rather south of Hamâh. There are near here the remains of an ancient town called Ar Rafaniyyah (Raphanea), much celebrated in history. Hisn (the Fort of) Bârîn was built by the Franks in 480 and odd (about 1090). The Muslims afterwards took it and kept it awhile, and then dismantled it." (A. F., 259.)

AL BARÎS.—"The name of a river near Damascus. From it the Gate of Bâb al Baris, at Damascus, is called. Al Baris is sometimes taken as the name of the whole Ghautah (or Lands round Damascus)." (Yâk., i. 600; Mar., i. 149.)

AL BARRAH.—"The name of the place where Kâbil (Cain) slew his brother Hâbil (Abel)." (Yâk., i. 599: Mar., i. 149.)

BARS BIRT.—"A strong fortress in Armenia, on a high mountain. It is one of the strong places of the king of (Little) Armenia. His treasury is here, and here are his summer quarters. It lies north of Sis, about a day's march, between the country of Sis, and the country of Ibn Karman (Karamania). It is a fortress dominating the country of Sis from the north, and it can be seen from afar." (A. F., 251.)

BARTH.—"The name mentioned in the Hadith (or Tradition) as the place of sojourn of (Jesus) 'Îsâ ibn Maryam." (Yâk., i. 54: Mar., i. 139.)

BÂRÛDH.—"In the Filastîn Province, a village near Ar Ramlah." (Yâk., i. 465; Mar., i. 118.)

BARZAH.—"A village of the Ghautah (land round) Damascus. There is here the shrine of Abraham the friend, which is venerated by the Samaritan Jews. Many learned men live here; and some say Abraham was born here; but this is an error, for most admit that Abraham was born at Bâbil (Babylon) in 'Irâk." (Yâk., i. 563: Mar., i. 143.)

AL BARZAMÂN.—"A castle of the 'Awâsim Province, near Halab." (Yâk., i. 562; Mar., i. 142.)

BARZÛYAH.—"This the common people call Barzayah. It is a fortress near the coast of the Syrian Sea, and it stands on the summit of a steep mountain. It belonged originally to the Franks. It was taken by Saladin in 584 (1188). It is surrounded by ravines on all sides. The castle stands at a height of 570 ells; and it had passed to a proverb among the Franks for its impregnability." (Yâk., i. 565; Mar., i. 143.)

"Hisn Barzîyah," says Abu-l Fidâ, "is a small castle, standing very high, and which is very strong. It is seen at the foot, and to the east of, the mountain called Al Khait, which overlooks the lakes of Afâmiyyah. The waters of the lakes come up to the castle, and the reeds are close under its walls. There are no inhabitants except the men of the garrison for keeping the fort. The people round about flee hither for safety in times of terror. It lies north-west of Fâmiyyah, about a day's journey by water, and the lakes lie between the two. Barzîyah lies south of Shughr and Bakâs, about a long day's march; and about a day's march east of Sahyûn." (A. F., 261.)

"Barzîyah," writes Dimashki, "is a castle, so strong that it has passed into a proverb. Immediately under it is the Lake of Fâmiyyah, a large sheet of water, into which, and out of which, the Nahr 'Âsi (Orontes) flows. There is a dyke here. They catch in the lake a sort of fish called *Ankalis* (eel), like a snake. Its flesh tastes like roasted sheep-tail. The Christians are extremely fond of it, and the Government get a yearly revenue of 30,000 Dirhams (£1,200) from their boats which ply on the lake." (Dim., 205.)

JAZÎRAH AL BASÂ.—"An island which is attached to the land (*i.e.*, a peninsula). It lies 10 miles by sea from Hisn al Muthakkab, and 15 miles from Hisn al Mulawwan." (Id., 24.)

BASARFÛT.—"A fortress belonging to Halab in the Jabal Bani 'Ulaim, now ruined. There is a village of this name near it." (Yâk., i. 621; Mar., i. 153.)

BASHÎT.—"A village of the Filastin Province outside Ar Ramlah." (Yâk., i. 635; Mar., i. 156.)

Basîr al Jaidûr.—"A village in the neighbourhood of Damascus." (Yâk., i. 656; Mar., i. 157.)

Bathrûn (Botrys). "A fortress lying between Jubail and Anafah, on the sea-coast." (Yak., i. 493; Mar., i. 126.)

Hisn Bathrûn to Jubail is 10 miles; while to Hisn Anaf al Hajar is 5 miles (Id.).

Bayyâs (Balæ).—"A small town on the shore of the Greek Sea. It possesses palm-trees and many fruitful fields." (Is., 63.)

"Bayyâs is a small town lying to the east of Antâkiyyah. It lies to the west of Al Massîssah, and only a short distance from it by sea. Between it and Al Iskandariyyah is about 2 leagues. The town lies close to the Jabal al Lukkâm." (Yak., i. 772; Mar., i. 184.)

From Bayyâs to Iskandariyyah (Iskandarûnah) is 1 short march (Is., I. H., Id.); to Massissah (Is., I. H.), 2 marches or (Id.) 1 march; to Tarsus by sea (Is., I. H.), 2 leagues; to Al Kanisah (Is., I. H)., less than 1 day; to Al Hârûniyyah (Id.), 15 miles.

Bikâ' Kalb (The Plain of Cœlo-Syria).—"A broad plain lying between Ba'albakk, Hims and Damascus, where there are many villages and running waters in abundance. In this Bikâ' is the tomb of Iliyâs (Elias)—peace be upon him! Most of the water here is from the springs at 'Ain al Jarr." (Yak., i. 699; Mar., i. 165.)

Ibn Jubair notes in his Diary: "Among the Mash-hads (shrines), which we did not see, but of which we were told, are the two graves of Seth and Noah—peace be on them both. They are in the Bikâ', and two days' journey from Damascus. One who measured the tomb of Shith (Seth), reported to us that it was 40 fathoms (*ba'*) long, and the tomb of Nûh (Noah) was 30. The tomb of Noah's son lies side by side with that of Noah. There is a building over the tombs, and an endowment for charitable purposes." (I. J., 283.)

Bikinnis.—"A village of the Balkâ Province in Syria." (Yak., i. 702; Mar., i. 166.)

Bikisrâîl, or Bikizrâîl.—"A fortress on the coast of the Hims Province, opposite Jabalah. It stands on a mountain." (Yak., i. 706; Mar., i. 167.)

Bîr As Sab' (Beersheba).—"This is the well which Abraham - peace be on him !—dug and built up." (Mar. in Yak., v. 14.)

Al Bîrah (1).—"A place lying between Jerusalem and Nâbulus ; it was laid in ruins by Saladin—as I myself have seen—when he took it from the Franks." (Yak., i. 787 ; Mar., i. 189.) This is probably the Beeroth of Joshua ix. 17.

Al Bîrah (2).—"A town near Sumaisat, between Halab and the Greek Fortresses. It has a strong castle, with broad lands." (Yak., i. 787 ; Mar., i. 188.)

Al Bîrah (3).—"A castle below Jisr Manbij on the Euphrates, and a day's march from Sarûj." (Mar., i. 189.)

"Al Birah," says Abu-l Fida, "in the Kinnasrin Province, is a high-built and strong castle on the north-east bank of the Euphrates. It is impregnable. Near it is a valley called Wâdi az Zaitûn (the Valley of Olives), full of trees and springs. There is a market here, and the districts round all belong to the town. Its fort is built on the rock, and it is now (fourteenth century) one of the fortresses of Islam against the Tartars. It is like a port on the Euphrates, and lies about a march east of Kala'at ar Rum, and west of Kala'at an Najm (or Jisr Manbij), and south-west of Sarûj." (A. F., 269.)

Birkat al Khaizurân (The Bamboo Pool).—"A place in the Filastin Province near Ar Ramlah." (Yak., i. 592 ; Mar., i. 147.)

Birwah.—"Between Acre and Dâmûn," says Nâsir-i-Khusrau, "is the village named Birwah ; and I made my visitation of the tombs, which are seen there, of 'Îsh (Esau) and Sham'un (Simeon) —peace be on them both !" (N. Kh., 14.)

Al Bishr.—"The name of a mountain-chain stretching from 'Urd to the Euphrates, and towards the desert. In it are four kinds of mines (or quarries). There are mines of liquid pitch (called *Al Kâr*) ; and of the red chalk (called *Al Maghrah*) ; and of the clay (*At Tîn*) from which they make the crucibles (*bawâtîk*), in which iron is melted. Lastly, there are sand-pits here, of the sand of which they make the glass at Halab. This is a white sand like the white-lead (called *Asfidâj*)." (Yak., i. 631 ; Mar., i. 155.)

Bityas.—"A village not far from the gate of Halab (Aleppo), between An Nairab and Bábillá. There was at this place the palace of a certain Amir of Halab, called 'Ali ibn 'Abd al Malik ibn Sâlih; but both village and palace are now in ruins." (Yak., i. 667; Mar., i. 160.)

Al Budai'.—"Said to be a mountain, black of appearance, in Syria, sometimes identified with Jabal al Kiswah in the Ghautah of Damascus. According to the tradition, this place is sanctified in the words of Jesus, Son of Mary—peace be upon Him—who said to the Ghautah of Damascus: 'Let the rich be unable to collect treasure there, so that the poor of this region may ever be able to satisfy themselves with bread.'" (Yak., i. 658; Mar., i. 157.)

Bughaidid (Little Baghdâd).—"A village of Halab." (Yak., i. 698; Mar., i. 174.)

Buk'.—"A place in Syria belonging to the lands of the tribe of Kalb ibn Wabrah." (Yak., i. 701; Mar., i. 166.)

Bûkâ, or Bûkah.—"Mentioned by Biládhuri as in the Antâkiyyah District. It was built by the Khalif Hishâm, who afterwards fortified it." (Bil., 167; copied by Yak., i. 762; Mar., i. 181.)

Bûkâs, or Bûkâ.—"A town lying between Halab and the Frontier Fortresses (Ath Thughûr) of Al Massissah. They often drop the final *s*." (Yak., i. 761; Mar., i. 180.)

Bulunyâs (Balanea, the Valania of the Crusades, at present called Bâniyâs.—"A town on the coast of the Province of Hims." (Yb., 112.)

"Bulunyâs," says Idrisi, "lies 4 miles from the sea. It is a small but well-garrisoned city, having all sorts of fruits and grains of excellent quality. It is very conveniently situated." (Id., 22.)

"Bulunyâs is a small town and fortress in a district lying on the coast-land of the Hims Province, and on the sea." (Yak., i. 729; Mar., i. 172.)

"The city of Bulunyâs," says Dimashki, "is a town that dates from Hebrew, Greek and Roman days. It has streams coming from springs, and gardens that are among the wonders of the gardens of the coast towns; for the borders of the gardens are

washed by the very waves of the sea, and there are no enclosing walls. The gardens are watered with sweet water. When one looks out on the sea from these gardens, the sea is as a floor of blue, with the gardens like a green border round it." (Dim., 209.)

Bulunyas lies 4 miles from the sea; thence to Al Markab (Id.) is 8 miles; and to Jabalah (Id.) is 10 miles.

BURÂK.—"A village lying a league from Halab (Aleppo). Many of the people of Halab have told me there is here a place of prayer, to which if a person with a chronic sickness do go and pass the night, he will see (in sleep) one who will say to him, 'Thy healing will consist in so and such a thing.' Or, peradventure, he will see a person who will touch with his hand the sick part. This belief is much spread among the people of Halab, but Allah alone knows if it be true." (Yak., i. 537; Mar., i. 136.)

BURJ (THE TOWER OF) IBN KURT.—"A tower lying between the Lebanon, and Bulunyâs, and Marakiyyah. 'Abd Allah ibn Kurt ath Thumâli, the Governor of Hims, was slain here by the Greeks." (Yak., i. 549; Mar., i. 139.)

BURJ AR RASÂS (THE LEAD TOWER).—"A castle, possessing much territory, belonging to Halab, and not far from Antâkiyyah." (Yak., i. 849; Mar. i. 139.)

BURKAH AJWAL.—"A place in the Jaulân." (Yak., i. 576; Mar., i. 146.)

The name "Burkah" is applied to a land full of stones and sand; and means "a hard gravelly plain."

BUSÂK.—"A pass ('Akabah) between the Tih (Desert of the Wanderings) and Ailah. It is thence you descend to Ailah." (Yak., i. 610; Mar., i. 152.)

BUSR.—"The name of a village in the Haurân Province of Damascus. It is situated in a district called Al Lijâ (the Trachonitis), and is at the difficult part of the road that passes beside Zurrah, the place which is vulgarly called Zurâ'ah (or Zuru'). There is here the shrine (Mash-had), as it is said, of Joshua (Al Yusa') the prophet. Also the tomb of Shaikh al Hurairi, and his cloister." (Yak., i. 621; Mar., i. 153.)

BUSRÂ (BOZRAH, OR BOSTRA).—"The capital of the Haurân Province." (Yb., 113.)

According to Mukaddasi, Busrá was "noted for its vineyards." (Muk., 151.)

"Busrá," says Yâkût, "is the place whither the Prophet came (in his youth) with merchandise. It is the capital of the Haurán, and celebrated among the ancient Arabs. It was conquered with the rest of the Haurân by Khâlid, in A.H. 13." (Yak., i. 654; Mar., i. 157.)

"Busrá," writes Abu-l Fidâ, "is the chief city of the Haurán District. It is very ancient. It is all built of black stone, and its buildings are roofed with the same. It has a market and a Friday Mosque, and lies in the lands of the Bani Fazárah and the Bani Murrah, and other tribes. There is here a castle, very strongly built, somewhat resembling that of Damascus. There are gardens round the town. It lies 4 marches from Damascus, and about 16 miles to the east of it is Sarkhad." (A. F., 253.)

"Busrâ," says Ibn Batûtah, "is a small city, where the (Makkah) caravan stays four days. The great Mosque here is built on the spot where the Prophet alighted when he came hither." (I. B., i. 254.)

BUTNÂN.—"The name of a Wâdi (valley) between Manbij and Halab, a short march from either city. It has running streams and many villages. The chief town is Buzâ'ah (see above, p. 406). This place, to distinguish it from others, is called Butnân Habib, after Habib ibn Maslamah al Fihri." (Yak., i. 664; ii. 200; Mar., i. 159.)

AL BUYAIDAH.—"The name of a spring in the desert between Halab and Tadmur (Palmyra)." (Yak., i. 805; Mar. i. 193.)

The name is a diminutive of Al Baidâ, the "White Spring."

DÂBIK.—"A village of the 'Azâz District lying 4 leagues from Halab (Aleppo). Near it is a green and pleasant meadow, where the Omayyad troops encamped, when they made the celebrated expedition against Al Massissah, which was to have been continued even to the walls of Constantinople. There is here the tomb of the Khalif Sulaimân ibn 'Abd al Malik, who led the above expedition." (Yak., ii. 513; Mar., i. 381.)

DABIL.—"One of the villages of Ar Ramlah." (Yak., ii. 549; Mar., i. 390.)

Dabûriyyah.—"A small town near Tabariyyah, in the Jordan Province." (Yak., ii. 546; Mar., i. 389.) The Biblical Daberath, on the western slope of Mount Tabor.

Ad Dafn.—"Said to be a place in Syria." (Yak., ii. 579; Mar., i. 405.)

Dâhik.—"A spring in the Batn as Sirr of the two Balkâ (*'Ard Balkain*) territories of Syria." (Yak., iii. 459; Mar. ii. 177.)

Dair.—A convent, or monastery, where monks dwell.

Dair Abân.—"A village of the Ghautah of Damascus." (Yak., ii. 639; Mar., i. 422.)

Dair al 'Adhârî.—"Outside Halab is a place of this name, among the gardens of the city; but there is no monastery here now, though perchance there was one of old times." (Yak., ii. 680; Mar., i. 436.)

Dair Ayyâ.—"A monastery in Syria." (Yak., ii. 645; Mar., i. 424.)

Dair Ayyûb (The Monastery of Job).—"A village of the Haurân, in the Damascus Province. This is where Job dwelt, and where Allah tried him. There is here a spring, where (at Allah's command—see Kurân xxxviii. 41) he struck with his feet the rock that was over it (and the water gushed out). Job's tomb also is here." (Yak., ii. 645; Mar., i. 424.)

This place is still much visited as a shrine, and lies not far from Nawâ.

Dair Ba'antal.—"A monastery, lying less than a mile from Jûsiyah, which is of the Hims District, and Jûsiyah itself lies a day's march from Hims, on the Damascus road. This Dair is on the left of one going towards Damascus. There are here wondrous remains, and among them a portico (*azaj*), the doors of which have images of the prophets cut and sculptured thereon. There is also a temple (*haikal*), paved with marble, so that the foot cannot keep firm on it (for slipperiness). Also is seen here a picture of (the Virgin) Mary, on a wall, and when thou turnest aside, lo! her eyes follow thee." (Yak., ii. 645; Mar., i. 425.)

Dair Balâd.—"A place of the dependencies of Halab

(Aleppo). It overlooks a green plain, and there are monks here who own the fields." (Yak., ii. 648 : Mar., i. 426.) This was in the thirteenth century.

Dair al Ballût (The Convent of the Oak).—"A village of the district round Ar Ramlah." (Yak., ii. 648 ; Mar., i 426.)

Dair Bassâk.—"This is a fortress, and not a Christian monastery, and it stands near Antâkiyyah, in the Halab Province." (Yak., ii. 647 ; Mar., i. 425.)

Dair Baulus (Monastery of St. Paul).—"Dair Baulus is in the neighbourhood of Ar Ramlah." (Yak., ii. 649 ; Mar., i. 426.)

Dair Bawannâ.—"A convent in the Ghautah of Damascus. It lies in the pleasantest of spots, and was built by the Christians in ancient times. They even say it was built in the days of the Messiah, or shortly after. It is a small convent, and has but few monks living there." (Yâk., ii. 649 ; Mar., i. 426.) Written in the thirteenth century.

Dair Bishr.—"A convent which stands near Hajirâ in the Ghautah of Damascus." (Yâk., ii. 647 ; Mar., i. 425.)

Dair al Bukht (The Convent of the Bactrian Camel). —"A convent lying 2 leagues from Damascus. It was anciently called Dair Mikhâil (the Convent of St. Michael), but when the Khalif 'Abd al Malik ibn Marwân took the habit of keeping a Bukht, or (Bactrian) Turkish camel ready saddled here, the name came to be altered. 'Ali ibn 'Abd Allah ibn 'Abbâs—Allah accept him !—had a small garden here where he used to take his pleasure." (Yâk., ii. 646, 702 ; Mar., i. 425, 441.)

Dair Busrâ, or Dair Najrân.—"The monastery at Busrâ, the capital of the Haurân ; where Bahirâ the monk lived, who related the histories to the Prophet. It is a large monastery, and very wonderfully built." (Yâk., ii. 647, 704 ; Mar., i. 425, 441.)

Dair Fâkhûr.—"It is here that the Messiah received baptism at the hand of John the Baptist." (A. H., Oxf. MS., folio 28, v.) The ruins of this convent are at the present day known as Dair Mâr Yuhannâ. Idrisi, as early as 1152, writes : "On the banks of the Jordan stands a magnificent church called after St. John, where the Greek monks dwell." (Id., 8.)

"Dair Fâkhûr, on the Jordan, is the place where the Messiah was baptized by John the Baptist." (Yâk., ii. 683; Mar., i. 436.)

DAIR FUTRUS AND DAIR BAULUS (THE CONVENTS OF SS. PETER AND PAUL).—"Two monasteries," writes Yâkût in 1225, "lying outside Damascus, in the Ghautah. They lie in a beautiful spot, where there are fine gardens and trees and water. This place is in the neighbourhood of the Bani Hanîfah (lands)." (Yak., ii. 683; Mar., i. 437.)

DAIR FÎK.—"A convent behind 'Akabah (the Pass of) Fîk, which is the pass leading down (from the Jaulân) to the Ghaur (of the Jordan). From the summit of the pass you can see across the lake to Tabariyyah. The convent stands between the pass and the lake on the mountain slope above the pass; the place is cut out of the rock, and is still (thirteenth century) inhabited by monks. It is frequented by travellers, and is held in much veneration by the Christians. The poet, Abu Nawwâs, who passed by this way, has mentioned the monastery in a poem he wrote on a youth he saw here." (Yak., ii. 684; Mar., i. 437.)

The ruins of the monastery still exist: see *Jaulân*, by G. Schumacher, p. 180.

DAIR HÂFIR.—"A village lying between Halab and Bâlis." (Yak., ii. 653; Mar., i. 427.)

DAIR HIND.—"One of the villages of Damascus. It lies in the Iklim (or district) of Bait al Abâr." (Yak., ii. 710; Mar., i. 442.)

DAIR HANÎNÂ.—"A place in the neighbourhood of Damascus." (Yak., ii. 350; Mar., i. 325.)

DAIR HASHIYÂN.—"In the neighbourhood of Halab, in the 'Awâsim Province." (Yak., ii. 655; Mar., i. 427.)

DAIR ISHÂK (ISAAC'S CONVENT).—"This lies between Hims and Salamiyyah, and is a most pleasant and beautiful place. Near the village is a large domain called Jadar." (Yak., ii. 643; Mar., i. 423.)

DAIR KAIS.—"In the Ghautah of Damascus, in the Khaulân (district)." (Yak., ii. 690; Mar., i. 438.)

DAIR KÂNÛN.—"In the neighbourhood of Damascus." (Yak., ii. 684; Mar., i. 436.) It lies east of 'Ain Fîjah.

Dair Khâlid, or Dair Salîbâ.—"A convent at Damascus, opposite the Bâb al Farâdis (Gate of the Gardens). It is called after Khâlid ibn al Walid, who encamped here at the taking of Damascus. Ibn al Kalli, however, says the place lies a mile from Bâb ash Sharki (the Eastern Gate of Damascus)." (Yak., ii. 657, 674, and v. 20; Mar., i. 428, 433.)

Dair al Khill.—"A place near the Yarmûk (river Hieromax), where the Muslims were camped on the day of the great battle (there against the Greeks in A.D. 634; see p. 54)." (Yak., ii. 658; Mar., i. 428.)

Dair al Khisyân (The Convent of the Eunuch).—"In the Ghaur of the Balkâ, between Damascus and Jerusalem. It is called also Dair al Ghaur. It is named Dair al Khisyân because when the Khalif Sulaimân ibn 'Abd al Malik was once stopping here, he heard a man making boast of the beauty of one of his (the Khalif's) slave-girls. The story is too long to relate, but the conclusion is, that the Khalif castrated him, and from this incident the monastery takes its name" (Yak., ii. 657; Mar., i. 428.)

Dair al Khunâsirah.—"At Khunâsirah, to the south of Halab." (Yak., ii. 657; Mar., i. 428.)

Dair Mâr Mâ'ûth.—"A convent," writes Yâkût in 1225, "on the western bank of the Euphrates, not far from Manbij. It is a most pleasant place, only that there are now but few buildings left standing here. The (Badawîn) Arabs have a license of protection over it. There live here a company of monks, who cultivate the lands round, growing fields of beans and other crops. In its chapel is a wonderful and beautiful picture, mentioned by the poet Al Kindi." (Yak., ii. 700; Mar., i. 440.)

Dair Markus (Convent of St. Mark).—"In the district of Al Jazr of the Halab Province." (Yak., ii. 699; Mar., i. 440.)

Dair Mârat Marûthâ.—"A monastery," writes Yâkût, "that stood on the slope of Jabal Jaushan, overlooking the city of Halab and Al 'Awajân. It is of small size. It was also called Al Bai'atain (the Two Churches), because it contained two of these edifices, one for the men, and another for the women.

There is no trace of these now (thirteenth century), but in their place is a Mash-had (or oratory), recently buil. to the honour of Husain, the son of 'Ali, who was seen here by certain of the Shi'ahs. This shrine existed in Saif ad Daulah's time, who spent much money here, and raised some fine buildings round it." (Yak., ii. 691 ; Mar., i. 439.)

Dair Mas-hal, or Masjal.—"A place between Hims and Ba'albakk. It is mentioned in the histories of the conquest." (Yak., ii. 702 , *Masjal*, in Mar., i. 441.)

Dair Mîmâs.—"A convent," writes Yâkût in 1225, "lying between Damascus and Hims, on the Nahr Mimâs (the upper waters of the Orontes). There is here a Mash-had (or oratory) of the Christians. It is a most pleasant spot. According to what the Christians say, here is seen the tomb of one of the disciples of Jesus—peace be on Him! The monks say the tomb cures sick persons." (Yak., ii. 702 ; Mar., i. 441.)

Dair Mughân.—"At Hims," writes Yâkût in 1225, "lying among the ruins of the Bani as Simt quarter, and under the hill called after them. It is a monastery much honoured by the Christians, and of great renown. There are numerous monks here. The earth of this place is made into seals, used as talismans against scorpion-stings ; these are carried into all countries (see above, p. 353). The Christians have also a place near here which they hold in high veneration." (Yak., ii. 702 : Mar., i. 441.)

Dair al Muhallà.—"A convent near Al Massissah, on the banks of the Jaihân River. It overlooks gardens and lands bearing fruit-trees and flowers." (Yak., ii. 695 ; Mar., i. 440.)

Dair Muhammad.—"In the neighbourhood of Damascus. It is named after Muhammad, the son of the Khalif Al Walid ibn 'Abd al Malik. It lies near Al Manihah, of the Iklim (District) of Bait al Abâr." (Yak., ii. 695 ; Mar., i. 439.)

Dair Murrân (1).—"A monastery near Damascus," writes Yâkût, in 1225, "on a hill overlooking fields of saffron and many beautiful gardens. It is built of plaster, and the greater part of it is paved with coloured stones. It is a large monastery, and there are in it many monks. In its chapel (*haikal*) is a wonderful picture

of exquisite workmanship. All round the monastery are trees." (Yâk., i. 696 ; Mar., i. 440.)

DAIR MURRÂN (2).—"A hill overlooking Kafar Tâb, near Ma'arrah. Near here, as it is said, is the tomb of the Khalif 'Omar ibn 'Abd al 'Aziz, which is still greatly visited at the present time (thirteenth century)." (*Idem.*)

DAIR AN NAKÎRAH.—"A convent on a hill near Ma'arrah. They say there is here the tomb of the Khalif 'Omar ibn 'Abd al 'Azîz, but the truth is, the tomb is at Dair Sam'ân, as will be mentioned below (p. 433, and see above, Dair Murrân). There is shown here the tomb of the Shaikh Abu Zakariyyah Yahyâ al Maghribi, which is much visited." (Yâk., ii. 704 ; Mar., i. 441.)

DAIR RUMAMÎN (THE CONVENT OF THE POMEGRANATES), OR DAIR AS SÂBÂN.—"A convent lying between Halab and Antâkiyyah. It overlooks the plain of Sarmad, and was of old a large and fine monastery, but it is now (1225) a ruin, though some parts still remain standing. The name Dair as Sâbân they explain as signifying in the Syrian tongue 'Dair ash Shaikh,' the Convent of the Shaikh." (Yâk., ii. 662, 666 ; Mar., i. 430.)

DAIR AR RUSÂFAH.—"A convent in the city of Rusâfah Hishâm," writes Yâkût in 1225, "on the western bank of the Euphrates, and in the desert, a march from Rakkah. I, Yâkût, have seen this monastery, and it is a wonder of beauty as regards its building. I have heard that the Khalif Hishâm built his city to be near this monastery, and that it existed before his time. There are monks in it and religious men. It stands in the middle of the town of Rusâfah." (Yâk., ii. 660 ; Mar., i. 429.)

DAIR SÂBUR.—"A place in the neighbourhood of Damascus, in the Khaulân Iklim (District). It was of old inhabited by the families of the Omayyad Khalifs." (Yâk., ii. 666 ; Mar., i. 431.)

DAIR AS SALÎBÂ (1).—See above, p. 430, Dair Khâlid.

DAIR AS SALÎBÂ (2).—"A village of Halab (Aleppo), in the district of Al Ahass." (Mar. in Yâk., v. 20.)

DAIR ASH SHAIKH, OR DAIR TALL 'AZAZ.—"In the 'Azâz District : it is a pleasant town lying some five leagues from Halab." (Yâk., ii. 673 ; Mar., i. 433.)

DAIR SHAMWÎL, OR MÂR SAMWÎL (THE CONVENT OF SAMUEL).—Mukaddasi describes this place in the following anecdote :

"I have heard my maternal uncle, 'Abd Allah ibn ash Shawâ, relate that a certain Sultan, having a mind to take possession of the Dair (or monastery) of Shamwîl—which is at a village lying about a league from Jerusalem—spoke to the owner thereof, saying, 'Describe now to me thy country.' And the man answered him : 'My village—may Allah give thee aid—is of the heavens, lying far above the lowlands ; poor in soft herbage, rich in oats ; hard bread do you eat there, for of crops you enjoy no profitable return ; tares gain the upper hand, and the almond even is bitter ; the husbandman sows a bushel of corn, and reaps but the same ; this Holy Place, however, is well provided with pits.' And the Sultan cried : 'Be gone with thee ! for we will have naught to do with thy village.'" (Muk., 188.) This is the village called at the present day Nabi Samwil, lying north of Jerusalem.

"Mâr Samwîl, or Mârân Samwîl," says Yâkût, "is a small town in the neighbourhood of Jerusalem. *Mâr* in Syriac signifies Al Kass, 'the priest,' and *Samwîl* is the name of a man of the Doctors of the Law." (Yâk., iv. 391 ; Mar., iii. 29.)

DAIR SIM'ÂN (1) (CONVENT OF ST. SIMEON).—Mas'ûdi, writing in the year 943 A.D., states that "The Khalif 'Omar ibn 'Abd al 'Azîz died in the year 101 (719), and was buried at Dair Sim'ân, in the Hims Province, near Kinnasrîn. His tomb is still to be seen here, and is much visited by the townsmen and Badawîn Arabs. And it was not desecrated, as were the tombs of the other Omayyads (at the accession of the Abbasides)." (Mas., v. 416.)

"Dair Sim'ân," says Yâkût, in the thirteenth century, "is a monastery in the neighbourhood of Damascus, a most pleasant place, with gardens and habitations and palaces. It is said that the Khalif 'Omar ibn 'Abd al 'Azîz was buried here, but the tomb has been ruined, and nothing now remains."

The author of the *Marâsid*, however, writing in 1300, remarks on the foregoing : "It is well known that the Khalif 'Omar ibn 'Abd al 'Azîz died in the neighbourhood of Halab. He had camped there, and he died (between Halab and) Al Ma'arrah. Near Ma'arrah an Nu'mân is a tomb known to be his, and very celebrated. It lies

close to the village of An Nakîrah, and there was a monastery here, but it is now ruined. I asked several of the people here, and they told me that the Khalif 'Omar ibn 'Abd al 'Azîz was buried at Dair an Nakîrah. Further, Dair Sim'ân is another monastery near by, but perhaps the monastery at An Nakîrah was formerly called by this name. Sim'ân, from whom it takes its name, is Sham'ûn as Safâ (Simon the Pure), and perchance he built this monastery, and then it was called by his name."

"Or else," says Yâkût, "this Sim'ân was one of the saints of the Christians. After Sim'ân are named a number of monasteries: as, for instance, the following." (Yâk., i. 671; Mar., i. 432.)

Dair Sim'ân (2) (at St. Simeon's Harbour).—"In the neighbourhood of Antioch, and lying on the sea. Ibn Butlân describes this about the year 443 (1051) in his *Epistle* as follows: 'Outside Antâkiyyah is Dair Sim'ân, which, with its outlying grounds, is equal in size to half the city of the Khalifs at Bagdâd. The revenues of the lands yearly amount to several Kintars (quintals) of gold and silver, and they say the yearly income is 400,000 Dînârs (£200,000). From this place you go up into the Jabal al Lukkâm.'" (Yâk., ii. 672.)

Dair Sim'ân (3).—"Another monastery of this same name is in the neighbourhood of Halab. Between the Jabal Bani 'Ulaim and Al Jabal Al A'lâ." (Yâk., ii. 671.)

Dair at Tajallâ (Monastery of the Transfiguration), or Dair at Tûr.—"The convent on Jabal at Tûr (Mount Tabor). Here, as it is said, Jesus—peace be upon Him!—was transfigured in the presence of His Disciples." (Yâk., ii. 649; Mar., i. 426.)

"It is also called Dair at Tûr (The Convent of At Tûr or Tabor), and lies between Tabariyyah (Tiberias) and Al Lajjûn (Legio), overlooking the Ghaur (of the Jordan) and the Marj al Lajjûn (the Meadow of Al Lajjûn, the Plain of Esdraelon). There is a plenteous spring of clear water gushing out at the monastery. The building stands on the south side (of the summit), and is built of stone. Round about it are numerous vineyards, from the produce of which they make wine. This At Tûr (Tabor) is a high mountain, with a broad base and a round top,

which stands separate from all the surrounding hills. There is only one road leading up (to the monastery). Here, according to their saying, the Messiah was transfigured before His Disciples, after that He had come up thither in order that He might make them witness the transfiguration. And they knew Him. The people also from all sides sought Him, and remained there, and drank (of the wine). The place has a fine view, and overlooks Tabariyyah, and the Lake, and the surrounding country, also Al Lajjûn." (Yâk., ii. 675 ; Mar., i. 434.) The word *Tûr* means "a high mount," and hence is applied to any very conspicuous hill. *At Tûr*, "The Mountain," is, generally speaking, Sinai.

Dair Tûr Sina (The Convent of Mount Sinai).—"This monastery is also called the Church of At Tûr (Kanîsah at Tûr). It stands on the summit of Mount Sinai, and is the place where the Fire shone forth to Moses before he lost consciousness. It is built of black stone, and stands on the flank of the mountain. The breadth of the walls is seven ells, and it has three iron gates. To the west of it is a fine gate, before which a stone is set. This, when they wish, they can raise up. Thus, when any (enemy) arrives there, and is directed thereto, he finds the entrance shut. No one can then discover the place of the gate. Within the monastery is a spring of water, and there is also one outside. The Christians say there is here a fire of the kind of the New Fire which is at Jerusalem (see above, p. 208). This is lighted at the beginning of every night. It is white, and of feeble heat, and does not burn, but they are able to kindle the lamps therefrom. This monastery is inhabited by monks, and the pilgrims sojourn here who come to visit (Sinai)." (Yak., ii. 675 ; Mar., i. 434.)

Dair al Walîd.—"I know not where exactly this convent is, but it is said to be in Syria." (Yak., ii. 705 ; Mar., i. 442.)

Dair Zakkâ.—"A village of the Ghautah land round Damascus." (Yak., ii. 665 ; Mar., i. 431.)

Dâ'iyah.—"An Iklim (or District) in the Ghautah of Damascus." (Yak., ii. 338 ; Mar., i. 386.)

Dâmûn.—Visited by Nâsir in 1047, he writes: "From Birwah (three miles east of Acre) we went on to Dâmûn where there is a small cavern. Here I made visitation, for they say it is the

sepulchre of Dhu'l Kifl—peace be upon him!" (N. Kh., 14.) The prophet Dhu'l Kifl, according to Muslim tradition, was the son of the patriarch Job.

DÂNÂ.—"A village near Halab (Aleppo) in the 'Awásim Province, on the slopes of Jabal Lubnân (Lebanon). It is a very ancient place. Near it is a large platform (*dikkah*), as wide as a Maidân (or horse-course), cut in the hillside, square, and levelled. At its centre is a dome, within which is a tomb, as of one of the ancient 'Adites; but of whom it is not known." (Yak., ii. 540; Mar., i. 386.)

Dânâ, lying on the road between Aleppo and Antioch, is celebrated for its curious necropolis. Among other rock-cut tombs is a small blunted pyramid, said to date from the fourth century, which is probably the building to which Yâkût refers. (See Baedeker, *Syria*, p. 574.)

DÂNÎTH, OR DÂNIYATH.—"A town of the Halab District, lying between Aleppo and Kafar Tâb." (Yak., ii. 540; Mar., i. 387.)

DANWAH.—"A village of Hims. The tomb of 'Auf ibn Malik, one of the Companions of the Prophet, is seen here." (Yak., ii. 611; Mar., i. 412.)

RABAD AD DÂRAIN (THE SUBURB OF THE TWO HABITATIONS).—"One of the suburbs of Halab (Aleppo)." (Yak., ii. 537; Mar., i. 386.)

DÂRAYYAH, OR DÂRAYYÂ.—Ibn Jubair writes in his Diary:

"We left Damascus on Thursday, the 5th of the month Jumâdi II., which is the 13th September (1185), with a great caravan of merchants, who were going with merchandise to Acre, and that night reached Dârayyah, a village belonging to Damascus, and about a league and a half distant." (I. J., 302.)

"Dârayyâ," says Yâkût, "is a large village belonging to Damascus, in the Ghautah." (Yak., ii. 536; Mar., i. 385.)

DARBASÂK (TURBESSEL OF THE CRUSADES).—"A village in the Kinnasrîn District, with a high castle, where there are springs and gardens. The surrounding country is very fertile. At Darbasâk is a Friday Mosque. To the east lie broad meadows covered with green crops, through which the river called the Nahr al Aswad

flows. Darbasâk lies north, and somewhat east, of Baghrâs, and about 10 miles distant. East of Darbasâk is Yaghrâ, about a march distant. It is a town whose inhabitants are Christians, and mostly fishermen. The road from (Southern) Syria to Darbasâk and Baghrâs passes through Yaghrâ." (A. F., 261.)

DARKÛSH.—" A fortress near Antâkiyyah, in the 'Awâsim Province." (Yak., ii. 569 ; Mar., i. 399.)

BURJ AD DARRÂJIYYAH.—" This tower (*Burj*) stands above the Bâb Tûmâ (Gate of St. Thomas) at Damascus. It was called after Ibn Darrâj, a freedman of the Khalif Mu'âwiyah. He was a scribe of (Government) epistles." (Yak., ii. 561 ; Mar., i. 396.)

AD DÂRÛM (DAROMA OF THE CRUSADES).—Mukaddasi, in 985, states that Ad Dârûm was " the name of the territory round Bait Jibril (Eleutheropolis)." (Muk., 174.)

" Ad Dârûm," says Yâkût, " is a castle that you pass after leaving Ghazzah on the road towards Egypt. It stands about a league from the sea, which you can see from thence. It was dismantled by Saladin when he took possession of this place, with the remainder of the coast towns, in 584 (1188)." (Yak., ii. 525 ; Mar., i. 385.)

The Crusading historians—William of Tyre, and Jacque de Vitry—imagined the name Daroma, Ad Dârûm, to mean Domus Græcorum, deriving it from *Dâr ar Rûm*, which has that signification. This is a mistake ; *Darom* in Hebrew means the " South Country." The name exists at the present day as Deirân.

DÂRÛMÂ.—" One of the cities of Lot, in the Filastîn Province, or, maybe, merely a variation of Ad Dârûm, given above." (Yak., ii. 525 ; Mar., i. 385.)

DÂTHIN.—" A territory near Ghazzah, in the Filastîn Province. A battle took place here in the year 12 (633), between the Greeks and the Muslims, and the Muslims conquered." (Yak., ii. 514 ; Mar., i. 381.)

DHÂDHÎKH.—" A village in the District of Halab (Aleppo), near Sarmin." (Yak., ii. 716 : Mar., i. 445.)

DHANABAH (1).—" One of the Districts of Damascus." (Yak., ii. 724 ; Mar., i. 449.)

DHANABAH (2).—"A place in the Balka Province." (*Idem.*)

DHÂT AR RUMH (POSSESSED OF LANCES).—"A village of Syria." (Yak., ii. 816; Mar., i. 482.)

DHIBYÂN.—"A frontier village of the Jordan Province, in the part towards the Balkâ." (Yak., ii. 717; Mar., i. 445.) Modern Dîbân, the Dibon of Numbers xxi. 30, where the celebrated Moabite Stone was discovered.

ADH DHINÂB.—"A place in Syria." (Mar., i. 448.)

DHÛ DAFÎR (THE BANDED).—"A mountain in Syria." (Yak., iii. 475; Mar., ii. 184.)

DHÛ-L FARWAIN.—"The name of certain mountains in Syria.' (Yak., iii. 886; Mar., ii. 350.)

AD DIKKAH (THE PLATFORM).—"A place outside Damascus in the Ghautah; but Allah alone knows in which direction." (Yak., ii. 581; Mar., i. 406.)

AD DÎMÂS (THE CRYPT).—"A high place in the centre of the town of Ascalon, near the Jâmi' Mosque, to which you must ascend. There are many pillars here." (Yak., ii. 712; Mar., i. 443. See also above, p. 368.)

DIYÂF.—"A village of Syria, though some count it as of Mesopotamia. Its people are Nabathæans of Syria. It is also said to be of the Haurân District, near Sarkhad." (Yâk., ii. 637; Mar., i. 420.)

DÛBÂN.—"A village in the Jabal 'Âmilah (Mountains of Galilee), in Syria, near Sûr (Tyre)." (Yâk., ii. 614; Mar., i. 413.)

DULÛK.—"A small town of the 'Awâsim Province in the Halab District." (Yâk., ii. 583; Mar., i. 407.)

DUMAIR.—"One of the villages of the Ghautah (Land round) Damascus. It faces the entrance of the Thaniyyat al 'Ukâb (the Eagle's Pass). In the mosque here is a tall palm-tree." (Yâk., iii. 481; Mar., ii. 186.)

DUMMAR.—"'Akabah Dummar (the Pass of Dummar), overhangs the Ghautah of Damascus on the Ba'albakk side, north of the city." (Yâk., ii. 587; Mar., i. 408.)

AD DÛR.—"A village near Sumaisat (on the Euphrates)." (Yâk., ii. 616; Mar., i. 414.)

FADHÂYÂ.—"A village of Damascus." (Yâk., iii. 859; Mar., ii. 338.)

Fahl (1) (Pella).—"A town in the Jordan Province. Its population is half Greek, half Arab." (Yb., 115; written in 891 A.D.)

"Fahl, or Fihl," says Yâkût, "is the place in Syria where the great battle was fought between the Muslims and the Greeks in the first year after Damascus was taken. Of the Greeks 80,000 were slain. The battle is known as the 'Day of Fahl,' or the 'Day of Baisân,' also as *Yaum ar Radaghah*, 'the Day of Mire.'" Yâkût adds: "I think Fahl is a foreign name, for I find no meaning for it in the Arabic tongue." (Yâk., iii. 853; Mar., ii. 336.)

Fahl (2).—"The name also of a mountain belonging to the Jabal Hudhail. From this mountain runs down a wâdî, which is called Shajwah, the lower part of which is in the territory of the Bani Omayyah, and lies in the Jordan Province near Tabariyyah." (Yâk., iii. 853; Mar., ii. 336.)

Faltûm.—"A fortress built by Solomon, son of David—peace be on them both!" (Yâk., iii. 908; Mar., ii. 360.)

Al Fanduk (1).—"A place in the Thughûr (or Frontier Fortresses), near Al Massissah. The word *Fanduk* in Syria is equivalent to Khân (or Caravanserai)." (Yâk., iii. 918; Mar., ii. 365.)

Fanduk (2).—"Also the name of a village near Damascus, in which there is a Fanduk (or Caravanserai)." (Mar. in Yâk., v. 26.)

Al Farâdhiyyah.—"A large village in which is a mosque, where they preach the Friday sermon. There are found here grapes, and vineyards abound. The water is plentiful, and the country round is pleasant." (Muk., 162.) Situated between Acre and Tiberias.

Al Farâdîs (1).—"The plural of Firdûs, meaning The Paradises or Gardens. It is a Greek (or, rather, a Persian) word adopted into Arabic. At Damascus at the present day there is a large quarter of the city, after which one of the town gates is called, which goes by the name of Farâdis. The people of Syria very often call vineyards and gardens by the name of Firdûs." (Yâk., iii. 862; Mar., ii. 340.)

AL FARÂDÎS (2).—"A place near Halab, lying between the Plain of Khusâf and the Lands of the Bani Tai, in the Kinnasrîn District." (Yâk., iii. 863; Mar., ii. 340.)

FARÂDÎS (3).—Nâsir-i-Khusrau writes in his Diary:

"A couple of leagues from Jerusalem is a place where there are four villages, and there is here a spring of water, with numerous gardens and orchards, and it is called Farâdis (or the Paradises), on account of the beauty of the spot." (N. Kh., 53.) This is the ancient Herodium in the Wâdî Urtâs, at the present day known as "Frank Mountain." The word *Urtâs* is probably a corruption of *Hortus*, which has the same meaning as *Firdûs*.

FÂRÂN AHRÛN (PARAN OF AARON).—"This district lies 40 miles from Al Kulzum, and along the sea-coast. The city of Fârân stands at the bottom of a gulf (*Jûn*). It is a small town where certain of the Arabs of those parts have their camping-ground. Over against Fârân is a place where the sea has formed a bay, and beside it is a mountain of very hard rock. The waters surge round this and encircle it, and when the winds rise, the passage thereof is difficult, and no one can accomplish it, except with great effort. Travellers are frequently lost there, unless Allah save and guard them. According to the common saying, this is the sea wherein Pharaoh—Allah curse him!—was drowned." (Id., 2.)

"Fârân," says Yâkût, "is the place mentioned in the Books of Moses in the words (Deut. xxxiii 2): 'The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran.' Sâ'ir (Seir) is the mountain of Filastîn where the Gospels were revealed to Jesus." (Yâk., iii. 834; Mar., ii. 328.)

FARBAYÂ.—"One of the villages of 'Askalân (Ascalon)." (Yâk., iii. 867; Mar., ii. 341.)

FÂYÂ.—"A large district (Kûrah) between Manbij and Halab. It belongs to Manbij, and lies to the south of it near the Wâdi Butnân. There are many populous villages here, and gardens, and many waters." (Yâk., iii. 849; Mar., ii. 334.)

AL FÛ'AH.—"A large village in the neighbourhood of Halab. From it the convent called Dair Fû'ah takes its name." (Yâk., iii. 923; Mar., ii. 368.)

"Al Fû'ah," says Abu-l Fidâ, "is a celebrated town, situated, as also Ma'arrah Masrin and Sarmîn, in the Plain of Aleppo. Al Fû'ah lies a day's march south of Halab. On this plain are grown quantities of olive and fig and other trees." (A. F., 231.)

AL FÛLAH (THE BEAN).—"A town of the Filastin Province." (Yâk., iii. 924; Mar., ii. 368.) This is the Crusading Castle of Faba. It lies between the modern Zera'in (Jezreel) and Nazareth.

AL FUNAIDIK (THE LITTLE FANDÛK, OR CARAVANSERAI).—"One of the Dependencies of Halab. It is called at the present day Tall as Sultân (the Hill of the Sultan); between it and Aleppo is a distance of 5 leagues." (Yâk., iii. 920; Mar., ii. 366.)

FUNAIDIK DAMÂYAH.—"A village belonging to and lying among the hills of Nâbulus." (Mar. in Yâk., v. 26.)

FURKULUS.—"A spring near Salamiyyah in Syria. The name is foreign, nor Arabic." (Yâk., iii. 881; Mar., ii. 348.)

GHABÂ.—"A place in Syria." (Yâk., iii. 770; Mar., ii. 300.)

GHABÂGHIB.—"A village in the nearer districts of the Haurân, 6 leagues from Damascus." (Yâk., iii. 771; Mar., ii. 300.)

GHAINAH.—"A place in Syria." (Yâk., iii. 832; Mar., ii. 327.)

GHÂMIYYAH.—"A village near Hims." (Yâk., iii. 769: Mar., ii. 300.)

AL GHAMR.—"There is water here, and a palm-grove; all round it lies a sand waste, but when you dig near here, there gushes forth sweet water in plenty. Al Ghamr lies 2 marches north of Ailah, and from Al Ghamr to At Tulail is 2 marches likewise." (Muk., 253.) In "Ghamr" M. Clermont-Ganneau would see the name of Gomorrah. It is marked 'Ain Ghamr on the maps.

GHASÛLAH.—"A caravan station and a Khân, between Hims and Kârâ, lying 1 day from Hims." (Yâk., iii. 802: Mar., ii. 313.)

GHATHÂH.—"A village of the Haurân of the Damascus Province." (Yâk., iii., 775; Mar., ii. 302.)

GHÂWAH.—"A mountain, or, on other authority, a village, of Syria; and it is said to be a village near Halab." (Yâk., iii. 770; Mar., ii. 300.)

GHAZZAH (GAZA). "A city of Palestine on the sea-coast. It

stands on the limit of the Third Climate. There is here the grave of Hâshim ibn 'Abd Manâf." (Yb., 117.)

"Ghazzah," say Al Istakhri and Ibn Haukal, "is one of the last towns belonging to Palestine towards Egypt, in the Jifár Country. The tomb of Hâshim ibn 'Abd Manâf is here, and it was the birthplace of Muhammad ibn Idris ash Shâ'fi'i (the Great Doctor of the Law); he is buried at Fustát (Old Cairo). Here, too, he who was afterwards the Khalif 'Omar ibn Al Khattâb, in the days of ignorance, grew rich; for this place was a great market for the people of the Hijjâz." (Is., 58; I. H., 113; copied by A. F., 239.)

"Ghazzah," writes Mukaddasi, "is a large town lying on the high-road into Egypt, on the border of the desert. The city stands not far from the sea. There is here a beautiful mosque, also to be seen is the monument of the Khalif 'Omar; further, this city was the birthplace of (the great Traditionist) Ash-Shâfi'i, and it possesses the tomb of Hâshim ibn 'Abd Manâf (the great-grandfather of the Prophet)." (Muk., 174).

"Ghazzah," says Idrisi in 1154, "is to-day very populous, and is in the hands of the Greeks (Crusaders). The port of Ghazzah is called Tîdâ (or Taidâ)." (Id., 4.) Yâkût and the author of the *Marâsid* add nothing to the foregoing about Ghazzah. (Yâk., iii., 799; Mar., ii. 312.)

Abu-l Fidâ, after quoting Istakhri, says (thirteenth century):

"Ghazzah is a city of medium size, possessing gardens by the sea-shore. There are here a few palm-trees, also many fruitful vines. Between it and the sea are sand dunes, which lie beside the gardens. There is a small castle over Ghazzah." (A. F., 239.)

Ghazzah was visited by Ibn Batûtah in 1355. He speaks of it in his Diary as the first town of Syria coming from Egypt. "It is large and populous, and has many mosques. But there are no walls round it.* There was here of old a fine Jâmi' Mosque; but the one at present used was built by the Amir Jawâli: this is well built, and has a white marble pulpit." (I. B., i. 113.)

* The walls were dismantled after Richard Cœur de Lion's peace with Saladin in 1193.

From Ghazzah to 'Askalân (Is., I.H.), is less than 1 march, or (Id.) 20 miles; to Damascus (Yak.), 8 marches; to Rafh (Is., I.H., Muk., Id.), 1 march, or (I. Kh.) 16 miles; to Yazdûd (Ashdod) (Is., I. H., Muk., Id.), 1 march, or (I. Kh.) 20 miles; to Ar Ramlah (Muk., Id.), 1 march; to Bait Jibril (Muk.), 1 march.

GHUNTHUR.—"A wadi lying between Hims and Salamiyyah in Syria. It is, I believe, a foreign name." (Yak., iii. 819; Mar., ii. 321.)

GHURÂB.—"A well-known place near Damascus." (Yak., iii. 779; Mar., ii. 305.)

GHURRAB.—"A mountain on the frontiers before reaching Syria, in the lands of the Bani Kalb tribe. Near it is a spring of water called Ghurrabah." (Yak., iii. 783; Mar., ii. 306.)

AL HABÎS.—"A castle in the plain of Damascus. It is called Habîs Jaldak." (Yak., ii. 201; Mar., i. 285.)

HABLAH.—"A village near Ascalon." (Yak., ii. 198; Mar., i. 284.)

HADAS.—"A district and town in Syria, settled by the Lakhm tribe." (Yak., ii. 221; Mar., i. 291.)

AL HADATH.—"Hisn al Hadath," says Bilâdhuri, "was conquered in the days of 'Omar by an expedition despatched by (the Arab general) 'Iyâd ibn Ghanam. It was originally called *Darb al Hadath as Salâmah*, that is, 'The Road of the News of Safety,' the name being of good augury, although many Muslims had been taken prisoners here, and this was, in fact, the only 'news' the people learnt. The town was rebuilt by the Khalif al Mahdi after having been destroyed by the Greeks during the troubles between the Omayyad and Abbaside Dynasties. It was built with sun-dried bricks, but the rains and snows seriously damaged the building. Also the Greeks returned and burnt the Mosque. The garrison consisted of 2,000 men from the fortresses of Malatyah, Shimshât, Sumaisât, Kaisûm, Dulûk and Ra'bân. The Khalif Hârûn ar Rashid afterwards rebuilt and garrisoned Al Hadath." (Bil., 189-191.)

"Al Hadath," say Istakhri and Ibn Haukal in 978, "is a small town. Before our days it was taken by the Greeks. 'Ali Saif ad

Daulah once obtained possession of it, but the Greeks returned, and a second time took it from the Muslims." [A late epitome of Ibn Haukal's work adds: "After this again the Muslims retook Al Hadath under Mas'ûd ibn Kilij Arslân the Saljuk ruler of Asia Minor, in the year of the Hijrah 545 (1150), and at this present day it is still in the hands of the Muslims."] "Al Hadath has fields, and many trees and fruits. It is a fortress which the Muslims hold in garrison against the Greeks. But matters have all fallen out ill; all blessing from Heaven is gone; religion is perverted; the rulers are given to tyranny and the taking of the wealth of others. The people also are rebellious." (Is., 62; I. H., 120; copied in part by A. F., 263.)

"Al Hadath," Idrîsî reports, "is a place the size of Mar'ash. It has well fortified walls, and markets, to which many come for merchandise and the necessities of life." (Id., 27.)

"Al Hadath," says Yâkût, "is a town with a strong castle, lying between Malatyah, Sumaisât and Mar'ash, in the Thughûr (or Frontier Strongholds). It was dismantled by the Greeks, and rebuilt by Saif ad Daulah in 343 (954), having passed through many vicissitudes. It was originally built under the Khalif al Mahdi in the year 162 (779). Al Hadath is surnamed Al Hamrâ (the Red), because of the colour of the soil here. The castle stands on a mountain called Al Uhaidab." (Yak., ii. 218: Mar., i. 291.)

"Hadath al Hamrâ," says Dimashki, "is one of the fortresses towards Mesopotamia. It was rebuilt by Al Mahdi, who called it Al Muhammadiyyah; the Armenians call it Kaitûk. The castle stands on the spurs of the Lebanon, overlooking the sea. It has belonging to it broad lands, and more than a thousand villages." (Dim., 208, 214.)

"Al Hadath," writes Abu-l Fidâ, "lies 78 miles from Antâkiyyah, and 12 miles from the Ford of the Alide (Mukhâdat al Alawî), over the Jaihân." (A. F., 263.)

Al Hadath to Antâkiyyah (Is., I. H.,), 3 marches; to Manbij (Is., I. H., Id.), 2 days; to Hisn Mansûr (Is., I. H., Id.), 1 long day; to Mar'ash (Is., I. H., Id.), 1 day.

Al Hadath is not marked on the maps of the present day.

HADHÎRAH.—"From A'bilîn," writes Nâsir in his Diary, "going in a southerly direction, we came to a village called Hadhirah: and opening to the west of this village is a valley. In this valley is a spring of clear water gushing out from a rock, and over against the spring and upon the rock they have built a mosque. In this mosque are two chambers, built of stone, with the ceiling likewise of stone; the door of the same is so small that a man can only enter with difficulty. Within there are two tombs, placed close side by side, one of which is that of Shu'aib (Jethro)—peace be upon him!—and the other that of his daughter (Zipporah), who was the wife of Mûsâ (Moses)—on him, too, be peace! The people of the village are assiduous in keeping the mosque and the tombs swept clean, and in the setting here of lamps and other such matters." (N. Kh., 15.)

The direction is, I think, mistaken, and we should read "eastward" from A'bilîn. There are several places in these regions north and west of Irbid (the next place Nâsir visited) that have at the present day the name of Hadhîrah, Hazûr, Hazireh, which, meaning merely an "enclosure"—the Biblical Hazeroth—is applicable to many sites. The tomb of Shu'aib is now shown on the mountain of Hattîn, celebrated in tradition as the Mount of the Beatitudes, and in history as the battle-field where the Crusaders were defeated by Saladin.

HÂDIR KALB.—"Anciently," writes Yâkût, "a place outside Halab (Aleppo), but at the present day (thirteenth century) it is a suburb of that city, lying outside its walls like a town quarter. It is an arrow-shot to the south-west. It is also called Hâdir as Sulaimâniyyah. Most of its inhabitants are Turkomans. There is here a fine mosque, and bazaars where you find all you require. It is also called Hâdir Kinnasrîn." (Yak., ii. 185; Mar., i. 281.)

AL HADÎTHAH.—"A village of the Ghautah of Damascus. It is called also Hadithah Jarash, or Jaras." (Yak., ii. 225; Mar., i. 292.)

AL HAFFAH.—"A district to the west of Halab (Aleppo), comprising many villages. The cloths called Haffiyyah come from here, as it is said." (Yak., ii. 296; Mar., i. 311.)

Hâfir.—"A village lying between Bâlis and Halab. The convent of Dair Hâfir belongs to it." (Yak., ii. 187; Mar., i. 281.)

Hafir.—"A stream of the Jordan Province. Along its banks are the lands of the Bani al Kain ibn Jasr (tribe)." (Yak., ii. 296; Mar., i. 311.) Probably the stream flowing from the present spring of El Hafireh, near the ruins of Dôthân, the Biblical Dothan, where Joseph was sold by his brethren.

Haifâ.—Nâsir-i-Khusrau writes in his Diary: "Leaving Acre, we went on to a village called Haifâ, the road all the way lying over the sands, the sand here being of the kind that the goldsmiths of Persia make use of in their business, which is known under the name of 'Makkah sand.' This village of Haifâ lies on the sea-shore, and there are here palm-gardens and trees in numbers. There are in this town shipbuilders, who build very large craft. The sea-going ships of this place are known under the name of 'Jûdî.'" (N. Kh., 19.)

"Haifâ," Idrîsî reports, "lies under the promontory of Al Kirmil (Mount Carmel), which is a headland running out into the sea. There is here a fine harbour for the anchorage of galleys and other vessels. Haifâ is the port for Tiberias." (Id., 11.)

"Haifâ is a port on the coast of Syria, not far from Yâfah. It remained in Muslim hands till it was taken by Kundufri (Godfrey de Bouillon), who conquered Jerusalem in 494 (1101), and it remained in the hands of the Christians till Saladin retook it in 573 (1177), and dismantled it. Kasr (the Castle of) Haifâ is a place lying between Haifâ and Kaisariyyah." (Yak., ii. 381; iv. 110; Mar., i. 333.)

Haifâ to Kaisariyyah (Id.), 2 days; to Tabariyyah (Id.), short 3 marches; to 'Akkâ, by land (Id.), 30 miles, or 1 march: and by sea 18 miles.

Hailân.—"One of the villages of Halab. There rises at this place a copious fountain of water, which runs down to Aleppo. It is carried into the city by underground channels (Kanât), which divide up and pass into the Jâmi' Mosque, and also into most of the other parts of the city." (Yâk., ii. 382; Mar., i. 333.)

Hajar adh Dhahab (Gold-stone).—"The name of a quarter of Damascus." (Yak., ii. 213; Mar., i. 290.) (See above, p. 238.)

HAJAR SHUGHLÂN.—"A fortress," writes Yâkût, "in the Jabal (or Mountain Chain of) al Lukkâm, near Antâkiyyah, which overhangs the lake of Al Yaghrâ. The place belongs (1225) to the Templars (Ad Dâwiyyah), a sect of the Franks, who shut themselves up here, and at times sally forth to slay the Muslims. They avoid marriage, and are an order of monks and knights." (Yak., ii. 214 ; Mar., i. 290.)

HAJÎRÂ.—"A village of the Ghautah of Damascus. The tomb of Mudrak ibn Ziyâd, the Companion of the Prophet, is seen here." (Yak., ii. 216 ; Mar., i. 290.)

THE HAJJ (OR PILGRIM) ROAD.—"The Hajj road," says Ya'kûbî, "through Palestine from Damascus to Makkah, lies over rugged and difficult hills as far as Ailah, whence you go to Madyan. At this place comes in the Pilgrim Road from Egypt and the West." (Yb., 117.)

HAKL.—"A place 16 miles before reaching Ailah. Or, it is said, a village close beside Ailah on the sea-shore." (Yak., ii. 299 ; Mar., i. 312.)

HAKLÂ.—"A village in the neighbourhood of Halab (Aleppo)." (Yak., ii. 298 ; Mar., i. 312.)

HALAB (ALEPPO).—See above, p. 360.

KAFAR HALAB.—"A village belonging to Aleppo." (Yak., ii. 315.)

HALAB AS SÂJÛR.—"A place in the neighbourhood of Halab. It is mentioned in the histories of the first (Muslim) conquest." (*Idem.*)

HALFABALTÂ.—"One of the villages of Damascus. Near it is seen the tomb of Kannâz, the Companion of the Prophet." (Yak., ii. 316 ; Mar., i. 314.)

HALHÛL.—"A village," writes 'Ali of Herat, "in which is the tomb of Yûnis ibn Mattâ (Jonah, son of Amittai)." (A. H., Oxf. MS., folio 42.) This is the Halhul of Josh. xv. 58.

"Halhûl lies between Jerusalem and Hebron," says Yâkût. (Yak., ii. 316.) The author of the *Marâsid* copies both the foregoing paragraphs. (Mar., i. 314.)

Mujîr ad Dîn writes: "Halhûl, not far from Hebron, and on the road to Jerusalem, is the burial-place of Yûnis. The mosque

and minaret seen here were built in 623 (1226). Mattâ, the father of Yûnis, is buried not far off at the village of Bait Amur. He was a just man, and of the family of the Prophets." (M. a. D., 142.)

Hâmir.—"A district between Manbij and Ar Rakkah on the Euphrates." (Yak., ii. 187; Mar., i. 282.)

Hammûriyyah.—"A village of the Ghautah of Damascus." (Yak., ii. 340; Mar., i. 321.)

Al Hamrâ (The Red).—"The name of a fortress in the neighbourhood of Jerusalem." (Yâk., ii. 333; Mar., i. 319.) Al Hamrâ is also the surname of Al Hadath; see p. 444.

Handûthâ.—"A village of Ma'arrah an Nu'mân." (Yak., ii. 347; Mar., i. 324.)

Hanînâ.—"Said to be a village in the Kinnasrin Province." (Yak., ii. 350; Mar., i. 325.) See also Dair Hânînâ, p. 429.

Hanjar.—"A district belonging to the Bani 'Amir tribe, in the Province of Kinnasrîn. The name is sometimes written Khanjar." (Yak., ii. 347; Mar., i. 324.)

Harastâ (1).—"A large and populous village lying in the midst of gardens, rather more than a league from Damascus on the Hims road." (Yak., ii. 241; Mar., i. 296.)

Harastâ al Mantharah (2), (Harasta of the Outlook).—"The name of another village of Damascus, in the Ghautah to the eastward." (*Idem.*)

Harastâ (3).—The name of a village of the District of Ra'bân, of the Halab Province. There is a fort here, and water in plenty." (*Idem.*)

Hisn al Harbâdah, or Al Haryâdah.—"A populous town and fortress, rich in lands bearing crops. In the town are stored goods and merchandise in quantities. Thence to Al Lâdhikiyyah is 18 miles, and to Hisn as Suwaidiyyah is 15 miles." (Id., 23.) Al Haryâdah is the spelling given by Kudâmah.

Harbah.—"Said by Al Bakri to be a place in Syria." (Mar., i. 295.)

Harbanafsâ.—"A village of Hims." (Yak., ii. 233; Mar., i. 294.)

Harbanûsh.—"A village of Al Jazr, one of the Districts of Halab (Aleppo)." Yak., ii. 233; Mar., i. 294.)

HÂRIB.—"A district of the Haurân of Damascus, near Marj as Suffâr, in the lands of the Kudâ'ah tribe." (Yak., ii. 183; Mar., i. 280.)

AL HÂRITH.—"A village of the Haurân near Damascus. It is called Harîth al Jaulân. It is also the name of a mountain of Syria, and is mentioned by An Nabîghah the poet." (Yak., ii. 183; Mar., i. 280.)

HÂRIM (HARENC).—"A fortified castle in a fruitful district adjacent to Antâkiyyah. At the present day (thirteenth century) it is counted as of the dependencies of Halab. There are here many trees and much water, and hence this country is often ravaged by the plague." (Yâk., ii. 184; Mar., i. 281.) This is the district referred to by William of Tyre under the name of Harenc.

"Hârim in the Halab District," says Abu-l Fidâ, "is a small town with a castle above it. There are trees and springs near, and a small river runs by it. Ibn Sa'îd speaks of it as a fortress with plenty of provisions. There is peculiar to this place the pomegranate, (which is transparent, so that) you see the inside from the outside, and it has no pips, and is very juicy. Hârim lies 2 days' march west of Halab, and 1 march from Antâkiyyah." (A. F., 259.)

HARLÂN.—"A district in the Ghautah of Damascus. In it are many villages. The tribesmen of the Omayyad Khalifs had their houses here." (Yâk., ii. 244; Mar., i. 296.)

HARMALIYYAH.—"A village of Antâkiyyah (Antioch)." (Yâk., ii. 244; Mar., i. 296.)

HARRÂN (1).—"A village of Halab." (Yâk., ii. 232; Mar., i. 294.)

HARRAN (2).—"A village of the Ghautah of Damascus." (*Idem.*)

AL HÂRÛNIYYAH.—"A fortress built and garrisoned by the Khalif Hârûn ar Rashîd in 183 (799). Some say it was begun during Al Mahdi's days, and finished by Ar Rashîd." (Bil., 171; quoted by I. F., 113, and others.)

"Al Hârûniyyah," say Istakhri and Ibn Haukal, "lies to the west of the Jabal al Lukkâm, and in one of its valleys. It is a

small fortress, built by Hárûn ar Rashíd, and is named after him." Ibn Haukal, in 978, adds: "I know it to be populous and well built, but the Greeks have ruined it of late years." (Is., 63; I. H., 161.)

"Al Hârûniyyah," Idrisi reports, "is a small fortress in one of the gorges of the Lukkâm Mountains. It was built by Hárûn ar Rashîd." (Id., 28.)

"Al Hârûniyyah," says Yâkût, in the thirteenth century, "is a small town near Mar'ash in the Thughûr (or Frontier Fortresses), on the flank of Jabal Lukkâm. It was founded by Ar Rashid in A.H. 183; or, as some say, was begun during his father Al Mahdi's days, and only finished in his reign. It had double walls and iron gates. The fortress was dismantled by the Rûmí (Crusaders), who seized it in 348 (959), and took captive one thousand five hundred Muslims, men and women. It was rebuilt by Saif ad Daulah ibn Hamdân. It is at the present day in the territory of the Bani Liyûn (Leo), the King of Armenia." (Yâk., iv. 945; Mar., iii. 302.)

Abu-l Fidâ repeats most of the foregoing, and adds nothing fresh. (A. F., 235.)

Al Hârûniyyah to Bayyâs (Is., I. H.), less than 1 day; or (Id.) 15 miles; to Mar'ash (Is., I. H.), 1 march; to Al Kanisah (A. F.), 12 miles.

The fortress is not marked on the present maps.

Al Hasâ.—"A place in Syria," writes Yâkût, "near Al Karak (Kerak Moab). I think it is the name of a wâdî." (Yâk., ii. 266; Mar., i. 302.)

Al Hathâ.—"A place in Syria." (Yâk., ii. 203; Mar. i. 286.)

Hattâwah.—"A village of 'Askalân." (Yâk., ii. 202; Mar., i. 286.)

Hittîn, or Hattîn.—"Hattin," says 'Ali of Herat, "is a village built on the mountains, on the summit of which is the tomb of Shu'aib (Jethro), and of his wife. The battle in 583 (the year 1187, where Saladin annihilated the Crusaders) took place here. The name is sometimes spelt Hattîm." (A. H., Oxf. MS., folio 29.)

"According to some authorities Hittîn," says Yâkût, "is a village between Arsûf and Kaisariyyah, where there is to be seen the tomb of Shu'aib the Prophet. But this is a mistake, for Hittîn lies between Tabariyyah and 'Akkâ, 2 leagues from the former, and near it is a village called Khiyârah, in which is seen the tomb of Shu'aib. Saladin gained a great battle here over the Franks about the middle of the month of Rabi I., of the year 583, and in this battle the kings of the Franks were all conquered, and by reason of it all the coast towns were freed from them. Their Pharaoh Arbât (Robert), the lord of Al Karak and Shaubak, was slain in this battle. This is the true version, without doubt, and the other authorities make a mistake in supposing Hattîn to be near Arsûf." (Yak., ii. 291; Mar., i. 309.)

Dimashki speaks of Hattîn, and of the tomb of Shu'aib, and continues: "It was at this village that the great battle took place between the Franks and the Muslims under Saladin. He broke the Franks on the Horns (Kurn) of Hattin, and slew a great multitude, and took their kings prisoner. And he built on the Horn of Hattîn a dome, which is called Kubbat an Nasr (the Dome of Victory)." (Dim., 212.)

HAURAH.—"One of the villages of Bâlis, lying between it and Ar Rakkah." (Yâk., ii. 359; Mar., i. 328.)

HAUT.—"A village of Hims, or else of Jabalah of the Syrian coast." (Yâk., ii. 365; Mar., i. 329.)

HAWWÂR, OR HUWWÂR (1).—"A Kurah (or district) of Halab, lying between the districts of 'Azâz and Al Jûmah." (Yâk., ii. 353; Mar., i. 326.)

HAWWÂR (2).—"A village of Manbij." (*Idem.*)

TALL HAWWÂR (3).—"A hill lying between Hamâh and Al Ma'arrah, for Al Hawwâr is the name of a white clay, like gypsum, which is to be found here." (*Idem.*)

HAWWÂR (4).—"Says Ahmad ibn at Tayyib, this is the name of a mount to the west of the Jaihân (Pyramus) of the Syrian Thughûr (or Frontier Fortresses): so called from the whiteness of the soil there." Yâkût adds: "People of credit at Aleppo have told me that Al Huwwâr (see above, No. 1) is the name of a large province near Halab, and its chief town is Al Balât. But this

place is now in ruins. They pronounce the name also Hawwâr with an *a*." (Yak., ii.. 353; Mar. i. 326.)

Al Hayyâniyyah.—"A Kûrah (or district) of the Damascus Province, in the Jabal Hursh (Jarash ?), near the Ghaur of the Jordan." (Yâk., ii. 374: Mar., i. 331.) The *Marâsid* spells the name Al Hayyânah.

Hibâl.—"A village of the Wâdi Mûsâ (Petra) of the Jabal ash Sharâh, near Al Karak, in Syria." (Yâk., ii. 193; Mar., i. 283.)

Hibârân.—"Said to be a town (or district) of Syria." (Yâk., ii. 192; Mar., i. 283.)

Hijrâ.—"A village near Damascus." (Yâk., ii. 214; Mar., i. 290.)

Al Himyariyyûn.—"A quarter (or village) outside Damascus on the Kanâts (or underground water-channels)." (Yâk., ii. 342; Mar., i. 322.)

Hinzît.—"A fortress of the Greeks." [The *Marâsid* adds: "Some say of the Thughûr, or Frontier Fortress of Mar'ash."] "It is mentioned by the poet Al Mutanabbi." (Yâk., ii. 993: Mar., iii. 325.)

Hismâ.—"A territory belonging to the Judhâm tribe. It is a mountainous tract between Ailah, the desert of the Tih, and the territory of 'Udhrah." (Yâk., ii. 267; Mar., i. 303.)

Al Hisn, or Hisn 'Adîs.—"A strong place lying between Halab and Ar Rakkah." (See further, under Hisn al Akrad.) (Yâk., ii. 275; Mar., i. 305.)

Hisn al Akrad (Castle of the Kurds, also called Kala'at al Hisn: The Crusading Fortress of Le Krak des Chevaliers).—"An impregnable fortress," writes Yâkût, "on the mountain opposite Hims, towards the west. These mountains are the Jabal al Jalil, which run into the Jabal Lubnân (Lebanon) between Ba'albakk and Hims. A certain of the Syrian Amirs built here a town, and garrisoned it with Kurds to fight against the Franks. But the Franks (in 1140) took the place from the Kurds, and it remains in their hands to this day (1225). Hisn al Akrad is a day's journey from Hims."

"There is also, according to some authorities, a place between

Ar Rakkah and Hims called Hisn al Akrad, but I (Yâkût) believe this to be a mistake. Another authority also says between Bâlis and Manbij is a place called Hisn 'Adis, but this place in truth lies between Ar Rakkah and Halab." (Yâk., ii. 276; Mar., i. 305.) Hisn al Akrad, called by the Crusaders Le Krak (or Crac) des Chevaliers, became the chief seat of the Knights Hospitallers of the Order of St. John, after the fall of Jerusalem. It was retaken by the Muslims, under Sultân Kalâ'ûn, in 1285.

HISN AD DÂWIYYAH (THE FORTRESS OF THE TEMPLARS).—"A castle in the Province of Syria. The Dâwiyyah (Templars) are a sect of the Franks who bind themselves by oaths to slay the Muslims, and they abstain from marrying, and have other peculiarities. They have arms, and wealth and much power (in Syria), and they owe obedience to none." (Yâk., ii. 276; Mar., i. 305.)

HISN DHÛ-L KILÂ' (THE FORT OF CASTLES).—"It is so called," writes Bilâdhuri, "because it consists of three castles. Its name in the Greek tongue signifies The Fortress of the Stars." (Bil., 170.) Yâkût adds: "It is also called Hisn Dhû-l Kulâ', or The Fort of Strength. It is a fortress near Al Massissah. The name was originally Dhû-l Kilâ' (with the hard *k*), meaning the Fort of the Castles, for it is said that it was built on the foundations of three castles; and the present name is a corruption of this word Kilâ'. According to another account, the explanation of the name in the Greek tongue is The Fortress with the Stars." (Yâk., ii. 277; Mar., i. 306.)

HISN AL 'INAB (THE FORTRESS OF THE GRAPE.)—"In the neighbourhood of Jerusalem, in the Filastin Province." (Yâk., ii. 277; Mar., i. 305.)

HISN KATARGHÛSH.—"A fortress of the Frontier District of the Thughûr near Al Massissah. It was the first which the Khalif Hishâm ibn 'Abd al Malik built, his engineer being 'Abd al 'Azîz ibn Hassân, of Antioch." (Yâk., iv. 136; quoting Bil., 167.) The author of the *Marâsid* spells the name Katarghashik in error. (Mar., ii. 430.)

HISN MAKDIYAH.—"A fortress of the dependencies of Adhri'âh; it lies in the Damascus Province." (Yâk., ii. 278; Mar., i. 306.)

HISN MANSÛR (MANSÛR'S FORTRESS).—According to Biládhuri, "it is called after Mansúr ibn Ja'wanah ibn Al Hárith Al 'Âmiri, of the Kaisites. He superintended its building and restored it. He was stationed here during the days of (the last Omayyad Khalif) Marwân, and made incursions thence into the Greek Country, and was slain in 141 (758) at Ar Rakkah. Hisn Mansûr was rebuilt and refortified by the Khalif ar Rashíd in the days of his father, Al Mahdi." (Bil., 192.)

"Hisn Mansûr," say Istakhri and Ibn Haukal, "is a small fortified town in which is a Friday Mosque. Its fields are watered by the rains. Fate has decreed its destruction alternately at the hands of the Greeks, and of the Princes of the race of Hamdân." (Is., 62 ; I. H., 120. Copied by A. F., 269.)

"Hisn Mansûr," according to Idrîsî's report, "is a beautiful and celebrated fortress. It has lands and villages round it. The lands are extremely fertile, and produce most excellent crops." (Id., 26.)

"Hisn Mansûr," says Yâkût, "lies west of the Euphrates, near Sumaisât. It was a town with a wall, a ditch, and three gates. In its midst stood a fortress and a castle with a double wall round it. It lies 1 march from Zibatrah." (Yâk., ii. 278 ; Mar., i. 306.)

Abu-l Fidâ writes that "Hisn Mansûr in the Province of Kinnasrîn lies not far from Sumaisât. At the present day it is dismantled, but the ground round it is still cultivated. It lies on a plateau to the north of the Nahr al Azrak (the Sanjah River), and to the south-west of the Euphrates, but near both streams. The mountains of Al Jabal are to the west of Hisn Mansûr, between it and Malatyah, and through these lies the pass." (A. F., 269.)

Hisn Mansûr to Shimshât (Is., I. H.), 1 day, or (Id.) 21 miles, or 1 long day ; to Malatyah (Is., I. H.), 2 days, or (Id.) 30 miles ; to Zabatrah (Is., I. H.), 1 day ; to Al Hadath (Is., I. H., Id.), 1 day ; to Ma'arrah an Nu'mân (Id.), 1 day.

HISN SALMÂN.—"One of the fortresses of the 'Awâsim Province, near Kûrus. It is called after Salmân ibn Rabî'ah, a warrior of the army of 'Ubaid Allah ibn al Jarrâh, the Arab

general who carried out the first conquest of Syria." (Yâk., ii. 276; Mar., i. 306.)

Hisn at Tînât.—"A fort on the sea-shore. It is here that the wood of the Snobur (pine) is cut, which is carried thence to all parts of Syria, Egypt, and the districts of the Frontier Fortresses. The men here are brave and strong; they know well the passes of the Greek territory, and are experienced in commerce with the Greeks." (Is., 63; I. H., 121.) Idrisi (Id., 24) and Yâkût (Yâk., i. 910; Mar., i. 223) add nothing to the above.

Hisn at Tînât to Hisn Rusûs (Id.) is 15 miles; to Hisn al Muthakkab (Id.) is 8 miles.

Hiyâr.—"A district in the lands of the Bani Ka'kâ', lying 2 days' march from Halab, in the country near the desert of Kinnasrîn, and 2 days' journey also from the town of Kinnasrîn." (Yâk., ii. 373: Mar., i. 331.)

"Kûrah al Hiyâr," says Abu-l Fidâ, "is the name of one of the districts of Aleppo. At the present time (1321) its lands are desert, and only wild animals live here. But it is mentioned in books. It took its name from Hiyâr ibn al Ka'kâ.* There camp here the 'Abs, the Fazârah and other tribes of the Arabs." (A. F., 232.)

Al Hudaijâ.—"A village of Syria." (Yâk., ii. 226; Mar., i. 292.)

Al Hûlah (1).—"The name of a place in Syria belonging to the Hims Province; it lies between Hims and Tarábulus, not far from Bârîn." (Yâk., ii. 366; Mar., ii. 330.)

Al Hûlah (2) (Lake Merom and its Lands).—"It is also the name of a district between Bâniyâs and Tyre, belonging to Damascus and possessing many villages." (*Idem.*) (See above, p. 68.)

Al Humaimah (The Little Bath).—A place in the province of Ash Sharâh. It was the home of 'Ali ibn 'Abd Allah ibn Al 'Abbâs ibn 'Abd al Mutallib and his sons." (Yb., 114.)

"A town in the Sharâh Province," says Yâkût, "in the neighbourhood of the districts of 'Ammân, on the confines of Syria. Some of the Abbâside family had lands here." (Yak., ii. 342; Mar., i. 322.)

"Al Humaimah," writes Abu-l Fidâ, "is the place from which

* See Biographical Dictionary by Ibn Khallikân, iv. 167.

the Bani 'Abbâs set forth when they gained the Khalifate of 'Irâk. It lies about a day's journey from Shaubak." (A. H., 228.)

KALA'AH HÛNAIN, OR HÛNÎN.—"A fort which stands perched on a single rock. It has lands round it." (Dim., 211.) Near Baniyâs.

HUNÂK.—"A strong fortress that stood near Ma'arrah an Nu'mân. It was dismantled by 'Abd Allah ibn Tâhir in the year 209 (824), after the rebellion which had taken place in the Syrian Province." (Yâk., ii. 345 ; Mar., i. 324.)

HUNDURAH.—"A village near 'Askalân. Also called Hindirah and Hundûrah." (Yâk., ii. 347 ; Mar., i. 324.)

HURDÂN.—"A village of Damascus." (Yâk., ii. 238 ; Mar., i. 295.)

HURDHUFNAH.—"A village of Manbij in Syria where the poet Al Buhturi was born in the year 200, or in 205, during the days of the Khalif Al Mâmûn. He died in 284 (897)." (Yâk., ii. 239 ; Mar., i. 295.)

HURDHUFNÎN.—"A village lying 3 miles from Halab (Aleppo)." (Yâk., ii. 239 ; Mar., i. 295.)

HURJALLÂ.—"A village of Damascus." (Yâk., ii. 238 ; Mar., i. 295.)

HUSBÂN (HESHBON).—According to Abu-l Fidâ, this is the capital of the Balkâ Province. "It is a small town, and near it is a valley with trees, and mills, and gardens and fields. This valley lies contiguous to the Ghaur of Zughar (on the Dead Sea)." (A. F., 227.)

AL HUSS.—"A place near Hims." (Yâk., ii. 274 ; Mar., i. 305.)

AL HUSÛS.—"A town near Al Massissah to the east of the Jaihân (Pyramus) River. It was built by the Khalif Hishâm ibn 'Abd al Malik, and he dug a ditch round it." (Yâk., ii. 279 ; Mar., i. 307.)

HUWWÂRAIN (1).—"A celebrated village of Halab (Aleppo)." (Yâk., ii. 355 ; Mar., i. 327.)

HUWWÂRAIN (2).—"A fortress near Hims." (*Idem.*)

HUWWÂRAIN (3).—"The name of one, or of two villages between Tadmur (Palmyra) and Damascus, lying 2 marches from Tadmur." (*Idem.*) (See also above, p. 451, under Hawwâr.)

'ÎDHÛ, OR 'IDHÛN.—"A castle near Halab (Aleppo)." (Yâk., iii. 751 ; Mar., ii. 291.) The latter spells the name with a final *n*.

'IFRÂ.—"A place in the Filastîn Province. Mentioned in the Traditions of the Prophet." (Yâk., iii. 688; Mar., ii. 264.)

IKÂM.—"A place in Syria. Al Ikâm is said to be a mountain range on the frontier of Al Massîssah, being part of the Jabal Lukkâm, but standing separate from it. The range is almost 30 leagues long, and 3 leagues across. In it are many villages and castles." (Yâk., i. 341; Mar., i. 85.)

'IMM.—"A rich village," says Yâkût, "possessing many water-springs and trees. It lies between Antâkiyyah and Halab. The whole population at the present day (thirteenth century) is Christian. Ibn Butlân, writing in the year 540 and odd (1051), says: 'We went from Aleppo to Antioch, and passed the night at a town of the Greeks called 'Imm. There was here a spring of water in which they caught fish. All round it were mills. In the town were pig-sties, and public places for women and brothels, and taverns for wine not a few. There were here four churches, and one mosque, where the Muslims secretly made the call to prayer.'" (Yâk., iii. 728; Mar., ii. 281.)

INNIB.—"A fortress in the 'Azâz District near Halab." (Yâk., i. 369; Mar., i. 94.)

IRAM.—"The name of a mountain in the territory of the Bani Judhâm, lying between Ailah and the Tih Desert of the Bani Israil. It is a very high mountain, and the people of the desert say there are vines and Snobur (pines) there." (Yâk., i. 212; Mar., i. 48.)

IRBID, IRBIL, OR ARBID (ARBELA, OF 1 MACC. ix. 2).—Visited by Nâsir-i-Khusrau in 1047. Travelling from Acre to Tiberias, he writes in his Diary: "From Hadhîrah we went on to a village called Irbil, on the south side of which rises a mountain, and on the mountain is an enclosure, which same contains four graves—those of the sons of Ya'kûb (Jacob)—peace be upon him!—who were brothers of Yûsuf (Joseph)—upon him, too, be peace! And going onward, I came to a hill, and below the hill a cavern, in which was the tomb of the mother of Moses—peace be upon him!—and I made my visitation there also." (N. Kh., 16.)

"Irbid," says 'Ali of Herat, "is in the neighbourhood of Tabariyyah. Here, to the right of the high-road, is the tomb of

the mother of Moses. Four of the sons of Jacob also lie buried here, namely, Dan, Issákhân (Issachar), Zabulún and Kâd (Gad)." (A. H., Oxf. MSS., f. 29.)

"Irbid," Yákût adds to the above, "is a village in the Jordan Province, near Tabariyyah, and lying on the right of the road down to Egypt." (The remainder copied from 'Ali of Herat.) (Yâk., i. 184; Mar., i. 41.)

IRBIL.—"According to some," writes Yâkût, "Irbil is one of the names for Saidâ (Sidon), the city on the Syrian coast." (Yâk., i. 189; Mar., i. 42.)

AL 'IRNÂS.—"A place near Hims." (Yâk., iii. 656; Mar., ii. 251.)

AL ISKANDARIYYAH (1).—"The name of a village lying between Halab and Hamâh." (Yâk., i. 255; Mar., i. 63.)

ISKANDARIYYAH, OR ISKANDARÛNAH (2) (ALEXANDROSCHENE, SCANDALIUM, THE CRUSADING SABLON D'ACRE).—"A fortress on the shore of the Greek Sea (Mediterranean). It possesses palm-trees and many fields and crops, and the land round is very fertile. But the enemy attain to it easily." (Is., 63; I. H., 161.)

"Iskandarûnah," writes Idrîsî, probably copying the above, "is a fortress by the sea; there are palm-trees and cultivated fields, and many crops and much fertility." (Id., 24.)

The traveller Ibn Jubair (1185) notes in his Diary that "Iskandarûnah was passed between 'Akkâ and Sûr (Tyre). It is a walled village." (I. J., 307.)

This town is mentioned by Yâkût, who, to distinguish it from the northern Iskandarûnah, specifies that it stands between Acre and Tyre. (Yâk., i. 254; Mar., i. 62.)

Iskandariyyah to Hisn az Zib, 5 miles (Id.): to Sûr, 15 miles (Id.).

ISKANDARÛNAH (3).—"A town lying to the east of Antioch, and on the sea-shore. From here to Baghrâs is 4 leagues, and to Antioch is 8 leagues." (Yâk., i. 254; Mar., i. 62.)

Abu-l Fidâ writes: "Bâb Sikandarûnah in the Kinnasrin Province (otherwise Iskandarûnah), says Ahmad al Kâtib, is a town on the Greek Sea, near Antâkiyyah. It was built by Ibn Abi Duwâd al Ayâdh* in the days of the Khalif al Wâthik. Bâb

* See Ibn Khallikân (De Slane), i., p. 6.

Sikandarûnah in our days," adds Abu-l Fidâ, "is a pass (the ancient Pylæ Ciliciæ) leading into the country of Sis (Little Armenia), from the neighbourhood of Halab. It lies less than a march from Baghrâs, and there is no town there now (twelfth century), nor even a village. Bâb Sikandarûnah is 12 miles from Baghrâs." (A. F., 255.)

Iskandarûnah, or Iskandariyyah, to Bayyâs (Is., I. H., Id.), 1 short march; to Antâkiyyah (Id.), 25 miles; to Al Massissah (Id.), 40 miles; to Hisn Baghrâs (Id.), 9 miles.

IZBID.—"A village belonging to the Damascus Province, lying 13 miles from Adhra'âh. The Khalif Yazid, son of 'Abd al Malik, died here in the year 105." (Yak., i. 231; Mar., i. 54.)

JABÂ BIRÂK.—"The name of a place in Syria." (Yâk., ii. 14; Mar., i. 236.)

AL JABÂH.—"A spring of water between Halab (Aleppo) and Tadmur (Palmyra). It is the field of a famous battle between Saif ad Daulah and the Arab tribes (of the Desert)." (Yâk., ii. 17; Mar., i. 237.)

AL JABAL (THE MOUNTAIN).—"The name of a Kurâh (or district) of Hims." (Yâk., ii. 22; Mar., i. 239.)

JABALAH (GABALA, GIBELLUM, OR GIBELLUS MAJOR OF THE CRUSADES, ALSO CALLED ZIBEL).—"A town on the coast of the province of Hims" (Yb., 112.)

"Jabalah," says Ibn Haukal, "is a fine city on the coast where the Wazir of the Mountain Provinces resides. The Greeks (Crusaders) took it (in 968), and carried off captive 35,000 men, women and children." (I. H., 118.)

"Jabalah on the sea," reports Idrîsi, "is a small but fine town and populous. Its people possess many good things. It lies on a wâdî where there is running water." (Id., 23.)

"Jabalah," writes Yâkût, "is a celebrated fortress on the Syrian coast, near Al Lâdhikiyyah, in the Halab District. It was first taken (by the Arabs) in the year 17 (638), and was dismantled. The town was rebuilt by the Khalif Mu'âwiyah, who also built a fortress there, outside the old Greek fortification. He settled the place with Muslims. Jabalah was taken by the Greeks (Crusaders) in 357 (968). In the year 473 (1080) it was retaken by Muslims

coming from Tarábulus. Jabalah was conquered again by the Franks in 502 (1108), and was finally retaken by Saladin in 584 (1189), and remains in Muslim hands down to the present day." (Yâk., ii. 25; Mar., i. 239.)

"Jabalah," writes Abu-l Fidâ, "on the Syrian coast, is a small town. There is here a tomb which is stated to be that of Ibrahim ibn Adham.* Muhallabi says Jabalah is larger than Bulunyâs. It lies 24 miles from Bulunyâs, and 12 from Lâdhikiyyah. It has extensive dependencies." (A. F., 255.)

Jabalah was visited by Ibn Batûtah in 1355. He speaks of it as a city with many streams and trees all round it. "The sea lies about a mile distant. The tomb of Ibrahim ibn Adham (the saint) is here. In these parts live the sect of the Nusairiyyah, who believe the Khalif 'Ali ibn Abi Tâlib to be God." (I. B., i. 172, 176.)

Jabalah to Halab (Yâk.), 3 days; to Bulunyâs (Id.), 10 miles; to Al Lâdhikiyyah (Id.), 10 miles.

AL JABBÛL.—"A large village beside the Salt Marsh (*Mallâhah*) of Halab (Aleppo). Into this salt marsh drain the waters of the Wâdi Butnân, also called the Wâdi an Nahr Adh Dhahab (the Golden River). The water here evaporates, and they get from this marsh salt, which is carried into all the countries of Syria and Mesopotamia. It is farmed for 120,000 Dirhams (*Marâsid*, 28,000 Dirhams: £4,800, or £1,120) a year. Vast numbers of birds frequent this marsh." (Yâk., ii. 29; Mar., i. 239.)

AL JÂBIYAH (THE WATER-TANK).—"A village of the Damascus District, or else of the district of Al Jaidhûr. It lies near the lands of Al Khaulân, not far from Marj-as-Suffâr, in the north of the Haurân. As thou lookest from As Sanamain, facing north, thy back is towards it. As also is thy back turned against Nawâ. Near by is a hill called Tall al Jâbiyah, full of small serpents: these serpents are called *Umm as Suwait*, 'those of the little cry.' They are extremely hurtful. When they bite they make a little cry, and thereupon immediately die. This was the place where the Khalif 'Omar made his celebrated sermon. The Gate of Bâb

* A certain holy man, who renounced the throne to lead the life of a saint. See for his life, Ibn Batûtah, i. 173.

al Jâbiyah, of Damascus, is called after this place, which also is known as Jâbiyah al Khaulân." (Yâk., ii. 3; Mar., i. 233.)

JADAR (1).—"A village lying between Hims and Salamiyyah. The wine called after this place is grown here." (Yâk., ii. 40; Mar., i. 243.)

JADAR (2).—"A village in the Jordan Province." (*Idem.*)

JADAYYÂ.—"A village of Damascus. It is called at the present day (thirteenth century) Jidyâ." (Yâk., ii. 42; Mar., i. 244.)

JÂDIYAH.—"A village of the Balkâ Province, in Syria." (Yâk., ii. 5; Mar., i. 233.)

AL JAI.—"One of the small towns of the Filastîn Province. Its water is hot, and its climate insalubrious." (Id., 4.) Possibly a mistaken reading of the MS. for Al Hasâ. (See p. 450.)

JAIRÛN.—"The Eastern Gate of the Mosque of Damascus is called by this name. Some say it was originally a palace built by the Satans, or else by Solomon. According to another account, Jairûn is said to have been a village of the giants in the Land of Kan'ân (Canaan). At Damascus the building of this name was a colonnade supported on pillars, and round it is now built the city of Damascus. The name of the Satan who built this colonnade is said to have been Jairûn. Another account relates that the first who built Damascus was Jairûn ibn Sa'd ibn 'Ad ibn Iram ibn Sâm (Shem) ibn Nûh (Noah). There was, it is said, originally the fortress called Hisn Jairûn at Damascus, which was built by one of the giants. He built a separate house in the fortress for each of the planets." (Yâk., ii. 175; Mar., i. 278.) See above (p. 235).

JALÛD.—"A well-known village in Syria." (Yâk., ii. 107; Mar., i. 262.) Probably near the 'Ain Jâlûd, the Spring of Goliath, in the Plain of Esdraelon.

JALÛLATAIN.—"A village of Ba'albakk, near An Nahrawân." (Yâk ii. 108; Mar., i. 262.)

JAMÂHARIYYAH.—"A fortress near Jabalah, on the Syrian coast." (Yâk., ii. 214; Mar., i. 264.)

AL JÂMI' (THE MOSQUE).—"A village of the Ghautah District of Damascus. It was of old inhabited by the clients of the Omayyad family. It is of the Marj District." (Yâk., ii. 10; Mar., i. 235.)

AL JAMÎLAH.—"A place lying 1 day's march from Tabariyyah." (Id. 10.)

JAMMÂ'ÎL. "A well in the hills of Nâbulus, in the Filastîn Province. It lies a day's journey distant from Jerusalem, and belongs to that city." (Yâk., ii. 113; v. 18; Mar., i. 263.)

JANDÂRUS (GINDARUS).—"A town near Tîzîn, and in the (territory of) Jûmah. It is a place that is full of habitations. There are thermal springs here, but it is unknown where the waters rise, or whither they flow." (Dim., 205.)

JARASH (GERASA).—"A town in the Jordan Piovince. The population is half Greek, half Arab." (Yb., 115, in A.D. 891.)

"Jarash," says Yâkût, in 1225, "is the name of what was once a mighty city, but is now a total ruin. This I am told by those who have seen it. There are wells of the 'Adite days to be seen here. Through its midst runs a river, which turns at the present day several mills. It lies to the east of the Jabal as Suwâd, between the Provinces of the Balkâ and Haurân, occupying a mountain tract that is full of villages and domains. This is called Jabal Jarash. Jarash was conquered during the Khalifate of 'Omar by (the Arab general) Shurahbil. The name is mentioned in Al Mutanabbi's poems. It is also spoken of as the Himâ (or domain) of Jarash, and the Castle of Jarash." (Yâk., ii. 61.)

AL JARBÂ.—"A place in the district of 'Ammân, in the Balkâ Province, near the Jabal ash Sharâh (or As Sarâh) of the Hijjâz frontier. It is not far from the town of Adhruh. Its people originally were Jews. The Prophet wrote to them, and they had dealings with him. The place was afterwards colonized from Adhruh; but it belonged to the Government of Ailah." (Yâk., ii. 46, 48; Mar., i. 246, 247.)

JARHAH.—"A village of 'Askalân." (Yâk., ii. 56; Mar., i. 248; in the latter misspelt "Jarhar.")

AL JARMAK.—"A territory in the Safad District. There is here a very ancient town, in which there lived a tribe of the Hebrews who took their name from it, and were called *Al Jarâmakah*, the Jarmakites, and Al Kan'âniyûn, the Canaanites, from the Wâdi of Kan'ân ibn Nûh, near by." (Dim., 211.)

JARMÂNÂ.—"A district of the Ghautah of Damascus." (Yâk., ii. 64; Mar., i. 250.)

JARMÂNAS.—"A village of the Ghautah. Perhaps it is the same as Jarmânâ, but Allah knows best." (Yak., ii. 64 ; Mar., i. 250.)

AL JARR.—"The name of a mountain in Syria, near Ba'albakk. The 'Ain al Jarr (see p. 386) flows at its foot." (Yâk., ii. 57 ; Mar., i. 249.)

JARÛD.—"A village of Ma'lûlâ, in the Ghautah of Damascus." (Yâk., ii. 65 ; Mar., i. 250.)

AL JASHSH (GISCALA).—"A village that is almost of the size of a provincial capital. It lies in the centre of four districts that are in the vicinity of the sea. At Al Jashsh is preserved the chain of David, but the authenticity thereof is doubtful." (Muk., 46, 163.)

"Jashsh," says Yâkût, "is a town lying between Tyre and Tabariyyah, being on the road down to the sea-coast." (Yâk., ii. 83 ; Mar., i. 256.)

Al Jashsh to Tabariyyah (Muk.), 1 march ; to Sûr (Muk.), 1 march.

JÂSIM.—"A town in the Damascus Province." (Yk., 115.)

"Jâsim," says Mas'ûdi, "is a village belonging to Damascus. It lies in the country between the Damascus and the Jordan Provinces, in a district called Al Khaulân. Jâsim is a few miles from Al Jâbiyah, and from the territory of Nawâ, where is the Pasturage of Job." (Mas., vii. 147.)

"Jâsim," writes Yâkût, "is a village lying 8 leagues from Damascus, on the right of the high-road to Tabariyyah. It is called after Jâsim, son of Iram ibn Sâm (Shem) ibn Nûh (Noah), who visited it at the time of the destruction of the Tower of Babel." (Yâk., ii. 8 ; Mar., i. 235.)

Jâsim to Kuswah (Muk.), 1 march ; or (Id.), 24 miles ; to Fik (Muk.), 1 march, or (I. K.), 24 miles.

JAUBAR.—"A village of the Ghautah of Damascus. There is reported to be a river there." (Yâk., ii. 139 ; Mar., i. 269.)

NAHR AL JAUZ (THE NUT RIVER).—"The name of a district," says Yâkût, in 1225, "with many villages and gardens, lying between Halab and Al Bîrah on the Euphrates. Nahr al Jauz belongs to Al Bîrah. Its inhabitants are all Armenians." (Yâk., ii. 151 ; Mar., i. 271.)

AL JAUZÂH. A place mentioned by Istakhri and Ibn Haukal as lying 2 days' march from Tarsus. In Idrisi the name is spelt Al Jauzâh, which would appear the better reading to *Hauzâh*, as the name is given in Is., 68, and I. H., 127.

AL JÂZIR.—"One of the villages in the southern region of Halab (Aleppo), of the district of As Suhûl." (Yâk., ii. 8; Mar., i. 234.)

AL JAZR.—"A Kûrah (or district) of Halab." (Yâk., ii. 71; Mar., i. 252.)

AL JÎB.—"A place in the Filastîn Province, lying between Jerusalem and Nâbulus. There are here two fortresses, called Upper and Lower Al Jîb (*Al Jîb al Faukâni* and *Al Jîb at Tahtâni*), and they stand close one to the other." (Yâk., ii. 170; Mar., i. 276.)

JIBRÎN.—"A village lying between Damascus and Ba'albakk." (Yâk., ii. 20; Mar., i. 238.) For Bait Jibrin, or Jibril, see above, p. 412.

JÎNÎN (GINEA).—"A small and beautiful town, lying between Nâbulus and Baisân, in the Jordan Province. There is much water, and many springs are found here, and often have I visited it." (Yâk., ii. 180; Mar., i. 279.)

Probably the Ginea of Josephus, and the Engannim of Joshua xix. 21.

JINTHÂ.—"A district situated between Damascus and Ba'albakk." (Yâk., ii. 126; Mar., i. 267.)

JIRÂR.—"A place in the neighbourhood of Kinnasrin." (Yâk., ii. 45; Mar., i. 245.)

JISRAIN (THE TWO BRIDGES). "Jisrain is a village of the Ghautah of Damascus." (Yâk., ii. 82; Mar., i. 256.)

AL JIYYAH.—"A fortress on the sea. Thence to Saidâ (Sidon) is 8 miles; and to Hisn Kalamûn is about 5 miles." (Id., 16.)

JUBAIL (1), (GEBAL, BIBLOS; GIBLET OF THE CRUSADERS).—Ya'kûbi, in 891, writes: "Jubail is entirely peopled by Persians, who were brought here by the Khalif Mu'âwiyah." (Yb., 114.)

Jubail was visited by Nâsir-i-Khusrau in 1047. He writes in his Diary: "The town of Jubail is built in the form of a triangle, one angle lying out to sea; and surrounding it are high, well-built

walls. All round the town are date-palms, and other trees of a warm region. I met a boy there who had in his hand two roses, one red, one white, and both already full-blown, though it was still but the 5th day of the month Isfandârmuz (or March) of the ancient Persians, being in the Persian era (of Yazdagird) the year 415." (N. Kh., 9.)

"Mâhûz Jubail, 5 miles from Jubail," writes Idrisi, "is a strong fortress. The city of Jubail itself is a fine town lying on the sea, having strong walls. It has wide territories, trees, fruits and grapes. There is, however, no running water, and the people drink of well water. There is a good anchorage before the city, and wharves." (Id., 17.)

"Jubail," says Yâkût, "is a town on the coast of the Damascus Province, 8 leagues east (or north) of Bairût. It was first conquered by the Khalif Yazid ibn Abu Sufyân, and remained in Muslim hands till Sanjil the Frank—Allah curse him!—took it in the year 496 (1103). Jubail was reconquered by Saladin in 583 (1187), and he garrisoned it with Kurd troops; but these sold it in 593 (1197) to the Franks, and in their hands it still remains (thirteenth century)." (Yâk., ii. 32; Mar., i. 240.)

"Jubail," says Abu-l Fidâ, "lies 18 miles from Bairût. It has a port and a market, and a mosque." (A. F., 247.)

Jubail to the mouth of the Nahr Ibrahîm, and to Mâhûz Jubail (Id.), 5 miles; to Hisn Bathrûn (Id.), 10 miles.

AL JUBAIL (2).—"Is the name of a place (or district) in the neighbourhood of Hims, and lies close to it." (Yâk., ii. 34; Mar., i. 240.)

JUBB YÛSUF (JOSEPH'S PIT).—"This lies 12 miles from Tabariyyah, in the direction of Damascus. Jacob's home was at one time in the Province of the Jordan." (Is., 59; I. H., 114.)

"Jubb Yûsuf as Sadik," says Yâkût, "are wells situated in the middle of a Wâdi of this name. This is where Joseph met his brethren. The place lies in the Upper (Greater) Jordan, between Baniyâs and Tabariyyah, and 12 miles from Tabariyyah. They say that Jacob lived at Nâbulus; and, according to another account, the pits where the meeting between Joseph and his

brethren took place, was at a place between Nábulus and the village called Sinjil (see p. 477)." (Yâk., ii. 18; Mar., i. 237.)

Joseph's Pit was visited by Ibn Batûtah, who describes it as lying between Tabariyyah and Bairût.

"The pits," he writes, "lie in the court of a small mosque, and are both large and deep. We drank the water therefrom; and this is of the river (Jordan), and also, as the guardian told us, from springs" (I. B., i. 133.)

Jubb Yûsuf to Bâniyâs (Muk.), 1 march, or 2 stages: to Tabariyyah (Muk.), 1 march; to Kariyat al 'Uyûn (Muk.), 2 marches.

JUBB AL KALB (THE DOG'S PIT).—"The name of a village near Halab. When anyone who is stung (by a scorpion or snake) drinks before forty days are passed of the water of the Pit here, he will be cured. But if more than forty days have gone by, then he will die, as would otherwise happen to him if he did not drink of this pit. There is at this pit a fine marble tank." (Yâk., ii. 18; Mar., i. 237.)

AL JUBBAH.—"A village belonging to Tarâbulus (Tripoli) in Syria." (Yâk., ii. 32; Mar., i. 240.)

JUBBAH 'USAIL.—"A district lying between Damascus and Ba'albakk, which comprises many villages." (Yâk., ii. 31; Mar., i. 240.)

JULAIJAL.—"A station on the desert road out of Damascus, before reaching Al Kariyatain. It lies 2 marches from Damascus. There is a Khân here, and I, Yâkût, have passed there many times." (Yâk., ii. 109; Mar., i. 262.)

JULBÂT.—"A district of the Lukkâm Mountains, lying between Antâkiyyah and Mar'ash. A battle took place here between Saif ad Daulah, and the Greeks (Crusaders)." (Yâk., ii. 97; Mar., i. 260.)

JUM'.—"A castle in the Wâdî Musâ (Petra), in the Jabal ash Sharâh, near Ash Shaubak." (Yâk., ii. 118; Mar., i. 264.)

AL JÛMAH.—"A district of Halab." (Yâk., ii. 159; Mar., i 273.)

JÛNIYYAH.—"A fortress on the sea. Its inhabitants are Jacobite Christians." (Id., 17, writing in 1154 A.D.)

"Jûniyyah," says Yâkût, "is a town of the dependencies of Tarâbulus, on the coast of the Damascus Province." (Yâk., ii. 160; Mar., i. 274.)

Jûniyyah to Nahr al Kalb (Id.), 4 miles; to the Bay of Sulam (Id.), 10 miles.

AL JURJÛMAH.—"A town of the Jabal al Lukkâm, near a copperas (*Zaj*) mine. It lies between Bayyâs and Bûkâ (or Bûkah), in the Province of Antâkiyyah." (Bil., 159, copied by Yâk., ii. 55, and Mar., i. 248.)

JÛSIYAH.—"A town in the Hims Province." (Yâk., 112.)

"Jûsiyah," says Yâkût, "is a village lying 6 leagues from Hims, on the road to Damascus. It lies between the Lebanon and Sanîr mountains. It is one of the Kûrahs (or districts) of Hims, and has water in plenty, and near it are many farms." (Yâk., ii. 154; Mar., i. 272.)

Jûsiyah to Hims (Muk.), 1 march, or (I. K.) 10 leagues; to Ya'âth (Muk.), 1 march; to Kârâ (I. K.), 3 leagues.

JUZÂZ, OR JIZÂZ.—"A place in the neighbourhood of Kinnasrîn. It is also said to be a mountain of Syria, lying 1 night's march from the Euphrates." (Yâk., ii. 69; Mar., i. 252.)

KÂBÛL (CABUL).—"A town in the coast district. It has fields of sugar-canes, and they make there excellent sugar—better than in all the rest of Syria." (Muk., 162.) The Cabul of Joshua xix. 27, and the Chabolo of Josephus.

"Kâbûl," says 'Ali of Herat, "is a village where they say are buried two of the sons of Jacob, namely, Rûmîn (Reuben) and Simeon." (A. H., Oxf. MS., folio 31.)

"Kâbûl," writes the author of the *Marâsid*, "is a village lying between Tabariyyah and 'Akkâ in the Jordan Province." (Mar., ii. 469.)

KÂBÛN.—"A place 1 mile from Damascus, lying in the midst of gardens on the Irâk road. It is a village," adds the author of the *Marâsid*, "with a market and Khân where caravans stop." (Yâk., iv. 5; Mar., ii. 375.) The *Marâsid* spells the name Kâbûr.

KADAS (1) (KADESH NAPHTHALI).—"A town in the Jordan Province, and a very fine place." (Yb., 115.)

"Kadas," says Mukaddasi, "is a small town on the slope of the mountain. It is full of good things. Jabal 'Âmilah is the district which is in its neighbourhood. The town possesses three springs from which the people drink, and they have a bath situated below the city. The mosque is in the market, and in its court is a palm-tree. The climate of this place is very hot. Near Kadas is the (Hûlah) Lake." (Muk., 161.)

Kadas to Bâniyâs (Muk.), 2 stages; to Tabariyyah (Muk.), 1 march; to Sûr (Tyre) (Muk.), 2 stages; to the Lebanon Mountains (Muk.), 1 march.

KADAS (2).—"A town in (Northern) Syria, near Hims. Adjacent to this town is the Buhairah Kadas (Lake of Hims, or of Kadas). Kadas was first conquered by (the Arab general) Shurahbil." (Yâk., iii. 39; Mar., ii. 391.)

AL KADÛM.—"This is reported to have been the village in Syria where Abraham circumcised himself. And he was the first to perform this rite. It is now the name of a village near Halab, and here is the Majlis Ibrâhîm (Abraham's Assembly). There is a tradition of the Prophet to this effect." (Yâk., iv. 39: Mar., ii. 391.)

AL KÂF.—"A fortified castle on the Syrian Coast. It belonged to a man called Ibn 'Amrûn in the days of the Frank dominion." (Yâk., iv. 229; Mar., ii. 473.)

KAFAR.—"Among the people of Syria this word," says Yâkût, "has the signification of *Kariyah*, or village." (Yâk., iv. 286.)

KAFAR 'ÂKIB.—"A village on the Lake of Tiberias, in the Jordan Province. It is mentioned in the poems of Al Mutanabbi." (Yâk., iv. 290; Mar, ii. 504.)

KAFAR 'AMMÂ.—"A place in the Desert of Khasâf, between Bâlis and Halab." (Yâk., iii. 716; Mar., ii. 277.)

KAFAR BARÎK.—"A village near Hebron, where is seen the tomb of Lot." (A. H., Oxf. MS., folio 42, v.)

Suyûtî writes: "The Shaikh Abu 'Ukbah 'Abd Allah ibn Muhammad, the Hanifite, of Marv, says, I have read in certain of the lives of the prophets that Lot lies buried in a village called Kafar Barik, situated about a league from Masjid al Khalil (Hebron), and that in the cave to the west, beneath the Old

Mosque of this place, lie sixty prophets, of whom twenty were also Apostles. And Lot's tomb has been a place of visitation and veneration from ancient times, the men of the age succeeding those who have gone before." (S., 295; M. a. D., 67.)

KAFAR BASAL.—"A village of Syria." (Yâk., i. 655; Mar., i. 157.)

KAFAR BATNÂ.—"A village of the Ghautah of Damascus, in the Iklim (or District) of Dâ'iyyah. Some people of the Omayyad family lived here." (Yâk., iv. 286; Mar., ii. 502.)

KAFAR DUBBÎN.—"A fortress near Antâkiyyah." (Yâk., iv. 288; Mar., ii. 503.)

KAFAR GHAMMÂ.—"A tract of country lying between Khusâf and Bâlis, in the Halab District." (Yâk., iv. 290; Mar., ii. 504.)

KAFAR KANNAH (CANA OF GALILEE).—Nâsir-i-Khusrau visited this village in 1047. He writes in his Diary: "I next proceeded to a village that is called Kafar Kannah. To the southward of this village is a hill, on the top of which they have built a fine monastery. It has a strong gate, and the tomb of the Prophet Yûnis (Jonas)—peace be upon him!—is shown within. Near by the gate of the monastery is a well, and the water thereof is sweet and good. When I had made my visitation at this place, I came on thence to Acre, which is 4 leagues distant, and remained in that city for a day." (N. Kh., 19.)

This Kafar Kannah is one of the rival sites identified by ecclesiastical tradition with the Cana of Galilee of St. John ii. 1-11. The ruins of a church are still shown in the neighbourhood, and probably formed part of the monastery referred to by Nâsir.

"Kafar Kannah," says 'Ali of Herat, "is where may be seen the Station of Jonas (Makâm Yûnis), also the tomb of his son." This is repeated by Yâkût (Yâk., iv. 290; and Mar., ii. 504), who, however, speaks of the tomb as that of the Father of Yûnis.

"Kafar Kannâ," says Dimashki, "is not far from Hattin. It is a large village in which live the chiefs of various tribes, and many head men, and they are all very turbulent and warlike. The head tribe is called Kais al Hamrâ (Kais the Red). To Kafar Kannâ belongs the district of the Buttauf, which goes by the name of Marj al Ghark (the Drowned Meadow). This is sur-

rounded on all sides by hills, and the waters drain into it from every part, so that the rains collecting here form a temporary lake, from which all the surrounding lands are irrigated. As soon as this lake dries up, they sow the land with grain, just as they do in Egypt." (Dim., 212.)

KAFAR KÎLÂ.—"A place lying a day's march from Tabariyyah." (Muk., 191.)

KAFAR LÂB.—"A town on the coast of Syria, near Kaisariyyah (Cæsarea). It was built by the Khalif Hishâm ibn 'Abd al Malik." (Yâk., iv. 290; Mar., ii. 504.)

KAFAR LAHTHÂ.—"A village of the 'Azâz District, near Halab." (Yâk., iv. 291; Mar., ii. 504.)

KAFAR LÂTHÂ.—"A town with a Friday Mosque standing on the slopes of the Jabal 'Âmilah, in the Halab District, and a day's distance from this last city. It has gardens and running water. Its people are of the Ismailian Sect." (Yâk., iv. 291; Mar., ii. 504.)

KAFAR MANDAH.—"A village lying between Tabariyyah and 'Akkah. It is said also to be called by the name Madyan (Midian). The tomb of the wife of Moses is seen here. Also the pit covered by the rock which Moses raised up in order to give himself and his wife of water to drink The rock is still shown. At Kafar Mandah may also be seen the tomb of two of the sons of Jacob, namely, of Ashîr (Asher), and Nafshâli (Naphthali), as it is reported." (A. H., Oxf. MS., folio 30, v.; repeated by Yâk., iv. 291; Mar., ii. 504.)

Yâkût, after mentioning the second name, Madyan, or Midian, adds: "This is the place mentioned in the Kurân, but, as it is well known, Midian lies east of Tûr (Sinai)." He also gives the name of the wife of Moses as "Safûrâ (Zipporah), daughter of Shu'aib (Jethro)."

KAFAR MUTHRÎ.—"A village of Syria. I think it is of the Filastîn Province." (Yâk., iv. 291; Mar., ii. 504.)

KAFAR NABÛ.—"The name of a place mentioned in the Pentateuch (Nebo). Nabû is the name of an idol that stood there. The place is near Halab, and there are ancient remains still to be seen there, and a mighty and large dome which they call the

Dome of the Idol (*Kubbat as Sanam*)." (Yâk., iv. 291; also ii. 305; Mar., ii. 505.)

There are three Nebos mentioned in the Bible: Mount Nebo: the Nebo mentioned in Numbers xxxii. 3 (possibly a place on the Mount); and the Nebo of Ezra ii. 29, probably the present village of *Nûba*, south of Jerusalem. None of these correspond with Kafar Nabû near Aleppo.

KAFAR NAGHD.—"A village of Hims." (Yâk., iv. 292; Mar., ii. 505.)

KAFAR NAJD.—"A large village belonging to Halab, lying in the Jabal as Summak. There is here a spring of running water that has certain wonderful (emetic) properties. For when something is stuck in the throat of a man, or, too, in that of a beast, and he be made to drink of this water, after the water has remained in (his stomach) some time, he—by God's permission—will be able to cast forth the obstruction. And those who have tried the remedy have related this to me." (Yâk., iv. 291; Mar., ii. 505.)

KAFAR RINNIS.—"A village near Ar Ramlah." (Yâk., iv. 288; Mar., ii. 503.) The *Marâsid* spells the name Kafar Zinnis.

KAFAR RÛMÂ.—"A village of Ma'arrah an Nu'mân. It was once a celebrated fortress, but was ruined by Lûlû as Saifi, who conquered Halab in 393 (1003)." (Yâk., iv. 288; Mar., ii. 503.)

KAFAR SÂBÂ.—"A large village with a mosque, lying on the high-road (from Ar Ramlah) to Damascus." (Muk., 176.)

"Kafar Sâbâ," says Yâkût, "is a village lying between Nâbulus and Kaisariyyah (Cæsarea of Palestine)." (Yâk., iv. 288; Mar., ii. 503.).

Kafar Sâbâ to Al Lajjûn (Muk.), by the Post-road, 1 march; to Ar Ramlah (Muk.), 1 march; to Kalansuwah (Muk.), 1 march; to Kaisariyyah (Muk.), 1 march.

KAFAR SABT.—"A village between Tabariyyah and Ar Ramlah, situated near 'Akabah (the Pass above) Tiberias." (Yâk., iii. 29; iv. 288; Mar, ii. 8, 503.)

KAFAR SALLÂM.—"One of the villages of the district of Cæsarea. It is very populous, and has a mosque. It lies on the high-road (from Ar Ramlah northwards)." (Muk., 177.)

"Kafar Sallâm," says Yákût, "is a village of the Filastîn Province, lying between Nábulus and Kaisariyyah, and 4 leagues from Kaisariyyah." (Yák., iv. 288 : Mar., ii. 503.)

Kafar Sallâm to Ar Ramlah (Muk.), 1 march : to Nábulus (Muk.), 1 march ; to Kaisariyyah (Muk.), 1 march, or (Yák.), 4 leagues.

The name of Kafar Sallâm has completely disappeared from the maps, although, from the distances given by the Arab geographers, its position may be determined within very narrow limits. Yâkût states that Kafar Sallam is 4 farsakhs (leagues) from Kaisariyyah, on the road to Nâbulus. Al Mukaddasi places it 1 march from Nâbulus, 1 from Kaisariyyah, and 1 from Ar Ramlah. It cannot have been far from Kafar Sâbâ, with which place it is confounded by Nâsir-i-Khusrau, but its position as regards this last I have been unable to determine. Nâsir-i-Khusrau mentions incidentally that it (Kafar Sallâm, or Kafar Sâbâ) is 3 farsakhs (leagues) from Ar Ramlah. According to the Chronicle of Marianus Scottus, in 1064, A.D., Siegfried, Archbishop of Mainz, who, in company with the Bishops of Utrecht, Bamberg and Ratisbon, was conducting a great company of pilgrims to the Holy City, was set upon in these parts by the wild Arabs, and took refuge in a "castellum vacuum Cavar Salim nomine," from whence they were delivered by the Governor of Ramlah. The passage is given in the original Latin in a note (p. 63) to M. Schefer's Translation of Nâsir-i-Khusrau. M. Schefer supposes Cavar Salim to be Kafar Sallâm, which, he adds, was abandoned by its inhabitants in the eleventh century. Sir C. Wilson would identify Kafar Sallâm with the modern Râs al 'Ain, the Antipatris of Acts xxiii. 31, and the Castle Mirabel of the Crusading Chronicles.

KAFAR SÛSIYYAH.—"A village of the Damascus Province in Syria." (Yâk., iv. 288 ; Mar., ii. 503.) From the many eminent men who are mentioned as having been natives of this place, it was evidently once an important town. Possibly the same as Sûsiyyah (see below), the ancient Hippos.

KAFAR SÛT.—"A town near Bahasnâ, of the Halab District. At the present day (thirteenth century) there is here a fine market, which is much frequented." (Yâk., iv. 288 ; Mar., ii. 503.)

Kafar Tâb.—"A small town lying between Ma'arrah and Halab. It stands in a thirsty desert plain, and they have no water except what they store of the rains in cisterns. I have been told that some people here dug down for 300 ells, and found no spring of water." (Yâk, iv. 289; Mar., ii. 503.)

Kafar Tâb is mentioned by Ya'kûbi (Yb., 112), and by Mukaddasi (Muk., 154), as a town of the Hims Province: and Nâsir-i-Khusrau passed through it in 1047. (N. Kh., 5.)

"Kafar Tâb," writes Abu-l Fidâ, "is a town so small as to be like a village, where there is but little water. They make here earthenware pots, which are exported to all surrounding countries. It is the chief town of the district, and has dependencies. It lies on the road half-way between Ma'arrah and Shaizar, 12 miles from either place." (A. F., 263.)

Kafar Tâb to Shaizar (Muk.), 1 march: to Kinnasrîn (Muk.), 1 march.

Kafar Takîs.—"The name of one of the districts of Hims." (Yâk., iv. 287; Mar., ii. 502.)

Kafar Tûthâ.—"A village in the Province of Filastîn. It was of old, says Bilâdhuri, a strong fortress. The family of Abu Ramthah settled there, and it became a town, and they fortified it." (Yâk., iv. 287; Mar., ii. 503.)

Kafariyyah.—"A village of Syria." (Yâk., iv. 292; Mar., ii. 505.)

Kahâtân.—"A place in Syria." (Yâk., iv. 331; Mar., ii. 526.)

Al Kaibâr.—"A fortress lying between Antâkiyyah and the Thughûr (or Frontier Fortresses)." (Yâk., iv. 211: Mar., ii. 465.)

Kaimûn.—"A fortress near Ar Ramlah of the Province of Filastîn." (Yâk., iv. 218; Mar., ii. 468.)

Probably the Καμμωνὰ of the Onomasticon, said to be 6 miles to the north of Legio. According to a passage in the Chronicle of Ibn al Athir (xii. 34), Kaimûn lies 3 leagues from Acre. Possibly the Camon of Judges x. 5.

Kainiyah.—"This was in old days a village over against the Bâb as Saghîr at Damascus, but it has become gardens now (thirteenth century)." (Yâk., iv. 219; Mar., ii. 468.)

KAISARIYYAH (CÆSAREA OF PALESTINE).—"The city stands on the sea-shore, and is one of the strongest places in Palestine. It was the last city to be taken at the Arab Conquest, and it was gained by Mu'âwiyah during the Khalifate of 'Omar." (Yb., 116.)

"Kaisariyyah," says Mukaddasi, "lies on the coast of the Greek (or Mediterranean) Sea. There is no city more beautiful, nor any better filled with good things; plenty has its well-spring here, and useful products are on every hand. Its lands are excellent, and its fruits delicious; the town also is famous for its buffalo-milk and its white bread. To guard the city is a strong wall, and without it lies the well-populated suburb, which the fortress protects. The drinking-water of the inhabitants is drawn from wells and cisterns. Its great mosque is very beautiful." (Muk., 174.)

Cæsarea was visited in 1047 by Nâsir-i-Khusrau. The Persian traveller writes in his Diary:

"Kaisariyyah lies 7 leagues distant from Acre. It is a fine city, with running waters, and palm-gardens, and orange and citron trees. Its walls are strong, and it has an iron gate. There are fountains that gush out within the city; also a beautiful Friday Mosque, so situated that in its court you may sit and enjoy the view of all that is passing on the sea. There is preserved here a vase made of marble, that is like to Chinese porcelain, and it is of a size to contain 100 Manns' weight of water (or about 34 gallons). On Saturday, the last day of the month of Sha'aban (February 29), we set forth again, travelling over the sand that is of the kind aforesaid, called Mekkah sand, and came shortly to a place where I saw many fig-trees and olives; for all the road here lies through a country of hills and valleys." (N. Kh., 20.)

"Kaisariyyah," as Idrîsî reports, "is a very large town, having also a populous suburb. Its fortifications are impregnable." (Id., 11.)

"Kaisariyyah," says Yâkût, in the thirteenth century, "is a city of the Syrian coast in the Filastîn Province. It lies three days' march from Tabariyyah. It was of old a fine, grand city, the very mother of cities, with broad lands and wide domains; but now it is more like a village." (Yâk., iv. 214; Mar., ii. 466.)

Abu-l Fidâ adds nothing to the above, merely stating that in his days (1321) Cæsarea was in ruins. (A. F., 239.)

Kaisariyyah to Ar Ramlah (Is., I. H.), 1 day, (Id.) 2 short or 1 long march, (I. K.) 24 miles, (A. F.) 32 miles ; to Kafar Sallâm (Muk.), 1 march ; to Kafar Sâbâ (Muk.), 1 march : to Arsûf (Muk.), 1 march ; to Kanîsah (Muk.), 1 march ; to Yâfâ (Id.), 30 miles ; to Nâbulus (Id.), 1 march ; to Haifâ (Id.), 2 days : to Al Lajjûn (I. K.), 20 miles.

KAISÛM.—"A village of the district of Sumaisât. There is a market here, and the shops are well filled. Above the village is a fort on a height. The gardens and water of Kaisûm are celebrated." (Yâk., iv. 333 ; Mar., ii. 528.)

KAKHTÂ.—"This place," writes Abu-l Fidâ, "in the extreme north of Syria, is a very high-built castle, and quite impregnable. It has gardens and a river, and lies 2 days east of Malatyah. It is one of the fortresses of Islam, of the north frontier, and lies about a march north, and somewhat west of Hisn Mansûr." (A. F., 263.)

KÂKÛN.—"A fortress of the Filastîn Province, near Ar Ramlah. It is reckoned as of the district of Kaisariyyah on the coast of Syria." (Yâk., iv. 18 : Mar., ii. 380.) This is the Caco, Chaco, or Quaquo of Crusading Chronicles.

AL KAL'AH (THE CASTLE).—"The name of a mine where they obtain excellent lead. Said to lie in a mountain in Syria." (Yâk., iv. 162 ; Mar., ii. 440.)

KALA'AT ABI-L-HASAN.—"A large castle on the coast near Saidâ, in Syria. It was taken by Saladin." (Yâk., iv. 162 ; Mar., ii. 441.)

KALA'AT AR RÛM (THE GREEK CASTLE).—"A well fortified castle, lying to the west of the Euphrates, opposite Al Birah, and situated between this last and Sumaisât. It was in former times the seat of the Armenian Patriarch, the Khalîfah (Vicegerent) of the Messiah, whom they call in Armenian *Katâghikûs* (Catholicus). He claims to be a descendant of David. It is at present (thirteenth century) in the hands of the Muslims—thanks be to Allah !" (Yâk., iv. 164 ; Mar., ii. 442.)

"Kala'at ar Rûm," says Abu-l Fidâ, "in the Kinnasrîn Pro-

vince, has suburbs and gardens and fruit-trees. There is a river here called Marzubán (Le Marquis), which comes down from the mountains, and flows into the Euphrates near the fort. The Euphrates runs at the foot of the fort, and it is a very strong and impregnable place. The Sultan Malik al Ashraf, son of Sultan Kalâ'ûn, took it from the Armenians. It lies south-west of the Euphrates, about a march west of Al Birah, to the east of Sumaisát, and south of Ar Ruhá (Edessa), but not far from any of these." (A. F., 269.)

KALAMÛN (CALAMOS).—Visited by Nasir in 1047, who writes: "It is a fortress lying a league south of Tripoli." (N. Kh., 8.) The Calamos of Pliny, and the Calamon of Polybius.

"Hisn al Kalamûn," says Idrisi, "lies at a bridge which spans a Wâdi. This bridge is extremely broad, and the fort was built to protect it. It is an impregnable place, and stands on the shore of a bay of the sea." (Id., 16.)

Yâkût speaks of Al Kalamûn as "a village in the Damascus Province of Syria." (Yâk., iv. 166; Mar., ii. 444.)

Hisn Kalamûn to Al Jiyyah (Id.), about 5 miles; to Hisn an Nâ'imah (Id.), 7 miles.

KALAMYAH.—"A broad Kûrah (or district) in the Greek country, lying to the west of Tarsus, but not on the sea. One of the gates of Tarsus is called Bâb Kalamyah." (Yâk., iv. 166; Mar., ii. 444.)

KALANSUWAH (THE CASTLE OF PLANS, OF THE CRUSADERS).—"A fortress near Ar Ramlah, in the Filastin Province. Many of the Omayyads were slain here." (Yâk., iv. 167; Mar., ii. 444.)

Kalansuwah to Al Lajjûn (Muk.), 1 march; to Ar Ramlah (Muk.), 1 march; to Kafar Sâbâ (Muk.) 1 march.

KALÛDHIYAH.—"A fortress that stood near Malatyah. Ptolemy, the author of the Almagest, was called by the name of it. It was dismantled, and then rebuilt in the year 141 (758), in the times of the Khalif Al Mansûr." (Yâk., iv. 167; Mar., ii. 445; copied from I. F., 114.)

KAMRAW.—"A village of the Haurân Province." (Yâk., iv. 173; Mar., ii. 448.)

KAN'ÂN.—"The name of the place where Jacob lived. The village here is called Sailûn (Shiloh). It lies between Sinjil and Nâbulus, on the right of the road. There is here the pit into which Joseph was thrown." (Yâk., iv. 516; Mar., ii. 515.) (See above, p. 466.)

AL KANÎSAH (THE CHURCH).—"Leaving Haifâ," writes Nasir-i-Khusrau in his Diary, "we proceeded on to a village called Kanîsah; and beyond this the road leaves the sea-shore and enters the hills, going eastward through a stony desert place, which is known under the name of Wâdî Tamâsih (or the Valley of Crocodiles). After passing 2 leagues, however, the road turns back, and goes once more along the sea-beach, and in these parts I saw great quantities of the bones of marine monsters, set in the earth and clay, and become, so to speak, petrified by the action of the waves that beat over them." (N. Kh., 20.)

Tall Kanîsah, or Al Kunaisah, the Little Church, is the mound, a few miles north of 'Athlîth, which the Crusaders took to be the site of Capernaum. It is mentioned by Mukaddasi, who states that from Al Kanîsah to Akkâ is 1 march; and to Kaisariyyah 1 march.

AL KANÎSAH AS SAUDÂ (THE BLACK CHURCH).—"This was built of black stones in the days of the Greeks. There is a very ancient fortress near by. The Khalif ar Rashid it was who ordered the building of the town of Al Kanisah as Saudâ, and he commanded that it should be fortified and garrisoned." (Bil., 171; I. F., 113.)

"Al Kanîsah is a fortress in which there is a Friday Mosque; it lies at some distance from the sea-shore." (Is., 63; I. H., 121.)

"Al Kanîsah is a small town amongst the Thughûr, or Frontier Fortresses, of Al Massîssah. It is called Kanîsah Saudâ, for it is built with black stones. It was built by the Greeks in ancient times, and there was here of old a well-fortified fortress, which had gone to ruin when the Khalif ar Rashid ordered it to be rebuilt and re-fortified as aforetimes." (Yâk., iv. 314; Mar., ii. 517.)

"Al Kanîsah as Saudâ," says Abu-l Fidâ, "lies in the Armenian country, 12 miles from Hârûniyyah." (A. F., 235.)

Al Kanîsah as Saudâ to Bayyâs (Is., I. H.), less than 1 day.

KANÎSAH AS SULH (THE CHURCH OF THE PEACE).—"This place is so called because the Greeks who came with peace to Hârûn ar Rashid, lodged here." (Bil., 170.) Possibly identical with the preceding.

KANTARAH SINÂN.—"A bridge near Bâb Tûmâ (the Gate of St. Thomas), at Damascus." (Yâk., iv. 190; Mar., ii. 455.)

AL KÂNÛN.—"A post-house between Damascus and Ba'albakk." (Yâk., iv. 21; Mar., ii. 381.)

AL KÂRAH, OR KÂRÂ (CHARA).—Visited by Ibn Jubair in 1185. He speaks of it as "a large village lying north of Damascus, and inhabited solely by Christians, who dwell here under a treaty. No Muslims are to be found in the place. In the village is a large Khân, which is a court with high walls, in the middle of which is a great tank full of water, which runs into it underground, from a spring that is some way off. This tank is never empty." (I. J., 260.)

The place is also mentioned by Ya'kubi and Mukaddasi. (Yb., 112; Muk., 190.)

"Kârah," writes Yâkût, "is the name of a large village on the road from Hims to Damascus. It is the first stage out from Hims, and lies on the limit of the Hims District. What is beyond it (south) is of the Damascus District. The village stands on Râs Kârah (the Head of Kârah). Its inhabitants are all Christians, and it possesses flowing streams, which water all the fields round." (Yâk., iv. 12; Mar., ii. 377.)

"Kârah," says Abu-l Fidâ, "is a large village half way between Damascus and Hims. It is a station for the caravans. Most of its inhabitants are Christians. It lies 1½ marches from Hims, and 2 marches from Damascus." (A. F., 229.)

Kârâ to Shamsîn (Muk.), 1 march; to An Nabk (Muk., I. K.), 12 miles; to Jûsiyyah (I. K.), 30 miles.

KARÂ HISÂR.—"A large meadow (*marj*) lying to the north of Halab, where Saladin once camped. There are many other places called Karâ Hisâr. One, a town of the Greek provinces, a day's journey from Antioch, while another lies near Kaisariyyah (Cæsarea of Cappadocia); but all these are in the Greek country." (Yâk., iv. 44; Mar., ii. 394.)

KARADÂ.—"A village of Damascus." (Yak., iv 56: Mar., ii. 398.)

KARAHTÂ.—"A village of Damascus." (Yâk, iv., 53: Mar., ii. 397.)

AL KARAK, OR AL KARK (1).—This celebrated fortress of the Crusades, called Le Krak, or Petra Deserti, stood at the southern end of the Dead Sea. The fortress was built in 1142 by Payen, King Fulk's cup-bearer. This Al Karak is not mentioned by the Arab geographers before Yâkût's days. It occupies the position of Kir Moab of Isaiah xv. 1, for which name the Targum reads "Kerak." Karak is a corruption of the Syriac *Ka'ko*, meaning "fortress."

"Al Karak," says Yâkût, "is a very strongly fortified castle on the borders of Syria, towards the Balkâ Province, and in the mountains. It stands on a rock surrounded by Wâdîs, except on the side toward the suburb. Al Karak is situated midway between Jerusalem and Ailah, on the Red Sea. It stands on a high hill." (Yâk., iv. 262; Mar, ii. 490.)

"Al Karak," says Abu-l Fidâ, "is a celebrated town with a very high fortress, one of the most unassailable of the fortresses of Syria. About a day's march from it is Mûtah, where are the tombs of Ja'afar at Tayyâr (see below, p. 510) and his companions. Below Al Karak is a valley, in which is a thermal bath (Hammâm), and many gardens with excellent fruits, such as apricots, pears, pomegranates, and others. Al Karak lies on the borders of Syria, coming from the Hijjâz. Between Al Karak and Shaubak (Mont Real) is about 3 days' march." (A. F., 247.)

"Karak," says Dimashki, "is an impregnable fortress, standing high on the summit of a mountain. Its fosses are the valleys around it, which are very deep. They say it was originally, in Roman days, a convent, and was turned into a fortress. It is now (fourteenth century) the treasure-house of the Turks. Of its dependencies is Ash Shaubak (Mont Real), a well fortified town, with fruits in plenty, and copious springs." (Dim., 213.)

Karak was visited, in 1355, by the traveller Ibn Batûtah. He writes of it: "Al Karak is one of the strongest and most celebrated fortresses of Syria. It is called also Hisn al Ghurâb (the

Crow's Fortress), and is surrounded on every side by ravines. There is only one gateway, and that enters by a passage tunnelled in the live rock, which tunnel forms a sort of hall. We stayed four days outside Karak, at a place called Ath Thaniyyah ('The Pass')." (I. B., i. 255.)

AL KARAK NÛH (2), (KARAK OF NOAH).—"A village near Ba'albakk. There is here the tomb of Noah, also the tomb of Hablah, the daughter of Noah. This Al Karak is close to a village they call 'Arjamush." (A. H., Oxf. MS., folio 15, *verso* : copied by Yâk., iv. 262.)

"Near Karak Nûh," says Dimashki, "is a place where the water rises up bubbling from the ground : it is called Tannûr at Tûfân, 'The Cataract of the Deluge.' Near by this is a plantain-tree (*Dulb*), of a size of trunk and branches that few other plantains can equal. There is also at Karak Nûh a grave, cut in the rock, 51 paces long, which is said to be that of Noah." (Dim., 199.)

The author of the *Marâsid* (given in Yâk., v. 28), says : "In Syria are three places, all called Al Karak. One is near As Suwaid, on the road to Al Mârîn, in the Province of Filastin. (The second) is near Tabariyyah, (and the third is) a place between Ba'albakk and Damascus."

KARAK (3).—Karak, or Kark, is spoken of by Yâkût as "a village at the foot of the Lebanon mountains." (Yâk., iv. 261 : Mar., ii. 490.) This, presumably, is identical with Karak Nûh, above.

KARATAYYÂ.—"A town near Bait Jibrin, in the Province of Filastîn. It belongs to Jerusalem." (Yâk., iv. 53 : Mar., ii. 397.)

KARÂWÂ (1).—"A village of the Ghaur," says Yâkût, in 1225, "in the Jordan Province. They grow at this place excellent sugar, and I have been there many times." (Yâk., iv. 51 : Mar., ii. 396.)

KARÂWÂ BANI HASSÂN (2).—"A village of the Nâbulus District." (*Idem.*)

KARIYAT AL 'INAB (THE GRAPE VILLAGE, KIRJATH JEARIM).—Passed by Nâsir-i-Khusrau in 1047. He writes in his Diary :

"By the wayside I noticed, in quantities, plants of Rue (*Sadab*), which grows here of its own accord on these hills, and in the desert places. In the village of Kariyat-al-'Inab there is a fine spring of sweet water gushing out from under a stone, and they have placed all round troughs, with small buildings contiguous (for the shelter of travellers). From this village we proceeded onward, the road leading upward to Jerusalem." (N. Kh., 22.) This village, now known as Abu Ghaush, is said to be the Biblical "Baalah, which is Kirjath Jearim"—Joshua xv. 9. It is the place mentioned, presumably, by Mukaddasi under the name of Bâli'ah. (See p. 306.)

KARIYAT AL' UYÛN (THE VILLAGE OF THE SPRINGS).—"From Kariyat al' Uyûn to Jubb Yusuf (Joseph's Pit) is 2 marches. And to Kar'ûn is 1 march." (Muk., 191.) This represents the *Ijon* of 1 Kings xv. 20. It is at the present day called Tell Dibbin, and stands in the plain of Merj 'Ayyûn. (Robinson, *Researches*, 1852, p. 375.)

AL KARIYATAIN.—"A large village belonging to Hims, and on the desert road. It lies between Hims, Sukhnah and Arak. Its population are all Christians. It is also known as Huwwârain. (See p. 456.) It is 2 marches from Tadmur (Palmyra)." (Yâk., iv. 77; Mar., ii. 406.)

KARKAR.—Abu-l Fidâ writes: "Karkar is among the most celebrated of the Syrian frontier fortresses. It is a high-built and well fortified castle. From it you may see the Euphrates far away like a thread. It lies to the west of that river. It is one of the strongest of the Syrian fortresses, and lies not far from and to the east of Kakhtâ." (A. F., 265. Noticed by Yâk., iv. 262.)

KAR'ÛN.—"From Kar'ûn to Kariyat al 'Uyun is 1 march. And to 'Ain al Jarr is 1 march." (Muk., 191.)

KARN AL HÂMIRAH.—"A village of Damascus." (Mar., ii. 404.)

KASHAFRÎD.—"A town lying among the mountains of Halab. It is a stronghold. A man of this place gave himself out as a prophet in the year 561 (1166), and many believed in him. The Syrian army went against him, and they slew him and his com-

panions. Thus Allah saved the true believers from his guiles." (Yak., iv. 277; Mar., ii. 500.)

KÂSIYÛN (MOUNT CASIUS).—"The mountain overhanging Damascus (to the north). In it are numerous caves, in which are some relics of the prophets, and the tombs of the pious." According to the author of the *Marâsid*, "Kâsiyûn is to-day a great quarter of Damascus extending to the skirt of the hill. There are seen here many tombs and colleges. In the suburb are two mosques where they say the Friday prayers, also a hospital and a market. The first inhabitants who settled here were people of Jerusalem, who fled from thence when that city was taken by the Franks before the days when Saladin retook it. And they came and dwelt here, and many others have followed. There is in Jabal Kâsiyûn a cave called Maghârat ad Dam, the Cave of Blood, where, they say, Cain slew his brother Abel. And there is a mark as of blood, which they say is the blood of Abel, remaining to the present time, but dried up. There is also a stone. like a stone that has been thrown by a person, which they say is the stone which split Abel's head. There is also here the Cave of Famine (Maghârat al Jau'), where forty prophets died of hunger." (Yâk., iv. 14; Mar., ii. 378.) (See above, p. 252.)

KASR BANI 'OMAR.—"A village of the Ghautah of Damascus." (Yâk., iv. 110; Mar., ii. 419.)

KASR HAJJÂJ.—"The name of a large quarter of Damascus, outside the gates called Bâb as Saghîr and Bâb al Jâbiyah. It is called after Hajjâj, son of 'Abd al Malik ibn Marwân." (Yâk., iv. 110; Mar., ii. 419.)

KASR HAIFÂ.—"A place lying between Haifâ and Kaisariyyah (Cæsarea of Palestine)." (Yâk., iv. 110; Mar., ii. 419.)

KASR UMM HAKÎM.—"A palace in the Marj as Suffar of Damascus. Umm Hakim was the wife of the Khalif Hishâm, son of 'Abd al Malik, and she was the mother of the Khalif Yazid. Sûk (the market of) Umm Hakîm, in Damascus, is called after her." (Yâk., iv. 108; Mar., ii. 418.)

KASR YA'KÛB.—"A place which lies on the road from Tabariyyah to Bâniyâs. It is where Jacob wept for the loss of Joseph, and the pit into which the latter was thrown is near here.

According to a more trustworthy account, the pit of Joseph is near a village called Sinjil on the Jerusalem road." (A. H., Oxf. MS., folio 29.) (See above, pp. 466, 477.)

AL KASTAL (1).—"A place between Hims and Damascus where the caravans stop. It is said to be the name of the Kûrah (or district)." (Yâk., iv. 95; Mar., ii. 411.)

From Al Kastal to Salamiyyah (Muk.) is 2 marches, or (I. K., Id.) 30 miles; to Ad Darâ'ah (Muk.), 2 marches (I. K., Id.), 36 miles.

AL KASTAL (2).—"A place near the Balkâ Province (south of) Damascus, on the road to Al Madînah." (*Idem.*)

Kastal is the Aramean form of the Latin *castellum*, a "château d'eau," where water is stored and distributed. Yâkût says that "in the language of the people of Syria, *Al Kastal* signifies a place where waters are divided."

KATANÂ.—"One of the villages of Damascus." (Yâk., iv. 137; Mar., ii. 431.)

KATT.—"A town in the Province of Filastîn, between Ar Ramlah and Jerusalem." (Yâk., iv. 137; Mar., ii. 430.)

KAUKAB (THE STAR).—"The name of a castle on the hill overhanging Tabariyyah. It overlooks the whole of the Jordan Province. It was taken by Saladin, and fell to ruin after his days." (Yâk., iv. 328; Mar., ii. 523.)

AL KAWÂTHIL.—"The name of a place in Syria." The *Marâsid* adds: "It is a station on the high-road from Ar Rahbah to Damascus, where the caravans stop." (Yâk., iv. 315; Mar., ii. 517.) The name signifies "the stern of a ship."

KÂWÛS.—"Kâwûs to Hebron is 1 march, and Kâwûs to Sughar is 1 march." (Muk., 192.)

Kâwûs, as the name of a place, does not occur on any map, nor apparently is it mentioned by any Arab geographer except Al Mukaddasi; furthermore, the reading of the name is not unlikely to be corrupt, for the diacritic points are wanting in some of the MSS. Hence M. Clermont-Ganneau would propose to read (after making a change in the diacritical points), for Kâwûs, Zu'airah (Al Faukah), which is a village situated at about the point indicated by Mukaddasi in the present maps. Should,

however, the reading Kâwûs be retained as the right one, it is worthy of remark that the ancient Edomites are said to have worshipped the God Kaus or Kuzah, the God of the War-bow. (See *Zeit. Deutsch. Morg. Gesell.*, 1849, p. 200 *et seq.*) Further, in the time of Esarhaddon, 680 B.C., there is mention made of Kaus Gabri, King of Edom. (See Major Conder's *Stone Lore*, p. 172.)

AL KAYYÂR.—"A place lying between Ar Rakkah and Rusâfab Hishâm." (Yâk., iv. 211; Mar., ii. 464.)

KAZIRÎM (IN ERROR FOR KARÎZIM, GERIZIM).—"This," writes Yakût, "is the house of worship of the Samaritans, who are a sect of the Jews, which is at Nâbulus. They say that here stood the altar on which Isaac was offered up (by Abraham). The Samaritans are very numerous in this place." (Yâk., iv. 272; Mar., ii. 495.)

KHADHKADÛNAH (ALSO SPELT KHALKADÛNAH, KHANKHADÛNAH, AND AL GHADKADÛNAH).—"The line of Frontier Fortresses to which Adhanah, Al Massîssah, Tarsus, and 'Ain Zarbah belong, and it is the name of the territory in which these lie." (Yâk., ii. 407, 408, 463; Mar., i. 342, 362.)

KHAIRÂN.—"A village of Jerusalem." (Yâk., ii. 506; Mar. i. 377.)

AL KHAIT.—"A district of the Upper Ghaur of the Jordan Valley. The country resembles that of 'Irâk in the matter of its rice, its birds, its hot springs, and excellent crops." (Dim., 211.)

KHAMMÂN.—"A district of the Bathaniyyah, in the Haurân Province of Syria." (Yâk., ii. 469; Mar., i. 365.)

KHÂN AS SULTÂN.—"A station south of Nabk. It was built by Saladin, and lies in a broad plain. There are iron gates on all its gateways. In the Khân is running water, brought thither underground to a reservoir like a tank. This has apertures from which the water flows out into a small channel running round the tank, and thence overflows into conduits, and so to the ground. The road from Hims to Damascus has but few buildings on it, except in those places where there are Khâns." (I. J., 261.)

AL KHÂNIKAH (THE CLOISTER).—"The name of the place of worship of the Karrâmite Sect at Jerusalem." (Yâk., ii. 393; Mar., i. 336.)

KHARANBÂ.—"A territory on the road between Halab and the Greek country." (Yâk., ii. 428; Mar., i. 349.)

AL KHARRÛBAH.—"A fortress on the sea-coast overlooking 'Akkâ." (Yâk., ii. 428; Mar., i. 349.)

AL KHASHBIYYAH.—"A mountain near Al Massîssah, among the Frontier Fortresses." (Yâk., ii. 445; Mar., i. 354.)

HISN AL KHAWÂBÎ (THE FORT OF THE EWERS).—"This fortress lies 15 miles south of Antarsûs, by land. It is situated on a high mountain, and is an impregnable place. Its people are the Hashîshiyyah (Assassins), who are misbelievers in Islam, and believe naught of the Last Day, nor of the resurrection after death—Allah curse their unbelief!" (Id., 20; mentioned by Muk., 154.)

KHISFÎN.—"A town in the Damascus Province." (Yb., 115.)

"A village of the Haurân, on the road down to Egypt, lying between Nawâ and the Jordan. It is distant 15 leagues from Damascus." (Yâk., ii. 443; Mar., i. 353.)

AL KHUNÂSIRAH.—"A fortress," writes Istakhrî, "lying over against Kinnasrîn, on the desert side, and at its edge and border. The Khalif 'Omar ibn 'Abd al 'Azîz used to live there. It is a place of refuge in our day (tenth century), for the roads are unsafe by reason of the incursions of the Greeks." (Is., 61; I. H., 119; copied by A. F., 232.)

"Khunâsirah," writes Yâkût, "is a small town of the Halab District, near Kinnasrîn, and lies close to the desert. It is the capital of the district of Al Ahass, and is called after him who built it, namely, Khunâsirah ibn 'Amr, sixth in descent from Auf ibn Kanânah, King of Syria. Others say he was Khunâsirah ibn 'Amr, the vicegerent of Al Ashram of the Elephant." (Yâk., ii. 473; Mar., i. 367.)

"Khunâsirah," says Abu-l Fidâ, "lies on the border of the desert, west, and somewhat south, of Halab, and two marches distant from it." (A. F., 232.)

Al Khunâsirah to Halab is 2 days. (Is., I. H., Yâk.)

KHUSÂF.—"A plain lying between Bâlis and Halab, and very celebrated in those parts. There are here remains of edifices and villages covering an extent of some 15 miles." (Yâk., ii. 441; Mar., i. 352.)

KHUSAIL.—"The name of a place in Syria." (Yâk., ii. 450; Mar., i. 356.)

KHUWAILIFAH.—"A place in the neighbourhood of the Filastîn Province." (Yâk., ii. 501; Mar., i. 376.)

KILLIZ.—"The name of a meadow in the Greek country near Sumaisât. In the Halab territory is a town called Killiz, but this, I think, is another place. This latter Killiz (spelt with the hard *k*) is a village in the 'Azâz District, lying between Halab and Antâkiyyah." (Yâk., iv. 158, 229; Mar., ii. 440, 508)

KINNASRÎN (CHALCIS).—"The city," writes Istakhri, in the tenth century, "from which the province is named; but it is a very small place, and its buildings are insignificant. It was a pleasant place to live in till the Greeks took it, but now it has become even as a heap of rubbish." (Is., 61; I. H., 118.)

"Kinnasrîn," writes Mukaddasi, "is a town of which the population has decreased. The worthy Shaikh Abu Sa'îd Ahmad ibn Muhammad related to me at Naisabûr (in Persia), holding the tradition as coming from 'Amr ibn Jarîr, who heard the Prophet say: 'Allah—may His name be exalted and glorified!—spake to me in revelation, *At whichsoever of three places thou descendest, verily it shall become thy abode after thy flight, whether it be Al Madînah, or Al Bahrain, or Kinnasrin.*' Now, if anyone should ask of me, Mukaddasi, why I have given Halab (Aleppo) as the capital of the Kinnasrin District, (thus ignoring the claims of) the city (of Kinnasrîn), bearing the same name as that of its district, I reply, even as I have stated before in the Preface to my work, that capitals and towns may be regarded in the light of generals and soldiers. And thus it would not be fitting to make Halab, which is so lordly, and where is the residence of the Sultan, and the place of the Dîwâns, or Antâkiyyah, with all its wealth, and Bâlis, with its great population, even as soldiers (subordinate) to a town which is ruined and of small extent (like Kinnasrin)." (Muk., 156. The tradition of the Prophet is repeated in Yâk., iv. 185.)

Nâsir-i-Khusrau passed through Kinnasrin in 1047, and speaks of it as a village.

"Kinnasrin," says Idrîsi, "is a city from which the Province is

named. There were in former times fortified walls round it, but these were destroyed in the days of the murder of Al Husain, the son of the Khalif 'Ali—Allah accept them both!—by the command of the Khalif Yazîd. Of these walls some remains may be seen to the present day (1154). The place has an impregnable fortress. There are also markets, and artificers who live here. It stands on the river Kuwaik." (Id., 25.)

"In Kinnasrin," says 'Ali of Herat, "the Makam, or Station, of the Prophet Sâlih is to be seen." (A. H., Oxf. MS., folio 11, v.)

The traveller, Ibn Jubair, who passed through Kinnasrîn in 1185, speaks of it as "a town of great importance in former times, but now quite ruined and abandoned." (I. J., 255.)

"Kinnasrîn," writes Yâkût, "lies a day's march from Halab. It was very populous formerly, but when the Greeks took Halab, in 351 (962), or, as some say, 355 (966), the inhabitants of Kinnasrîn fled from fear into the country. There is here now (thirteenth century) only a Khân for the caravans. In the mountains of Kinnasrîn is the tomb of the Prophet Sâlih—so some say." (Yâk., iv. 184; Mar., ii. 453.)

"Kinnasrin," says Abu-l Fidâ, "was anciently one of the capitals of Syria. At the time of the first conquest the Muslims settled here, and Halab is not mentioned in the records. It is in the land of the Rabi'ah tribe. From Ma'arah to Kinnasrin is a long march. It was one of the chief towns of Syria, but lost its importance when Halab was rebuilt, and so fell to ruins, and is now a small village. Below the village the river Kuwaik (Chalus) falls into the morass. The hill of Kinnasrîn overhangs the place. It lies a short march from Halab." (A. F., 267.)

Kinnasrin to Halab (Is., H. H., Muk.), 1 day's march, (Id.) 20 miles; to Kafar Tâb (Muk.), 1 march; to Antâkiyyah (Id.), 40 miles.

KIRMIL (1), (CARMEL).—"A fortress on the high mountain above Haifâ, on the Syrian coast. It was known in the early days of Islam as the Masjid (Mosque) of Sa'ad ad Daulah." (Yâk., iv. 267; Mar., ii. 492.)

KIRMIL (2), (CARMEL).—"A village in the further limits of the

Hebron territory, in the Province of Filastin." (*Idem.*) This is the Carmel mentioned in Joshua xv. 55.

AL KISWAH, OR AL KUSWAH (THE GARMENT).—"The first station on the Pilgrim road out of Damascus. The place is so called because the King Ghassân here slew the messengers of the King of Rûm (Greece), who came to demand tribute of him. And he here divided their garments (*Kiswah*)." (Yâk., iv. 275; Mar., ii. 498.)

"Al Kuswah," says Abu-l Fidâ, "is 12 miles from As Sanamain. Al Kuswah is a domain and a halting stage. Near it runs the Nahr Al A'waj, which flows down from (Hermon) the Mount of Snow. From Al Kuswah to Damascus is 12 miles, and between the two is a beautiful pass called 'Akabah ash Shuhûrah. Al Kuswah lies south of Damascus." (A. F., 253.)

"From Al Kiswah," says Ibn Batûtah, "near Damascus, the caravans start for Al Madînah." (I. B., i. 254.)

Kuswah to Damascus (Muk.) is 2 stages, or (I. K.) 12 miles; to Jâsim (Muk.) is 1 march, or (I. K.) 24 miles.

AL KUBAIBÂH.—"A fine quarter lying outside the Mosque of Damascus, and towards the south." (Yâk., iv. 34; Mar., ii. 388.)

KUBÂKIB (1).—"A well and halting place on the Damascus road from Ar Rahbah, between it and As Sabakhah. It lies in a desert with no water near it." (Mar., ii. 383.)

KUBÂKIB (2).—"The name of a river in the Thughûr (or Frontier Lands) near Malatyah. It falls into the Euphrates." (Yâk., iv. 26; Mar., ii. 383.)

KUDHÂRÂN.—"A village in the neighbourhood of Halab (Aleppo)." (Yâk., iv. 43; Mar., ii. 392.)

KÛFÂ, OR BAIT KÛFÂ.—"A village near Damascus." (Yâk., iv. 201; Mar., ii. 460.)

KULBAIN.—"One of the villages of Damascus, I believe. It lies near Tarmîs." (Yâk., iv. 157; Mar., ii. 439.)

KUNAIKIR.—"A village of Damascus. One of the chief of the Karmathians was killed here in 290 (903)." (Yâk., iv. 314; Mar., ii. 517.)

AL KUR' (THE BARE).—"The name of a Wâdî in the Desert

of Syria, so called because nothing grows there." (Yak., iv. 62 : Mar., ii. 400.)

KURÂN.—"Abu Sa'd," writes Yâkût, "says it is a village of Syria, but probably this is a mistake, for I inquired for it when I was in Syria, and could learn nothing of any such place." (Yâk., iv. 247 : Mar., ii. 483.)

AL KURAISHIYYAH.—"A village on the coast of Hims, and the last village of its territory towards Halab and Antâkiyyah. There are people in Halab coming from here who called themselves Banu al Kurashî. The common people imagine they are of the Kuraish tribe, so I am creditably informed." (Yâk., iv. 57 : Mar., ii. 399.)

KURKUS (CORYCOS).—"Râs Kurkus (the headland of Kurkus) lies 13 miles from the town of Kurkus. Kurkus itself is a fortress, and from it you can see the heights of Cyprus. From Râs Kurkus to Hisn al Mulawwan is 25 miles." (Id., 24.)

KÛRUS (CYRRHUS).—"A fort on a mountain that forms part of the Jabal Lukkâm." (Id., 27.)

"Kûrus," writes Yâkût, "is an ancient town near Halab, having many remains of antiquity lying near it. It is ruined now, but there are many fine relics of the past. There is here the tomb of Uriyyâ ibn Hannân (Uriah the Hittite?)." (Yak., iv. 199, copying A. H. ; see Oxf. MS., folio 9 *verso;* Mar., ii. 459.)

"Kûrus," says Abu-l Fidâ, in the fourteenth century, "is a large town, and the capital of its district." (A. F., 231.)

Kûrus to Halab (Is., I. H., Id.), 1 day ; to Manbij (Is., I. H , Id.), 2 marches.

KURZÂHIL.—"A place in the neighbourhood of Halab, in the 'Amk territory." (Yâk., iv. 56 ; Mar., ii. 398.)

AL KUSAIR (1).—"Immediately to the north of Damascus is a large Khan called Al Kusair, and in front of it is a stream of water. From thence to Damascus the road lies continually through gardens." (I. J., 261 ; mentioned by Yâk., iv. 126 ; Mar., ii. 426.)

HISN AL KUSAIR (2).—"A strong fortress," says Ibn Batûtah, "lying south of Al 'Amk, in the Halab District." (I. B., i. 165.) The author of the *Marâsid* (in Yâk., v. 27) speaks of it as one

of the fortified castles of Halab. This is the place called, by William of Tyre, *Cæsara*. It belonged to the Templars.

KUSAIR MU'ÎN (3).—"A village in the Ghaur of the Jordan Province. They crush sugar-cane here." (Yak., iv. 126; Mar., ii. 426.)

KÛSÎN.—"A village of the Filastîn Province, so I believe." (Yak., iv. 320; Mar., ii. 521.)

KUSTÛN.—"A fortress," writes Yâkût, in 1225, "that was in the district of Ar Rûj, in the Halab Province. It is now in ruins." (Yâk., iv. 97; Mar., ii. 412.)

AL KUTAYYIFAH (1).—"There is here," says Ya'kûbi, in 891, "a palace of the Khalif Hishâm ibn 'Abd al Malik." (Yb., 112.)

"Al Kutayyifah," writes Yâkût, "is a village on the north side of the Thaniyyat al 'Ukab (the Eagle's Pass) as you come towards Damascus, from Hims, by the desert road." (Yâk., iv. 144; Mar., ii. 435.)

Al Kutayyifah to An Nabk (Muk.), 1 march, or (I. K.) 20 miles; to Damascus (Muk.), 1 march, or (I. K.) 24 miles.

AL KUTAYYIFAH (2).—"The name of a quarter of Halab (Aleppo)." (Mar. in Yâk., v. 27.)

AL KUWAINISAH.—"A village of the Ghautah of Damascus." (Yâk., iv. 207; Mar., ii. 463.)

AL LÂDHIKIYYAH (LAODICEA AD MARE).—"The town on the coast of the Province of Hims." (Yb., 112.)

"Al Lâdhikiyyah," says Idrîsî, "is a very populous city, rich in products and good things. It lies on an arm of the sea, and has a fine port, in which ships and boats which come hither can anchor." (Id., 23.)

"Al Lâdhikiyyah," says Yâkût, "is one of the coast towns of Syria. It was formerly counted as of the Hims Province, but is at present (1225) counted of the Halab District. It lies 6 leagues west of Jabalah. It is an ancient Greek city, with many antique buildings, and has fine dependencies, also an excellendy-built harbour. There are two castles built on a hill adjoining, that overlooks the suburb. The sea lies west of the city. Al Lâdhikiyyah was taken by the Franks when they gained possession of the other coast towns in about the year 500 (under Tancred in 1102).

It is now at the present day in Muslim hands. For quite lately, namely, in the month Dhû-l Ka'adah, of the year 620 (December, 1223), an army from Halab (Aleppo) went against it, and they camped there a certain time, until they had destroyed the castle and levelled it with the ground, for fear lest it should again be occupied by the Franks.

"The writer Ibn Fadlan relates the following: Al Lâdhikiyyah is a very ancient city, and is called after the name of its founder. I saw here in the year 446 (1054) a curious sight. The Muhtasib, (Police-Inspector) was wont to collect together in a circle all the strumpets, and also the strangers among the Greeks who were addicted to riotous living. He would then begin an auction among them, crying up the price by Dirhams of each (strumpet), and for how much each should hold her for the night. Then the couples were taken to the hostelry, where the strangers dwell, and each of them received from the Muhtasib (a paper with) the seal of the Metropolitan (Al Matrân) as a certificate. For the Governor was wont to come round afterwards, and demand this (paper) from each of them, and if any man were found with a strumpet, and had not with him the Metropolitan's certificate, the lack of it went ill with him." (Yâk., iv. 338; Mar., iii. 1.)

"Al Lâdhikiyyah," says Dimashki, "is surrounded by the sea on three sides. In its method of building it resembles Al Iskandariyyah (Alexandria). There is no running water here, and trees are scarce. Its buildings are very ancient. In the country round are quarries of marble, white, green and variegated. Dair al Fârûs (in the city) is one of the most beautiful of convents. On one day of the year the Christians all come hither to make their visitation. The port of Al Lâdhikiyyah is a most wonderful harbour, and one of the most spacious, so that it never ceases to be full of large ships. There is at its mouth a great chain which protects the ships that are inside from the enemies' ships without." (Dim., 209.)

"Al Lâdhikiyyah," writes Abu-l Fidâ, "has many cisterns. The city is on the sea-coast, and has a fine and excellent port. There is here a convent inhabited by monks called Dair al Fârûs, which is well built. Between Al Lâdhikiyyah and Jabalah is a distance of 12 miles, and to Antâkiyyah is 48 miles. It is the

finest of the coast towns and the strongest, and the port is very large." (A. F., 257.)

Laodicea was visited by Ibn Batûtah in 1355. He writes:

"Outside the city is the convent called Dair al Fárús. It is the greatest of the convents of Syria and Egypt, and is inhabited by monks. It is visited by the Christians from all parts. Muslims who go there are treated with hospitality by the Christians. Their food consists of bread, cheese, olives, vinegar and capers. The port of Al Lâdhikiyyah is shut by a chain that stretches between two towers, so that none can enter or depart without the chain being slacked. It is one of the finest ports of Syria." (I. B., i. 179-183.)

Al Lâdhikiyyah to Antâkiyyah is 3 marches or days (Is., Muk.): to Halab, 3 days (Yâk.); to Jabalah (Id.), 10 miles; to Hisn al Harbadah (Id.), 18 miles.

LAILÛN, OR LAILÛL.—"The name of the mountain which overhangs Halab (Aleppo). It lies between it and Antákiyyah. There are on its sides many villages and fields. On the summit is the watchman of Bait Lâhâ" (see p. 413). (Yâk., iv. 374; Mar., iii. 24.)

AL LAJÀH (TRACHONITIS). "The name of the black Harrah (volcanic country), which is in the country of Salkhad, in Syria. There are in its boundaries many villages and fields, also a large population." (Yâk., iv. 350; Mar., iii. 8.)

AL LAJJÛN (1) (LEGIO, SAID TO BE MEGIDDO).—"A city on the frontier of Palestine, and in the mountain country. Running water is found here. It is well situated, and is a pleasant place." (Muk., 162.)

Ibn al Fakih, who wrote in the beginning of the tenth century, states that "there is just outside Al Lajjûn a large stone of round form, over which is built a dome, which they call the Mosque of Abraham. A copious stream of water flows from under the stone, and it is reported that Abraham struck the stone with his staff, and there immediately flowed from it water enough to suffice for the supply of the people of the town, and also to water their lands. This spring continues to flow down to the present day." (I. F., 117.)

"Al Lajjûn," says Yâkût, "in the Jordan Province, lies 20 miles from Tabariyyah, and 40 miles from Ar Ramlah. In the middle of the town is a circular rock, and over it a dome. This they call the Mosque of Abraham—peace be upon him! Under the rock is a copious spring of water. They say that Abraham entered the town at the time of his journey up to Egypt, and with him were his flocks. Now the city possessed but little water at that time, and the people besought Abraham to travel on because of the small quantity of their water-supply. But he was commanded to strike the rock here with his staff, and the water then burst forth copiously. The villages and orchards round are all now irrigated from this spring, and the rock remains standing even to the present day." (Yâk., iv. 351; Mar., iii. 8; mentioned by A. F., 227.)

Al Lajjûn to Tabariyyah (Muk.), 1 march, or 20 miles: to Kalansuwah (Muk.), 1 march; to Kafa Sâbâ (Muk.), by post-road, 1 march; to Kaisariyyah (I. Kh.), 20 miles.

AL LAJJÛN (2).—"The name of a station on the Pilgrim road, near Taimâ. The poet Ar Râ'î speaks of it as Al Lajjân." (Yâk., iv. 351.) Ibn Batûtah speaks of this Al Lajjûn as lying "between Birkat Zîzâ and Hisn al Karak. There is running water here." (I. B., i. 255.)

LAJJÛN (3).—"A town in the Province of Kinnasrin." (Muk., 154.)

LATMÎN.—"A Kûrah (or district) with a fortress in it, belonging to the Hims Province." (Yâk., iv. 358; Mar., iii. 13.)

LÂWÎ.—"A village lying between Nâbulus and Jerusalem. The tomb of Lâwî (Levi), son of Jacob, is here." (A. H., Oxf. MS., folio 33; copied by Yâk., iv. 344; Mar., iv. 3.)

LUDD (LYDDA).—"The ancient capital of Palestine. It fell to decay after the founding of Ar Ramlah. Ludd is also the name of the district (Kûrah) round the old city." (Yb., 110.)

"Ludd lies about a mile from Ar Ramlah. There is here a great mosque, in which are wont to assemble large numbers of the people from the capital (Ar Ramlah), and from the villages round. In Lydda, too, is that wonderful church (of St. George) at the gate of which Christ will slay the Antichrist." (Muk., 176.)

The coming of the Antichrist, Ad Dajjâl, is to be one of the great signs of the Day of Resurrection. According to the Tradition of the Prophet, Ad Dajjâl will first appear in either Upper Mesopotamia or Khurasân. He will ride on an ass, and be followed by 70,000 Jews of Ispahân. He will reign over the earth during forty years, and will ultimately be slain by the Christ, who will meet him at the Gate of Lydda. This tradition is doubtless due to a distorted version of the story of St. George and the Dragon. The Church of St. George mentioned by Mukaddasi, must have been the original church which the Crusaders restored, for the present ruins are those of a building of the Crusading epoch. For an illustration of the Church of St. George, see *S. of W. P. Memoirs*, ii. 267; on p. 138 of the same volume, are also some notes by M. Clermont-Ganneau, on the Muslim Ad Dajjâl, as the representative of the Christian St. George.

"At Ludd," says Ali of Herat, "the Messiah—peace be on Him!—once lived. Here, too, is the house of Maryam, and this the Franks hold in great veneration." (A. H., Oxf. MS., f., 32.)

"Ludd," writes Yâkût, in the thirteenth century, "is a village in the Jerusalem District. Jesus, the Son of Mary, will slay the Antichrist at the Gate." (Yâk., iv. 354; Mar., iii. 11; mentioned by A. F., 227.)

The ruin of Lydda, when Ar Ramlah was being built, has been described in the section on Ar Ramlah (above, p. 303.)

LÛLÛAH AL KABÎRAH.—"A quarter of Damascus lying outside the Bâb al Jabiyah." (Yâk., iv. 371; Mar., iii. 22.)

MAÂB (AR OR RABATH MOAB, AREOPOLIS).—"Maâb," says Mukaddasi, "lies in the mountains. The district round has many villages, where grow almond-trees and vines. It borders on the desert." (Muk., 178; mentioned also by Yb., 114.)

"Maâb is a city on the frontier of Syria, in the territory of the Balkâ. It was first conquered by Abu 'Ubaidah in the year 13." (Yâk., iv. 377; Mar., iii. 25.)

"Maâb, or Ar Rabbah," says Abu-l Fidâ, in 1321, "lies in the Balkâ Province. According to Muhallabi, this place and Adhruh are two towns in the Jabal Ash Sharâh. Maâb was a very ancient town; the relics of which have completely disappeared, and in its

place is a village called Ar Rabbah. It is in the district of Al Karak, and lies about half a day's march from this to the north. Near Ar Rabbah is an extremely high hill, called Shaihan,* which you see from afar. Maâb is mentioned in the history of the Israelites. Between it and 'Ammân along the road by the Maujib (river Arnon) is 48 miles." (A. F., 247.)

Maâb to Sughar (Muk.), 1 march; to 'Ammân (Muk.), 1 march.

MA'ALIYÂ.—"A fine castle on a hill and well fortified. In its lands is Al Kurain (Montfort), an impregnable castle lying between two hills, and this was a frontier fortress of the Franks. It was taken by Sultan Baibars. There lies near it a valley most pleasant and celebrated among all the valleys, for its musk-pears, the like of which are found nowhere else for exquisiteness of perfume and excellence of flavour. There are also grown here citrons of such a size that a single fruit weighs 6 Damascus Ratls (or about 18 lbs.)." (Dim., 211.)

MA'ARRAH AN NU'MÂN.—"An ancient city, now (891) a ruin. It lies in the Hims Province." (Yb., 111.)

Istakhri writes, in 951: "The fields of Na'arrah an Nu'mân, and all the surrounding lands of the town, are watered by the rains only (not irrigated), for there is no running water in those parts, nor springs. So in truth is it throughout most of the Kinnasrîn District. The people, too, drink the rain-water. The city is very full of good things, and very opulent. There are figs, pistachios, and the like cultivated here, also vines." (Is., 61; I. H., 118; copied by A. F., 231.)

The town was visited by Nâsir-i-Khusrau in 1047. He writes in his Diary: "Six leagues from Sarmîn we came to Ma'arrah an Nu'mân, which has a stone wall, and is a populous town. At the city gate I saw a column of stone on which something was inscribed in writing other than Arabic. One whom I asked concerning it said it was a talisman against scorpions, and, thereby, no scorpion could ever come into or abide in the town: and even were one to be brought in, and then set free, it would flee away and not remain in the place. The height of this column, according to my estimation, might be 10 cubits. The bazaars of

* Recalling the name of Sihon, King of the Amorites.

Ma'arrah an Nu'mân I saw full of traffic. The Friday Mosque is built on a height, in the midst of the town, so that from whatever side it may be you enter the mosque, you go up thereto by thirteen steps. The arable land belonging to the town is all on the hillside, and is of considerable extent. There are here also fig-trees and olives, and pistachios and almonds and grapes in plenty. The water for the city is from the rains, and also from wells." (N. Kh., 3.)

"Ma'arrah an Nu'mán," reports Idrisî, "is a place in the district of Kinnasrîn. It is very populous and well built, having good bazaars. Nowhere in its territory or in its neighbourhood is there any running water nor any spring. The sand has invaded most of its land. The people drink from rain-water. The place has many good things, such as olive-trees and vines, and figs and pistachios, and nuts and the like." (Id., 27.)

The traveller Ibn Jubair passed by Ma'arrah an Nu'mân in 1185. He writes:

"And we passed on the right of our road going south, but lying at a distance of 2 leagues away, the lands of Ma'arrah, all black with olives, figs and pistachios, and other sorts of fruit-trees. Everywhere round the town are gardens, even for 2 days' journey distant. It is one of the most fertile and the richest lands in the world. Over against it are the Lebanon Mountains, very high and steep, running all along the sea-coast. On these are the castles of the Ismailians." (I. J., 256.)

"Ma'arrah an Nu'mân," says Yâkût, "is called after An Nu'mân ibn Bashir, the Companion of the Prophet, who died here. To the south of the wall, before entering the town, is a tomb, said to be that of Joshua, son of Nun. But the truth is, his tomb is at Nâbulus. Ma'arrah is a large city lying between Halab and Hamâh. It has olives and figs and pistachios in quantity, and it possesses broad lands. Its water comes entirely from wells.' (Yâk., iv. 574; Mar., iii. 120.)

"Ma'arrah Nu'mân, in the Halab Province," says Dimashki, "is also known as Dhât Kasrain (Possessed of two Castles). It has extensive groves of trees bearing figs, pistachios, almonds, apricots, olives, pomegranates, apples, and other fruits. All these are watered by the rains, and they only require that the soil

should be turned up below them (and need no artificial irrigation)." (Dim., 205.)

Abu-l Fidâ adds nothing to the foregoing, except to state that "the people drink well-water only." (A. F., 265.)

Ma'arrah an Nu'mân was visited by Ibn Batûtah in 1355. "It was called so," he says, "from An Nu'mân ibn Bashir, the Companion of the Prophet, who lies buried here. The place was formerly called Dhât al Kusûr (Possessed of Castles). Or they say An Nu'mân is the name of a high hill in the neighbourhood. It is a fine town, but small. The figs and pistachios from here are exported to Damascus. The Khalif 'Omar ibn 'Abd al 'Azîz lies buried a league from the town." (I. B., i. 143.)

Ma'arrah an Nu'mân to Halab (Yâk.), 2 days; to Hisn Mansûr (Id.), 1 day.

Ma'arrah Masrîn (or Nasrîn).—"A small town in a district of the same name lying 5 leagues from Halab." (Yâk., iv. 574; Mar., iii. 120.) Both "Masrîn" and "Nasrîn" are probably corrupted from "Kinnasrin." The town is also mentioned by Abu-l Fidâ. (A. F., 231.)

Al Madâin.—"The name of two villages in the neighbourhood of Halab. They lie in the plain of the Bani Asad tribe." (Yâk., iv. 447; Mar., iii. 62.)

Madyan (Midian).—"This town in reality is within the borders of the Hijjâz, for the Arab Peninsula includes all within the line of the sea, and Madyan lies on the coast. Here may be seen the rock which Mûsâ (Moses) struck when he gave water to the flocks of Shu'aib (Jethro). Water here is abundant. In this town the weights and measures, and the customs of the inhabitants, are those of Syria." (Muk., 179.)

"Madyan," says Yâkût, "is the city of the people of Shu'aib. It lies 6 marches from Tabûk on the Bahr Kulzum (Red Sea). It is a larger town than Tabûk. There is here the well from which Mûsâ watered the flocks of Shu'aib. I, Yâkût, have seen this well, and it is covered in, with a house built over it, and the water runs from a spring. It is called Madyan Kaum Shu'aib (Midian of Jethro's People), and is called after Madyan, the son of Abraham—peace be on him!" (Yâk , iv. 451 ; Mar., iii. 64.

The position of the ancient city of Madyan, or Midian, would appear to be rather doubtful. It is marked on the accompanying map, according to Sir F. Burton's view, who identifies it with the modern Maknâ, on the coast of the Gulf of Akaba. (*Gold Mines of Midian*, 1878, p. 331.) Sprenger, however, in his *Alte Geographie Arabiens*, puts it inland, or, as an alternative, on the Red Sea coast, south of 'Ainûnâ.

MAGHÂR.—"A village of the Filastîn Province." (Yâk., iv. 582; Mar., iii. 125.)

MAGHRAH.—"A place in Syria, in the lands of the Kalb tribe." (Yâk., iv. 583; Mar., iii. 126.)

MAHRÛBAH.—"A place lying between Halab and Antâkiyyah (Antioch), and about 2 leagues from Antâkiyyah." (Bil., 147.)

AL MÂHÛZ AL AWWAL, AND MÂHÛZ ATH THÂNÎ (THE FIRST AND SECOND MÂHÛZ).—"A fortress on the sea-shore, 25 miles from 'Askalân; opposite it on the land-side are Kûm Zanjil and Bait Jibril, which are two halting stations. From Al Mâhûz the First on to Al Mâhûz the Second is 25 miles. Thence on to Yâfâ, the port of Jerusalem, is but a short 2 marches." (Id., 5.)

Al Mâhûz to Ar Ramlah (Muk.) is 1 march.

MÂHÛZ JUBAIL.—"A place at the mouth of the Nahr Ibrahim. Thence to the Bay of Sulam is 3 miles, and to the City of Jubail is 5 miles." (Id., 17.)

MAIDA'Â.—"A village of the Iklim (District) of Khaulân, in Syria." (Yâk., iv. 713; Mar., iii. 184.)

MAIFA'AH.—"A village of the Balkâ Province of Syria." (Mar. iii., 185.)

AL MAITÛR.—"One of the villages of Damascus." (Yâk., iv. 716; Mar., iii. 185.)

AL MAJDAL.—"A domain not far from 'Ain al Jarr. It lies on the road between Ba'albakk and Wâdî at Taim." (A. F., 320.) Mukaddasi calls the place Majdal Salam.

From this place to Sûr (Tyre) (Muk.) is 2 stages, and to Bâniyâs (Muk.) is 2 stages.

MAJDALIYÂBAH.—"A village near Ar Ramlah, where there is a strong fortress." (Yâk., iv. 418; Mar., iii. 43; A. F., 48.)

MAKAD.—"A village in Syria, from which the wine called

Makadi is named. It is said to be of the Hims Province, or else it is a village of the Bathaniyyah. The name of the wine is sometimes spelt Makaddi. Further, Makdiyah, or Al Makadd, is said to be a village of the Haurân border near Adhri'at." (Yâk., iv. 589; Mar., iii. 130.)

MAKRÂ.—"A village of Syria, lying near Damascus." (Yâk., iv. 604; Mar., iii. 133.)

MALATYAH, OR MALATIYYAH (MITELENE).—"This fortress was first conquered by 'Iyâd ibn Ghanam. The town was rebuilt by order of the Khalif al Mansûr, and refortified in 139 (756). He built also a mosque there, the whole in the space of six months. For the garrison they built for each company, of from ten to fifteen men, and for their captain, two habitations, one above and one below, and under both a stable. Also they built a military post at a distance of 3 miles from the town, and another at the river Kubâkib. Al Mansûr garrisoned Malatyah with 4,000 men." (Bil., 185, 187; I. F., 114.)

"Malatyah," says Istakhri, "is a large town, and one of the strongest of the fortresses, and was one of the most important in the matter of garrison and armament. It lies on this side of the Jabal al Lukkâm in the country towards Mesopotamia. There are round it many hills on which are nut-trees, and almonds and vines; and the land bears the fruits of both hot and cold climates. Nothing is impossible to grow there. At this present day (tenth century) it is one of the strongest of the Greek towns, and is inhabited by Armenians. It was conquered in the year 319 (931)." (Is., 62; I. H., 120.)

"Malatyah," Idrisi reports, "is a fortified town, and in old days it was a great place, but the Greeks ravaged it many times, and have wasted its prosperity and seized on its wealth." (Id., 26.)

"Malatyah," says Yâkût, "is a city that was founded by Alexander. Its mosque was built by some of the Companions of the Prophet. It lies in the Greek country, and is very celebrated, but is now beyond the limits of Syria. The town was rebuilt by the Khalif al Mansûr's orders in the year 140, and resettled with an Arab population." (Yâk., iv. 633; Mar., iii. 144. Mentioned also by A. F., 235.)

Malatyah to Manbij (Is., I. H., Id.) is 4 or 5 days; to Hisn Mansûr (Is., I. H., Id.) is 2 days, or 30 miles; to Mar'ash (Is., I. H.), 3 long marches; to Shamshât (Id.), 51 miles.

MA'LAYÂ.—"A place in the Jordan Province in Syria." (Yâk., iv. 578; Mar., iii. 123.)

MA'LÛLÂ.—"A district near Damascus, where there are many villages." (Yâk., iv. 578; Mar., iii. 123.)

MANBIJ (HIERAPOLIS).—"Manbij, in the 'Awâsim Province, lies not far from Bâlis. It is a fertile place with markets, many ancient monuments, and great walls. But the desert lies around it. Most of its fields and lands are rain-watered. It is protected by a small fort built in the Greek days. The poet Al Buhturi and his son were both from this place." (Is., 62; I. H., 120; copied by A. F., 271.)

"Seven miles from Manbij," writes Ibn al Fakih, "is a Hammah (hot-spring), over which is a dome, called Al Mudîr (the Inspector). On the edge of the bath is the image of a man made of black stone. According to the belief of the women of the place, any who are barren have but to rub themselves on the nose of this statue, and they will forthwith conceive. There is here also a hot bath, called the Bath of the Boy (Hammâm as Sawâbi), where there is the figure of a man in stone, and the water for the bath gushes out from his nether parts." (I. F., 117.)

"Manbij," says Nâsir-i-Khusrau, "is the first town of Syria after crossing the Euphrates." It is, according to Idrisi (in 1154), "a large town lying 1 long march from the Euphrates. It has double walls, and was originally built by the Greeks. It has thronged bazaars, great wealth, fine crops, and plenteous provisions." (Id., 26.)

Manbij was visited by Ibn Jubair in 1185. He speaks of its good air and the gardens and trees lying to the east and west of the town, which produce abundance of fruits. The water, he reports, was good and in plenty, for there were wells of sweet water. "The surrounding land is excellent, and fit for growing all sorts of fruits. The markets and streets are wide and thronged, and the shops good. The thoroughfares are roofed in and high. Of old, Manbij was a city of the ancient Greeks, and there are

many remains of antique buildings in the neighbourhood. A strong castle stands in the city, where the people may retire in case of need." (I. J., 250.)

"Manbij," says Yâkût, "is a large and ancient town of Greek origin, lying 3 leagues from the Euphrates and 10 leagues from Halab. Their drinking water is from channels that run on the surface of the ground; also from many wells which gush out with sweet water. The Khalif Ar Rashîd made Manbij the capital of his new-made province of the 'Awâsim. The city stands in a fine and fertile plain. It is surrounded by a stone wall very strongly built. In our day (thirteenth century) it belongs to the Sultan of Halab (Aleppo). It was first conquered after Antâkiyyah and Halab by 'Iyâd ibn Ghanam." (Yâk., iv. 654; Mar., iii. 153.)

"Manbij," writes Abu-l Fidâ, "is one of the Syrian towns built by the Chosroes of Persia who conquered Syria. He called it Manbik, and raised there a fire temple, and made governor a certain man called Ibn Dunyâr—one of the race of Ardashir, son of Bâbak. This man was the ancestor of Sulaimân ibn Majalid, the Jurisconsult. The name of the town was Arabicized into Manbij. It is said the Fire Temple was first so called, and that the name passed to the town. There are at the present time many water channels and gardens in Manbij. The principal tree is the mulberry, which is used for feeding the silkworm. It grows all round the walls in great profusion. Most of the walls and houses of the city are now in ruins (fourteenth century)." (A. F., 271.)

Manbij to Malatyah (Is., I. H., Id.) is 4 or 5 days; to Halab (Is., I. H., Muk., Id.), 2 days; to the Euphrates (Is., I. H., Muk., Id.), 1 short march; to Kûrus (Is., I. H., Id.) is 2 marches; to Sumaisât (Is., I. H.), 2 days; to Al Hadath (Is., I. H., Id.), 2 days; to Shamshât (Id.), 3 or 2 days.

JISR MANBIJ (THE BRIDGE OF MANBIJ).—"A small city on the Euphrates with a fortress. Its lands are watered by irrigation and by the rains. Its drinking water is from the Euphrates." (Is., 62; I. H., 120.)

It is also called Kala'at an Najm (The Castle of the Star).

"This," says Yâkût, "is a fortified castle, standing high on a hill,

overhanging the east bank of the Euphrates. Below it is a populous suburb; and there is a bridge called Jisr Manbij here, which the caravans from Harrân to Syria cross to go to Manbij, which lies 4 leagues distant. It belongs now to the Sultan of Halab." (Yâk., iv. 165; Mar., ii. 443.)

"Kala'at an Najm, or Jisr Manbij," says Abu l Fidâ, "lies on the Euphrates, 25 miles from Manbij. This fort is so high as to be in the clouds. It was formerly called Hisn (Fortress of) Manbij, but came to be called Kala'at an Najm. It was rebuilt by the Sultan (Nûr ad Dîn) Mahmûd ibn Zanki. It has now (1321) a strong garrison, who make incursions into the Frank country. You pass over this bridge to go to Harrân. A long march beyond it you come to Hisn Baddâyâ, which you pass going to Saruj." (A. F., 233.)

MANÎN.—"A village of the Jabal Sanîr, belonging to the Damascus Province." (Yâk., iv. 674; Mar., iii. 167.)

MANNAGH.—"A large village with a Friday Mosque of the 'Azâz District, near Halab. Some say its name was anciently written Manna' (with *'ain* instead of *ghain*), and that it became altered." (Yâk., iv. 667; Mar., iii. 162.)

MARAKIYYAH.—"A castle on the Hims coast. It lay in ruins (after the first Muslim conquest, and the Khalif), Mu'âwiyah afterwards rebuilt and garrisoned it." (Yâk., iv. 501; Mar., iii. 83.)

MAR'ASH (GERMANICIA).—"This town was rebuilt by the Khalif Mu'âwiyah, who put a garrison there. Al 'Abbas, the son of the Khalif Al Walîd ibn 'Abd al Malik, refortified Mar'ash, and brought a settled population to live here. He built the great Mosque also." (Bil., 188.)

"Mar'ash is a small town of northern Syria." (I. H., 62; A. F., 263.)

"It was refortified by Hârûn ar Rashîd." (Mas., viii. 295).

"Mar'ash is of the same size as Al Hadath. It has well fortified walls and bazaars. Many come thither for merchandise and provisions." (Id., 27.)

"Mar'ash," says Yâkût, "is a city between the Frontier Province of the Thughûr and Syria. It was rebuilt by the Khalif

Ar Rashîd. It has double walls and a ditch. In its midst is a fortress, surrounded by a wall, called Al Marwâni, which was built by the Khalif Marwân al Himâr; there is a suburb called Al Hârûniyyah, out beyond the Bâb al Hadath." (Yâk., iv. 498; Mar., iii. 81.)

Mar'ash to Antâkiyyah (Is., I. H.) is 2 days; to Al Hadath (Is., I. H., Id.) is 1 day; to Malatyah (Is., I. H.), 3 long marches; to Al Hârûniyyah (Is., I. H.) is 1 march.

MA'RÂTHÂ.—"A village of Halab, and near Ma'arrah." (Yâk., iv. 573; Mar., iii. 120.)

MARBÛ'.—"A place in the neighbourhood of Salamiyah, in Syria." (Yâk., iv. 486; Mar., iii. 74.)

MARDÂ.—"A village near Nâbulus." (Yâk., iv. 493; Mar., iii. 78.)

MARÎMÎN (1).—"One of the villages of Hims."

MARÎMÎN (2).—"Also a celebrated village of Halab." (Yâk., iv. 516; Mar., iii. 88.)

MARJ 'ADHRÂ.—"A meadow lying 12 miles from Damascus in the Ghautah." (Mas., v. 16; Yâk., iv. 488; Mar., iii. 75.)

MARJ AL ATRÂKHÛN.—"A meadow near Al Massissah." (Yak., iv. 487; Mar., iii. 74.)

MARJ DÂBIK.—"A meadow in the Kinnasrin District. The Khalif Sulaiman died and was buried here in 99 (718)." (Mas., v. 397.)

MARJ AL KHALÎJ (THE MEADOW OF THE CANAL).—"A place of the (Frontier Fortresses of the) Thughûr of Al Massissah." (Yâk., iv. 488; Mar., iii. 75.)

MARJ RÂHIT.—"A celebrated meadow near Damascus, and towards the east after passing Marj 'Adhrâ. As you go by Al Kusair, travelling to Thaniyyat al 'Ukkâb (the Eagles' Pass), along the Hims road, it lies to the right." (Yâk., ii. 743; iv. 488; Mar., iii. 75.)

"Marj Râhit is the name of the meadow lying in the Ghautah to the east of Damascus, where the great battle took place between the Yamanites and the Kaisites. The Khalif Marwân and the Yamanites obtained the victory, and put the Kaisites of Ibn Zubair's party to flight, whereby he, Marwân, was established in

the Khalifate.* It took place in the year 64 (683)." (A. F., 230.)

MARJ AS SUFFAR.—"A celebrated meadow in the Ghautah of Damascus, lying between the city and the Khaulân District. It is here the great battle took place in the days of the Omayyad Khalifs." (Yâk., iii. 400; iv. 488; Mar., ii. 160; iii. 75.)

MARJ 'UYÛN (THE MEADOW OF THE SPRINGS).—"A meadow in the coast lands of Syria." (Yâk., iv. 488; Mar., iii. 75.) Possibly the *Ijon* of 1 Kings xv. 20.

HISN AL MARKAB (THE CASTLE OF THE WATCH-TOWER, THE CASTRUM MERGHATUM OF THE CRUSADES).—"A castle situated on a mountain that stands isolated on all sides." (Id., 22.)

"Al Markab," says Yâkût, "is a town and castle overhanging the shore of the Syrian Sea. It protects the city of Bulunyâs, and the coast of Jabalah. Everyone who has seen it reports that they never saw the like for strength. It was built by the Muslims in 454 (1062)." (Yâk., iv. 500; Mar., iii 82.)

"Hisn al Markab," says Dimashki, "is an impregnable fortress on a tongue of land overhanging the sea. It was built in the form of a triangle, by Rashîd ad Dîn,† from the stones of ancient ruins. It was afterwards rebuilt by the Christians, and in our days (1300) the Muslims have retaken it and rebuilt it." (Dim., 208.)

"Al Markab and Bulunyâs," writes Abu-l Fidâ, "lie on the coast of Hims. Al Markab is the name of the castle, which is very strongly built, and high up, overlooking the sea. Bulunyâs (Apollonia) is the name of the town to which it belongs, and which lies about a league distant therefrom. It has fruit-trees, and quantities of the salsuginous shrubs called *Hamd*; they grow also the sugar-cane. There are many springs in the neighbourhood. Bulunyâs is less large than Jabalah. It lies 12 miles from Antartûs. The fortress of Al Markab was built by the Muslims in the year 454 (1062), as Ibn Munkid relates in his work on fortresses." (A. F., 255.)

The fortress of Al Markab was visited by Ibn Batûtah in 1355. He describes it as "one of the great fortresses of Syria, like that

* See Weil, *Geschichte der Khalifen*, i. 348.

† Chief of the Ismailians (Assassins).

of Al Karak. It is built on the summit of a high mountain. Outside it lies a suburb where strangers dwell, for they are not allowed to enter the castle. Sultan Kalâ'ûn took it from the Greeks (Crusaders)." (I. B., i. 183.)

From Hisn al Markab to Antarsûs (Id.), is 8 miles; to Bulunyâs (Id.), is 8 miles.

AL MARRÛT.—"A place, as it is said, of the lands of the Ghassân kings in Syria." (Yâk., iv. 504; Mar., iii. 84.)

MASHGHARÂ.—"One of the villages of Damascus in the neighbourhood of the Bikâ' (of Cœlo Syria)." (Yâk., iv. 540; Mar., iii. 104.)

AL MASDAF.—"A place that you go to from At Tûr (Sinai). There is beautiful sand here and clear water, wherein they fish for pearls." (Id., 2.)

AL MASH'AR.—"A ruined village lying half a day's journey south of Hims." (I. J. 260, written in 1185.)

AL MASSÎSSAH (1), (MOPSUESTIA).—"This city was conquered in the year 84 (703) by 'Abd Allah, son of the Khalif 'Abd al Malik, and during his father's Khalifate. He built the fortifications here on the old line of the walls, and settled a garrison in them. He built a mosque also on the summit of the hill of the fort. A church in the fortress was turned into a granary, where provisions were stored. The fortresses round Al Massissah were all dismantled. The Khalif 'Omar ibn 'Abd al 'Aziz built a mosque in the Kafarbayyâ quarter and made a great cistern, whereon his name was inscribed. This mosque fell to ruin in the Khalif Al Mu'tasim's days. It was called Masjid al Hisn (the Fort Mosque). The quarter of Al Khusûs to the east of the Jaihân (river Pyramus) was built by the Khalif Marwân. He built a wall round it, and set in wooden gates, and dug a ditch. The Khalif Hârûn ar Rashid built Kafarbayyâ, and fortified it with a ditch. Al Mansûr built a Jamî' Mosque in a place where there was formerly a temple. He made his mosque three times as large as 'Omar's Mosque; and it was added to subsequently by Al Mâmûn." (Bil, 165, 166; I. F., 112; Mas., viii. 295.)

"The bridge on the road from Al Massissah to Adanah, which lies 9 miles from Al Massissah, was built in the year 125 (743).

It is called Jisr al Walid, after the Khalif Walid ibn Yazid ibn 'Abd al Malik. The Khalif al Mu'tasim restored it in 225 (840)." (Bil., 168; Yak., ii. 82; Mar., i. 255.)

"Al Massissah," says Istakhri in 943, "is, in truth, two towns. One is called Al Massissah, the other Kafarbayyâ, and they lie on either bank of the Jaihân River. Between them is a stone bridge. Both quarters are well fortified, and they are built on elevations. One who is sitting in the Friday Mosque of the town can see down to the sea-shore nearly 4 leagues away. All the intervening ground is a fertile plain, very pleasant and beautiful. The people of Al Massîssah are agreeable, its markets are numerous, its ways excellent." (Is., 63; I. H., 122; copied by A. F., 251.)

According to the report of Idrisi, "the name of Al Massissah in the Greek language is Mâmistrâ (Mopsuestia). The city consists of two towns which lie on either side the river Jaihân. Between them is a stone bridge. The one town is called Al Massîssah, and the other Kafarbayyâ, and they both have extensive gardens and fields. The river Jaihân flows out from the Greek country down to Al Massîssah, and thence to the lands of Hisn al Mulawwan, where it falls into the sea, 12 miles distant from Al Massîssah." (Id., 24.)

"Al Massîssah," says Yâkût, "is a city on the Jaihân River, of the Thughûr (or Frontier Province) of Syria, lying between Antâkiyyah and the Greek country. At present (1225) it is in the hands of Ibn Layûn (Leo of Armenia). There are many gardens watered by the Jaihân River. It is here the Muslims of old were in garrison against the Greeks. Al Massîssah had originally a wall and five gates. Historians say it was called after its founder, Massîssah ibn Ar Rûm, grandson of Sam (Shem). Al Muhallabi relates that the peculiar products of the Thughûr are the fur pelisses made up at Al Massissah, which are exported thence to all parts of the world. A single pelisse will often reach the value of 30 Dinars (£15)." (Yâk., iv. 558; Mar., iii. 112.)

"Al Ma'mûriyyah is one of the special names of the city of Al Massissah. It was so named by the Khalif al Mansûr. The city had been ruined by the neighbourhood thereto of the enemy. When the Khalif al Mansûr came to the throne, he set here a

garrison of 8,000 men. In 139 (756) he rebuilt the city-walls, which had been shattered by earthquakes. He brought the population back in 140, and built here the Jâmi' Mosque." (Bil., 166; Yâk., iv. 579; Mar., iii. 124.)

"Kafarbayyâ is the name of the town opposite Al Massîssah, on the Jaihân River. At the present day (thirteenth century) it is in the hands of Ibn Layûn (Leo, King) of Armenia. It was, of old, a large town, with markets and strong walls. It had four gates. It was ruined in very early days, was rebuilt by Ar Rashîd, who fortified it and dug the ditch, and after him by Al Mâmûn, who increased the taxes due for all the houses and Khâns. But the building of the city was only finished in Al Mu'tasim's days." (Yâk., iv. 287; Mar., ii. 502.)

Abu-l Fidâ and Dimashki (Dim., 214; A. F., 251) add nothing to the foregoing.

From Al Massîssah to Bayyâs (Is., I. H., Id.), 1 or 2 marches: to 'Ain Zarbah (Is., I. H., Id.), 1 march; to Adhanah (Is., I. H. Id.), 1 march or day; to Iskandarûnah (Id.), 4 miles; down to the sea-shore (Id.), 12 miles.

Al Massîssah (2).—"A village of Damascus near Bait Lihyâ." (Yâk., iv. 558; Mar., iii. 112.)

Masyâb, or Masyâf.—"A celebrated and well-fortified castle belonging to the Ismailians (Assassins). It is situated near the coast in the district of Tarâbulus." (Yak., iv., 556; Mar., iii. 111.)

"Masyâf," says Abu-l Fidâ, "is a beautiful place, with a small river coming from a spring. It has gardens; also a strong fortress. It is a centre of the Ismailian Doctrine, and lies on the eastern flank of the Jabal al Lukkâm, about a league south of Bârîn (Mons Ferrandus), and a day's journey west of Hims." (A. F., 239.)

The Castles of the Ismailians, or Assassins, were passed by the traveller Ibn Batûtah in 1355. Besides Hisn al Masyâf, he mentions, as lying in the same neighbourhood: Hisn al Kadmûs, Hisn al Mainakah, Hisn al Ullaikah, and Hisn al Kahf. (I. B., i. 166.)

Al Masiyah.—"A village lying near the Fortress of Hunain, after leaving Baniyâs." (I. J., 304.)

AL MÂTIRÛN.—"A place in Syria near Damascus." (Yâk., iv. 395; Mar., iii. 32.)

MAYÂNIJ.—"Said to be a place in Syria," writes Yâkût, "but I know not where it is situated." (Yâk., iv. 708; Mar., iii. 182.)

HISN AL MÂZDÂSIYYAH, OR AL MURÂDISIYYAH.—"A fortress lying 8 miles from Bairût, and 6 miles from Nahr al Kalb (the Dog River)." (Id., 17.)

AL MAZIMÂN.—"A village lying about 1 league from 'Askalân. The celebrated battle between the Franks and the people of Ascalon took place here." (Yâk., iv. 392; Mar., iii. 30.)

MIHRÂJ.—"A mountain pass in Syria." (Yâk., iv. 424; Mar., ii. 48.)

MIKNÂ.—"A village near Ailah. The Prophet made a capitulation with the people of this place; it was inhabited by Jews." (Yâk., iv. 610; Mar., iii. 135.)

MÎMÂS.—"A small fortified town which lies on the sea, and belongs to Ghazzah." (Muk., 174.)

"Mîmâs to 'Askalan going west is 20 miles." (Id.)

Mîmâs, or Maimâs, is the "Majuma of Gaza" mentioned by Antoninus Martyr (see P. P. Text, p. 26), and by Greek geographers is called Μαιοῦμα. Quatremère (*Sultans Mamlouks*, ii. 229) says that the name is apparently of Egyptian origin, and comes from the two words *Ma* and *Iom*, the two meaning "maritime town." Both Ascalon and Gaza had ports called *Maiuma;* and Jamnia likewise, according to Pliny.

AL MIZZAH.—"A village of Damascus. It lies to the south, just above the village of An Nairâb. It is a very fine village, with a large mosque and a tank." (I. J., 219.)

"Al Mizzah," says Yâkût, "is a large and rich village in the upper part of the Ghautah (of Damascus), on the side of the mountain. It is situated half a league from Damascus. It is called Mizzah Kalb, because the tomb of Dahyah al Kalbî, the Prophet's Companion, is here." (Yâk., iv. 522; Mar., iii. 91.)

MU'ÂN, or MA'ÂN.—"A small town," writes Istakhrî, in 951, "on the border of the desert. Its inhabitants are of the Omayyah clan, and of their clients, and travellers are well received there. It is a fortress of the Sharâh District." (Is., 65; I. H., 124; copied by A. F. 229.)

"Mu'ân, or Ma'ân," says Yâkût, "is a town on the edge of the desert of Syria, towards the Hijjâz, in the Balkâ Province. It is at the present day ruined (thirteenth century). The Hajj (Pilgrim) road goes through it, and there is a station there." (Yâk., iv. 571; Mar., iii. 118.)

"Mu'ân, in the Karak Province," writes Dimashki, "is a small city on the edge of the desert. It was built by some of the Omayyad family who settled here, but afterwards departed. At the present day it is a station of the Hajj, and there is a market here for their provisioning and comfort." (Dim., 213.)

Abu-l Fidâ repeats the above, and adds, "Mu'ân lies a day's march from Ash Shaubak." (A. F., 229.)

Ma'ân was visited by Ibn Batûtah in 1355. "It is," he says, "the last place in Syria. We went thence down the pass called 'Akabah as Sawân into the desert." (I. B., i. 257.)

AL MUHAJJAH.—"One of the villages of the Haurân. They say there are buried in its Jâmi' Mosque, seventy prophets. There is also here a stone to which they make visitation, saying that the Prophet Muhammad once sat upon it. But the truth is that he never went beyond Busrâ." (Yâk., iv. 424; Mar., iii. 47.)

AL MUHAMMADIYYAH.—"A place near Damascus." (Yâk., iv. 430; Mar., iii. 51.)

MUHBIL.—"A place in the lands of the Ghassân tribe in Syria." (Yâk., iv. 422; Mar., iii. 46.)

MUKÎS.—"A village of the Haurân." (Mar., iii. 140.)

HISN AL MULAWWAN.—"A fortress lying 15 miles from Hisn al Basâ, and 25 miles from Râs Kurkus." (Id., 24.) It is said to be the ancient Poilikê.

AL MUNAITIRAH.—"A fortress in Syria, situated near Tarâbulus." (Yâk., iv. 673; Mar., iii. 166.)

HISN MÛRAH.—"A fortress built by the Khalif Hishâm, in the pass called Darb al Lukkâm, not far from the 'Akabah al Baidâ." (Bil., 167.) Yâkût calls the place Mauzâr. (Yâk., iv. 679; Mar., iii. 171.)

MURRÂN.—"A place in Syria, near Damascus. The Convent of Dair Murrân is called from it." (Yâk., iv., 480; Mar., iii. 71.)

MÛTAH.—"Mûtah is counted among the hamlets of Maâb, and

here are the tombs of Ja'far at Tayyâr (the Flyer), and 'Abd Allah ibn Rawâhah." (Muk., 178. Mentioned also by Yb., 114, and Id., 5.)

"Mûtah," says Yâkût, "is a village of the Balkâ Province, in Syria, lying 12 miles from Adhruh. There are here the tombs of Ja'afar (brother of 'Ali) ibn Abi Tâlib, Zaid ibn Harîthah (the Prophet's Freedman), and 'Abd Allah ibn Rawâhah; and over each of their tombs is built a mausoleum. They were sent by the Prophet in the year 8 (629) against the Greeks, and were all slain, and the troops under their command put to the rout." (Yak., iv. 677; Mar., iii. 170.)

AL MÛTAFIKAH (THE OVERTURNED).—"Ahmad ibn Yahyâ ibn Jâbir relates that there was a city in Syria, near Salamiyyah, called Al Mûtafikah, which was overwhelmed with all its inhabitants—all except one hundred souls. These left that place, and came and built one hundred houses, and they called the hamlet where they had made their houses Salâm Miyah (Peace for the Hundred), of which the people made Salamiyyah. By another account Al Mûtafikah is stated to be the cities of Lot's people, which were all *overturned*." (Yâk., iv. 676; Mar., iii. 170.)

AL MUTHAKKAB (THE PIERCED).—"A small fort (on the northern frontiers) not very far from Al Kanîsah. It was founded and built by the Khalif 'Omar ibn 'Abd al 'Azîz. His pulpit is seen here, also a Kurân written by him. There lived here a people of the descendants of 'Abd Shams, who have renounced the world, and left all gain, and they keep to what is strictly permitted only, by the law." (Is., 63; I. H., 121.)

"Hisn al Muthakkab lies at the foot of the Jabal Lukkâm and on the sea-shore." (Mas., i. 26.)

"Hisn al Muthakkab," reports Idrîsî, "is a fort situated in a beautiful plain." (Id., 24.)

"Al Muthakkab," writes Yâkût, "is a fortress on the sea, standing near Al Massîssah. It is so called because it stands among mountains, all of which are *pierced* as though with great openings. The first who built the fort of Al Muthakkab was the Khalif Hishâm ibn 'Abd al Malik. Hassan ibn Mâhawaih, of Antioch, his engineer, found when he dug the ditch a huge leg of unique

length. This he sent to Hishâm." (Yâk., iv. 414; Mar., iii. 41; and copied from Bil., 166.)

From Hisn al Muthakkab to Hisn at Tînât, by sea (Id.), 8 miles; to Jazîrah al Basâ, by sea (Id.), 10 miles.

An Nabk.—"A village lying north of Damascus, with much running water, and broad arable fields." (I. J., 261.)

"An Nabk," says Yâkût, "is a fine village with excellent provisionment. It lies between Damascus and Hims. There is here a curious spring which runs cold in summer, and with clear, excellent, sweet water. They say its source is at Yabrûd." (Yâk., iv. 739; Mar., iii. 195.)

An Nabk to Kârâ (Muk., I. K.), 1 march, or 12 miles; to Al Kutayyifah (Muk., I. K.), 1 march, or 20 miles.

Nabtal.—"The name of a place in Syria" (Yâk., iv. 738; Mar., iii. 194.)

Nâbulus (Neapolis, Shechem).—"An ancient city in Palestine. Near by to it are the two sacred mountains. Under the town is an underground city hollowed out in the rocks.* Its inhabitants are Arabs, foreigners (*'Ajam*), and Samaritans." (Yb., 116, writing in A.D. 891.)

"Nâbulus," says Istakhrî, "is the city of the Samaritans who assert that the Holy City is Nâbulus (and not Jerusalem). The Samaritans possess no other city elsewhere in the world; and the people of Jerusalem say that no Samaritans exist elsewhere han here, on the whole face of the earth." (Is., 58; I. H., 113.)

"Nâbulus," writes Mukaddasi, "lies among the mountains. It abounds in olive-trees, and they even name it the 'Little Damascus.' The town, situated in the valley, is shut in on either hand by the two mountains (of Ebal and Gerizim). Its market-place extends from gate to gate, and a second market goes to the centre of the town. The Great Mosque is in its midst, and is very finely paved. The city has through it a stream of running water; its houses are built of stone, and some remarkable mills are to be seen here." (Muk., 174.)

"Nâbulus," reports Idrîsî, "is the city of the Samaritans. There is here the well that Jacob dug—peace be on him!—

* See Guérin, *Samarie*, i. 399, for this underground city.

where also the Lord Messiah sat, asking of water to drink from a Samaritan woman. There is at the present day a fine church built over it. The people of Jerusalem say that no Samaritans are found elsewhere but here." (Id., 4.)

"Outside the town of Nâbulus," writes 'Ali of Herat, in 1173, "is a mosque where they say Adam made his prostration in prayer. There is here the mountain (Gerizim) which the Jews believe to be the place of the sacrifice (made by Abraham), and they believe that he who was sacrificed was Isaac—peace be on him! The Jews hold this mountain in the greatest veneration. Its name is Kazîrim (an accepted error for Karizim, Gerizim, see p. 484). It is mentioned in the Pentateuch. The Samaritans pray turning towards it There is here a spring, under a cave, which they venerate and make pilgrimage to. The Samaritans are very numerous in this town. There is also near Nâbulus the spring of Al Khudr (Elias), and the field of Yûsuf as Sadik (Joseph); further, Joseph is buried at the foot of the tree at this place, and this is the true story." (A. H., Oxf. MS., folio 34.)

"Nâbulus," writes Yâkût, "is a celebrated town in Filastin, lying between two mountains which straiten it in so that the site has no breadth, but is drawn out in the length. Nâbulus has much water, for it lies adjacent to a mountain, where the soil is stony. It is 10 leagues from Nâbulus to Jerusalem. The town has wide lands, and a fine district, all situated in the Jabal al Kuds (the Holy Mountains). Outside Nâbulus is a mountain, in which, as they relate, Adam prostrated himself in prayer; and there is here the mountain in which, according to the belief of the Jews, the sacrifice (of Abraham) was offered up: and the victim according to them was Ishak (Isaac)—peace be on him!* The Jews have great veneration for this mountain; they call it Kazîrim. Nâbulus is inhabited by the Samaritans, who live in this place alone, and only go elsewhere for the purposes of trade, or advantage. The Samaritans are a sect of the Jews. They have a large mosque in Nâbulus (1225), which city they call Al Kuds—the Holy City—and the Holy City of Jerusalem is accursed by them, and when one

* The Muslim tradition asserts that it was Ishmael, not Isaac, whom Abraham was about to sacrifice.

of them is forced to go there, he takes a stone and throws it against the city of Jerusalem. The Mountain (of Gerizim) is mentioned in the Pentateuch. The Samaritans pray towards it. There is here a spring in a cave which they venerate and pay visitation unto, and for this reason it is that there are so many Samaritans in this city of Nâbulus." (Yâk., iv. 724 ; Mar., iii. 188.)

"Nâbulus," says Dimashki, "is in the Iklim Sâmirah (the district of the Samaritans). It is a very fertile and pleasant city, lying between two mountains, but spaciously situated. It possesses running water in plenty and excellent baths ; also a fine mosque in which prayer is said, and the Kurân recited night and day, men being appointed thereto. The town stands like a palace in its gardens, and has great numbers of trees. The oil of its olives is carried into all the lands of Egypt, Syria, the Hijjâz, and the Arabian desert. They send also of its oil to Damascus, for use in the (Great) Omayyad Mosque, yearly, a thousand Kintârs of the Damascene measure. From the oil also they make soap of a fine quality, which is exported to all lands, and to the Islands of the Mediterranean. They grow in Nâbulus a kind of yellow melon sweeter than all other kinds of melon. There are the two mountains, called Jabal Zaitâ (the Mounts of Olives), and to these the Samaritans make their pilgrimage ; their sacrifices also are made on this mountain ; they slay lambs and burn their flesh. In no other city are there as many Samaritans as there are here, for in all the other cities of Palestine together there are not of the Samaritans a thousand souls It is said that when a Muslim, a Jew, a Samaritan, and a Christian come together on the road, the Samaritan will take company in preference with the Muslim." (Dim., 200.)

"Nâbulus," says Abu-l Fidâ, in 1321, "lies in the Jordan Province. It is related that when Jeroboam (Yarbu'am) took with him the ten tribes, and revolted against the sons of Solomon, the son of David, he went and established himself at Nâbulus. And on the hill above Nâbulus he built a great temple, for he denied that David and Solomon and the rest were the prophets of Israel, and he only held to Moses and Aaron and Joshua as prophets. And he made a law for the Samaritans, and a religion,

forbidding them to make the pilgrimage to the Holy City of Jerusalem lest they should perceive the excellence of the kings who were the sons of Solomon, and depart from him, Jeroboam. This was how the sect of the Samaritans was instituted, and took its rise. Their place of pilgrimage was to a mountain that is above Nâbulus." (A. F., 241.)

Nâbulus was visited by the traveller Ibn Batûtah in 1355. He speaks of it as full of trees and streams, full also of olives, the oil of which they export to Damascus and Cairo. "They make here," he says, "a sweetmeat of the carob-fruit, which they export to Damascus and even Cairo, and the lands beyond. They boil down the carob-fruit, and then press the mass together. An excellent kind of water-melon, called after Nâbulus, is grown here. There is a fine Jâmi' Mosque, in the middle of which is a tank of sweet water." (I. B., i. 128.)

Nâbulus to Ar Ramlah (Is., I. H., Muk., Id.), 1 day; to Ta'asir (Muk.), 2 stages; to Jerusalem (Muk., Id.), 1 march, or 2 days; to the Lebanon Mountains (Muk.), 1 march; to Jericho (Muk.), 1 march; to Kafar Sallam (Muk.), 1 march; to Baisân (Muk.), 1 march; to Kaisariyyah (Id.), 1 march; to Damascus (Id.), 6 marches.

Nahlah (The Honey-Bee).—"A village lying 3 miles from Ba'albakk." (Yâk., iv. 765; Mar., iii. 202.)

Nahr al Kalb.—"A small fort on the sea, thence to Hisn al Mazdasiyyah is 6 miles, and to Jûniyyah is 4 miles." (Id., 17.)

Hisn an Nâ'imah.—"This fort is like a small town. An Nâ'imah itself is a fine town. Its lands produce for the most part Kharnûb-trees (Carob, St. John's bread), the equal of which are not to be found in any other part of the world, either for size or for excellence. They export the fruit thereof to all parts of Syria and to Egypt, and it is from these that the so-called 'Syrian' Kharnûbs have become so celebrated. For although the Kharnûb is found very good and in plenty in other parts of Syria, yet at An Nâ'imah is it of the best kind and most plentiful." (Id., 16.)

Hisn an Nâ'imah to Hisn Kalamûn (Id.), 7 miles; to Bairût (Id.), 24 miles.

An Nairâb.—"This village," says Ibn Jubair, "stands not far

from the Hill of the Messiah, near Damascus. It has many beautiful gardens, and a mosque, than which nowhere can be seen finer. Its terrace-roof is covered with mosaics in coloured marbles, so that one would imagine to look at it that it was brocade. There is in this mosque a tank, and places for the ablution, with running water that flows out by ten openings. There is a Hammâm (bath) also in this place, for, in fact, in most of the villages of these parts there are found Hammâms." (I. J., 279.)

"In the Jâmi' Mosque of An Nairâb, in a chamber, and in the eastern side thereof, is a tomb, said to be that of the mother of Mary—may Allah vouchsafe her peace!" (I. J., 283.)

"Nairâb," says Yâkût, "is a celebrated village of Damascus lying half a league away from the city in the midst of gardens. It is one of the pleasantest places I, Yâkût, have ever seen. They say there is here the Musallâ (or Place of Prayer) of Al Khidr." (Yâk., iv. 855 ; Mar., iii. 256.)

NAKAB 'ÂZIB (THE PASSAGE OF 'ÂZIB).—"A place situated a day's ride for a horseman from Jerusalem, towards the desert. It lies between Jerusalem and the Tîh (Desert of the Wanderings). It is mentioned in one of the traditions of the Prophet." (Yak., iv. 802 ; Mar., iii. 225.)

NAKAB SHITÂR.—"A pass in the mountains of Jabal ash Sharâh lying between the Balkâ and Al Madinah, to the east of the Hajj road. It opens into a broad, verdant plain overlooked by Jabal Farân (Paran). It lies to the south of Al Karak." (Yâk., iii. 259 ; Mar., ii. 95.)

NASÎBÎN.—"A village lying near Halab (Aleppo). Tall Nasîbin, too, is a hill near Halab." (Yâk., iv. 789 ; Mar., iii. 214.)

NAWÂ (NEVE).—"The villages of Job, his lands, and the place of his washings are all here. Nawâ is the chief city of the Haurân and Al Bathaniyyah Provinces. The lands are most rich in wheat and grain." (Muk., 160.)

"Three miles, or thereabouts, from Nawâ," says Mas'ûdi, "is the Mosque of Job, and the spring where he washed is to be seen at this day, which is the year 332 (943). It is celebrated throughout the country of Nawâ and Al Jaulân, also in all the parts between Damascus and Tabariyyah, in the Jordan Province. In

this mosque also is kept the stone on which Job reposed at night, he and his wife Ruhmâ, during the days of affliction.". (Mas., i. 91.)

"Nawâ," writes Yâkût, "is a small town of the Haurân. It is said to have been its capital. It was the dwelling-place of Job—peace be on him!—and the tomb of Sam (Shem) ibn Nûh is here. Nawâ lies 2 stages from Damascus." (Yâk., iv. 815; Mar., iii. 233.)

Nawâ to 'Akabah 'Afîk (Muk.), 1 march; to Damascus (Muk.), 1 march.

An Nawâkîr (The Cuttings).—"These are three white mountains, very high, and overhanging the sea-shore. They lie about 18 miles from Hisn az Zîb, and 5 from Iskandariyyah (Alexandroschene)." (Id., 11.)

"An Nawâkîr," says Yâkût, "is a cleft in a mountain between 'Akkah and Sûr (Tyre), on the sea-coast. They say Al Iskandar, (Alexander the Great) wished to travel by the coast road to Egypt, or from Egypt to 'Irâk; and it was said to him, 'This mountain is a barrier between thee and the coast, and it is necessary that thou shouldst go round it.' But he commanded the hill to be pierced, and that the road should pass through it; and from this reason is it so called." (Yâk., iv. 816; Mar., iii. 234.)

Nawâz.—"A large village in the Jabal as Summâk of the Halab (Aleppo) District. They grow here very large red apples, of an excellent and sweet flavour." (Yâk., iv. 816; Mar., iii. 233.)

Nîbtûn.—"A quarter of Damascus. It lies near the quarter of the Bridge of the Banî Mudlij, and the Sûk al Ahad (the Sunday Market). It is to the east of Jairûn, and near the old (quarter of the) cobblers." (Yâk., iv. 855; Mar., iii. 256.)

Nihlîn.—"A village of Halab (Aleppo)." (Yâk., iv. 766; Mar., iii. 202.)

Nikinnis.—"A village of the Balkâ Province of Syria." (Yâk., iv. 806; Mar., iii. 228.)

An Nukhail (The Little Palm).—"A district in Syria." (Yâk., iv. 771; Mar., iii. 205.)

An Numrâniyyah.—"A village of the Ghautah of Damascus. It is called after one Numrân ibn Zaid, to whom the Khalif Mu'âwiyah gave it in fief." (Yâk., iv. 813; Mar., iii. 231.)

Rabab.—"A Wâdî of the country of 'Udhrah, lying towards Syria, beyond Ailah." (Yâk., iii. 748; Mar., i. 459.)

Rabad ad Dârain (The Suburb of the two Palaces.)—"A suburb of Aleppo, before the Bâb Antâkiyyah (Gate of Antioch). In this suburb is the bridge over the Kuwaik River." (Yâk., ii. 570; Mar., i. 459.)

Ra'bân.—"A town of the Thughûr (or Frontier Fortresses), lying between Halab and Sumaisât, and near the Euphrates. It is counted as of the 'Awâsim Province. There is here a castle under a hill, which was thrown down by earthquake in the year 340 (951); but Saif ad Daulah ordered it to be rebuilt, and the work was completed in thirty-seven days. This place was first conquered by Abu 'Ubaidah after Manbij, in the year 16 (637)." (Yâk., ii. 791; Mar., i. 474.)

Rafaniyyah (Raphania).—"A district and city of the Hims Province. It is called also Rafaniyyah of Tadmur (Palmyra). Some count it as a town belonging to the Tarâbulus (Tripoli) District of the Syrian coast." (Yâk., ii. 796; Mar., i. 476.)

Rafh.—"The last town in Syria on the road from Ar Ramlah to Egypt." (Yb., 117.)

"Rafh," says Yâkût, "is a station on the road to Egypt, after Ad Dârûm. It lies 2 days from 'Askalân, and the sand begins here. It is now (thirteenth century) in ruins, but was of old a flourishing town, with a market and a mosque, and hostelries. Rafh to Ghazzah is 18 miles. Muhallabi writes (in 990 A.D.) that about 3 miles from Rafh, in the direction of Ghazzah, are many sycamore trees that border both sides of the road, to right and to left. There are, he says, near a thousand trees here, their branches touching each the next, and they extend for close on a couple of miles. South of Rafh the sands of the Jifâr District begin, and the traveller strikes into the desert." (Yâk., ii. 796; Mar., i. 476.)

Rafh to Ar Ramlah (Is., I. H., Muk., Id.), 2 days; to Ghazzah (Is., I. H., Muk., Id., I. K.), 1 march, or 16 miles; to Al 'Arîsh (Is., I. H., Id., I. K.), 1 march, or 24 miles; to 'Askalân (Muk.), 1 march.

Rahbah ash Shâm (Rahbah of Syria).—"Not far distant

from Ar Rakkah," says Ibn Jubair, "lies Rahbah of Málik ibn Tauk, commonly called Rahbah of Syria. It is a very celebrated town." (I. J., 250.)

"Rahbah of Mâlik ibn Tauk," says Yâkût, "lies 8 days distant from Damascus, 5 from Halab, and some 20 leagues from Ar Rakkah." (Yâk., ii. 764; Mar., i. 464.)

RAHBAH KHÂLID.—"A square at Damascus. It is called after the Omayyad Khâlid ibn Asîd." (Yâk., ii. 762; Mar., i. 464.)

RAISÛN.—"A village of the Jordan Province." (Yák., ii. 886; Mar., i. 497.) The latter writes Raishûn.

RÂJIL.—"Harrah Râjil (the volcanic cone of Râjil) is said to lie between As Sirr and the highlands of the Haurân. Râjil further is a Wâdî that goes down from Harrah Râjil and debouches near As Sirr." (Yâk., ii. 728; Mar., i. 452.)

AR RAKKAH.—"This city lies in the middle of the Diyâr (Country of) Mudar, and is much frequented by travellers and merchants. It is an emporium of merchandise, and is a fine city, lying on the eastern bank of the Euphrates. The city possesses bazaars, and merchandise, and workshops, and its people are well off. It is the capital of Diyâr Mudar, and is called in the Greek language Bâlânîkûs (probably a mistake for Callinicus). To this city belong the towns of Bajarwân, Harrân, and Ar Ruhâ (Edessa)." (Id., 25.)

"You come to Ar Rakkah," says Ibn Jubair, "after crossing the Euphrates at Kala'at an Najm. To your left along the Euphrates southward is this city of Ar Rakkah, and lying on the river." (I. J., 250.)

Ar Rakkah to Halab (Is., I. H.) is 4 days; to Ar Rusâfah (Muk.), ½ march, or (Id.), 24 miles; to Damascus (Id.), 18 marches.

RÂMAH.—"A village in which is the Makâm (or station) of Abraham the Friend." (A. H., Oxf. MS., folio 42.)

"It lies in the Jerusalem District." (Yak., ii. 738; Mar., i. 456.)

Jewish tradition identifies this place with the Grove of Mamre: it lies a short distance north of Hebron, on the Jerusalem road.

Rammâdah (1).—"The name of a place in the Filastin Province. It is called, to distinguish it, Rammâdah of Ar Ramlah." (Yak., ii. 813 ; Mar., i. 481.)

Ar Rammâdah (2).—"A large quarter, almost the size of a town, lying outside Halab (Aleppo), but connected with that city by houses. It has markets, and there is a separate governor (Wâli) over it." (Yâk., ii. 813 ; Mar., i. 481.)

Râmûsah.—"One of the domains of Halab, lying 2 leagues from that city, in the direction of Kinnasrin." (Yâk., ii. 738 ; Mar., i. 456.)

Râs al Hisn (The Fortress Head).—"The name of a small well-populated town, lying on the sea-shore, in the district of Tripoli, on a bay. This bay measures across in a straight line 15 miles, but round by the shore line it is 30 miles. It is called the (Jûn) Bay of 'Arkah. On the middle part of the bay are three forts, standing near by one to another. The name of the first of them, lying nearest to Tripoli, is Lûtûrûs (reading uncertain ; other MSS. give Lûrûrûs, Lûkûrûs, Lawîdrûs, and Lawaisarûs). The name of the next is Al Bâbîyyah (other MSS. Bâninâ or Basmiyah), and this fort lies on a stream of running water called Nahr Bâbiyyah. The third fort is called Hisn al Hamâm (the Doves' Fort). They all three lie one close to the other." (Id., 28.)

Jabal Râs al Khinzîr (The Mount of the Hog's Head).—"On this mountain is a large convent (Dair), and this is the first place in the country of Armenia, and the last in the Province of Syria." (Id., 23, writing in 1154.)

From Jabal Râs al Khinzîr to Hisn as Suwaidiyyah (Id.) is 20 miles ; and to Hisn Rusûs (Id.) 10 miles.

Ar Ra'shâ.—"A town (*baladah*) in Syria." (Yâk., ii. 791 ; Mar., i. 474.)

Ar Rastan (Arethusa).—"Rastan lies half a stage south of Hamâh, near a great arched bridge of stone crossing the 'Âsi (Orontes). The city was laid in ruins by the Khalif 'Omar ibn al Khattâb. There are immense ruins here, and the Greeks of Constantinople assert that there are great quantities of treasure concealed in this spot ; but Allah alone knows the truth." (I. J., 258.)

"Ar Rastan," says Yâkût, "is a small and ancient town, lying half-way between Hamâh and Hims. It stood on the (Orontes) Nahr Mîmâs, which is the 'Âsi of to-day. It is now a ruin, but the remains still show what was its former splendour. The ruins crown a height overlooking the 'Âsi River." (Yâk., ii. 778; Mar., i. 470.)

"Ar Rastan," says Abu-l Fidâ, "was anciently a large town, and was very populous of old, but now it lies in ruins. Each of the houses here is so large as to be almost like a village, with ruins everywhere round of buildings and walls. Some of the arches, too, remain, also some of the city gates, and its walls in part, and its water channels. It lies on the south of the Nahr al 'Âsi, crowning a hill almost entirely composed of rubbish which stretches away towards Hims. Ar Rastan stands between Hims and Hamâh. They say it was ruined in the early days of the Muslim conquest." (A. F., 231.)

AR RÂWANDÂN.—"A fortified castle in a fine well-wooded district of the Halab Province." (Yâk., ii. 741.) The *Marâsid* adds that "it stands in the District of Al Jûmah." (Mar, i. 456.)

"Ar Râwandân," says Abu-l Fidâ, "lies in the Kinnasrîn Province. It is a high built fortress, standing on a high white hill. It has springs, and gardens, and fruit-trees in a beautiful valley. Below it flows the river 'Ifrîn. It lies about 2 days' journey north-west of Halab (Aleppo), and north of Hârim. The 'Ifrîn River runs from north to south past Ar Râwandân, down into the 'Amk Plain of Hârim, through a broad valley between mountains. In this valley are villages and oliveyards in plenty. It is one of the districts of Halab, and is called Al Jûmah." (A. F., 267.)

RÂWIYAH.—"A village of the Ghautah of Damascus. There is here the tomb of Umm Kulthûm, one of the wives of the Prophet." (Yâk., ii. 743; Mar., i. 457.)

RÂYAS.—"A mountain in the Syrian Sea." (Yâk., ii. 745; Mar., i. 457.)

RÎHÂ.—"A small town near Halab (Aleppo), and one of the pleasantest and best of the places of God's earth. It has gardens and trees and rivers, and no place near Halab is pleasanter than

it. It lies on the slope of the Jabal Lubnân (Lebanon)." (Yâk., ii. 885; Mar., i. 496.)

The name is spelt the same as Rîhâ, for Arîhâ, Jericho. This Rîhâ lies south-west of Aleppo.

Rubwah (Hill).—"A place that is praised in the Kurân (ch. xxiii. 52), in the words, 'And we appointed the Son of Mary and His Mother for a sign; and we prepared an abode for both in a lofty spot, quiet and watered with springs.' This is said to refer to Damascus, and at a league from Damascus, on the slope of Jabal Kâsiyûn, is a place than which no spot of earth is more charming. Here a tall mosque overlooks the Nahr (River) Baradâ. It is built immediately on the bank of the Nahr Thaurâ, where there is a bridge over the river. The Nahr Yazîd is above it, and its waters irrigate the gardens round. In the neighbourhood is a small cave, much visited, which they say is that mentioned in the Kurân, and they say that Jesus was born here." (Yâk., ii. 752; Mar., i. 460.) See also above, in chapter vi., p. 235.

Ar Ruhbah.—"On the edge of the Lajâh (Trachonitis), of the Sarkhad District, is a village called Ar Ruhbah." (Yâk., ii. 762; Mar., i. 464.)

Rûhîn.—"A village on the Jabal Lubnân (Lebanon), and of the villages of Halab (Aleppo). On the mountain-side here, and much visited, is a Mashhad (oratory), said to be the tomb of Kuss ibn Sâ'idah. At Rûhîn also is said to be the tomb of Sham'ûn as Safâ (Simon the Pure); but this last is not exact, for the tomb of Sham'ûn (Simon Peter) is to be seen at Rome (Rûmiyah) in the great church there, in a sarcophagus of silver that hangs by chains from the roof of the chancel." (Yâk., ii. 829; Mar., i. 487.)

Possibly this Simon is not St. Peter, but Simon Magus.

Rûmah.—"A small village near Tabariyyah. Yahûdâ (Judah), son of Jacob, is buried here." (A. H., Oxf. MS., folio 29 *verso*.)

Ar Rumailah.—"A village of Jerusalem." (Yâk., ii. 824; Mar., i. 484.)

Ar Rusâfah (The Causeway).—"One of the forts built by the Khalif (Hishâm) of the House of Omayyah. All round it lie habitations and populous villages. It has bazaars in which

there is much buying and selling, and taking and giving." (Id., 26.)

"Rusâfah of Syria, or Rusafah of Hishâm ibn 'Abd al Malik," writes Yâkût, "lies 4 leagues on the desert road to the west of Ar Rakkah. It was built by the Khalif Hishâm, when the plague was raging in Syria. He used to go there in summer-time. Their drinking-water is from cisterns, for the Euphrates is too far off. They have also wells, 120 ells deep—but this water is saltish—which were dug by An Nu'mân ibn Al Hârith ibn Al Aiham, for the place was inhabited by the Ghassanides before Hishâm rebuilt the walls and founded his palace here."

"The physician Ibn Butlan, in his epistle to Hilâl ibn Muhsin, written in 443 (1051), says: 'Between Ar Rusâfah and Ar Rahbah is a 4 days' journey. The palace called Kasr Rusafah is a fortress only second to the abode of the Khalifate at Baghdad. It is constructed of stone. Within it is a mighty church, the exterior of which is ornamented with gold mosaics, begun by order of Constantine, the son of Helena. Ar Rusâfah was rebuilt by Hishâm ibn 'Abd al Malik, who took up his residence there, having come up to escape the gnats of the banks of the Euphrates. Under the church is a cistern (or crypt) dug in the ground, that is of a like area to that of the church itself: it is vaulted, and the roof is supported on marble pillars; it is paved also with marble slabs, and is filled with rain-water. The inhabitants of the fort are mostly Christians. Their means of livelihood lies in the convoying of caravans and the carrying of goods, but they are robbers and thieves. This palace stands in the middle of a perfectly flat desert, the borders of which the eye cannot reach and you only see the horizon. We travelled thence to Halab in 4 marches.' Another name of Rusâfah Hishâm (says Yâkût) was Az Zaurâ. It belonged to An Nu'mân, and after his days was ruined. In old days An Nu'mân kept his treasures here, and there was over it a cross, for An Nu'mân was a Christian. There was no river here, although they called it Az Zaurâ (the Crooked, a name generally applied to a river).'" (Yâk., ii. 784 and 955; Mar., i. 472 and 521.)

"Ar Rusâfah of Kinnasrin," writes Abu-l Fidâ, "is called

Rusâfah Hishâm to distinguish it. It lies in the desert opposite Ar Rakkah, about a day or less west of the Euphrates. There is another Ar Rusâfah, also in Syria, near Masiyâf (which belonged to the Assassins)." (A. F., 271.)

Ar Rusâfah to Ad Darâ'ah (Muk.), 2 marches, or (I. K.) 40 miles, also called Az Zarâ'ah (Id.), 24 miles; to Ar Rakkah (Muk.), ½ march, or (Id.) 24 miles.

Rûsîs.—"A Kûrah (or district) of the 'Awâsim Province, lying along the sea-coast between Antâkiyyah and Tarsûs." (Yâk., ii. 840; Mar., i. 490.)

Hisn Rûsûs.—"This fortress lies on a river, and stands under the Râs al Khinzîr" (see above, p. 519).

From Hisn Rûsûs to Jabal Râs al Khinzir is 10 miles; and to Hisn at Tînât (by sea) is 15 miles. (Id., 24.)

Rûyân.—"One of the villages of Halab (Aleppo). It lies near Sab'în." (Yâk., ii. 873; Mar., i. 492.)

As Sab' (1).—"The spot where will take place the resurrection, according to Ibn al Â'râbî. It is situated in a plain of the Filastin Province of Syria." (Yâk., iii. 34; Mar., ii. 10.)

As Sab' (2) (Beersheba).—"A district in the Filastin Province, lying between Jerusalem and Al Karak, in which are seven walls, whence the place is called *As Sab'* (the Seven). It belonged to (the Arab general) 'Amr ibn Al 'Âs (the Conqueror of Egypt), and his son died here." (Yâk., iii. 34; Mar., ii. 10.)

Sabastiyah (1) (Sebaste, Samaria).—"A place near Nâbulus." (Yb., 116.)

"Sabastiyah," says Yâkût, "is a town of the Filastin Province belonging to Jerusalem, and lying 2 days from it. It is of the Nâbulus District. There are here the tombs of Zakariyyah and of Yahyâ, the son of Zakariyyah (John the Baptist), and of many other prophets and holy men." (Yâk., iii. 33; Mar., ii. 10.)

Sabastiyah (2).—"A town near Sumaisât, and of its dependencies, lying on the Upper Euphrates. It is a walled town." (Yâk., iii. 33; Mar., ii. 9.)

Sab'în (Seventy).—"A village at the gate of Halab (Aleppo)." (Yâk., iii. 34; Mar., ii. 10.)

Sabyah.—"A village of Ar Ramlah of the Filastin Province." (Yâk., iii. 37; Mar., ii. 12.)

AS SÂDIR.—"A place in Syria." (Yák., iii. 360; Mar., ii. 143.)

SAFAD, OR SAFAT (SAFED).—"A fortress," says Dimashki, writing in 1300, "on the summit of the Jabal Kan'án (mountains of Canaan), in the territory of Al Jarmak. It was originally but a village, and they built there a fortress, calling it Safat, and afterwards Safad. It is an impregnable fortress, and was, at one time, held by the company of Franks called Templars (Ad Dâwiyyah). Sultan Baibars laid siege to them here and took the place (in 1266 A.D.), and put to the sword everyone who was in the fortress, slaying them on a hill-top near by the place. Then he threw down (the fortress), and built therein a round tower and called it Kullah.* Its height is 120 ells, and its breadth 70. And to the terrace-roof (of the tower) you go up by a double passage. Five horses can ride up to the top of (the tower) abreast by a winding passage-way without steps. The tower is built in three stories. It is provided with provisions, and halls, and magazines. Under the place is a cistern for the rain-water, sufficient to supply the garrison of the fortress from year's end to year's end. There is one like it under the Minârah (Pharos) of Alexandria In the fortress is a well called As Sâtûrah. Its depth is 110 ells, by 6 ells across, the ell being the carpenter's ell. The buckets made use of are wooden casks, the cask being about the size of a water ewer. Two of such casks are attached to a single rope, called a Sarbâk, of the thickness of a man's wrist, in such a manner, that when one cask is at the mouth of the well, the other has reached the surface of the water, and *vice versâ*. At the well's mouth are two iron arms, with hands and fingers. The fingers seize the edge of the full cask and the hands draw it over, so that the water pours into a tank, and runs thence into the store-cistern. When the water has been poured from the cask, the movement is reversed. What sets the casks in motion is a piece of machinery with cords and wheels, whereby the rope with the casks is made to work continually over the mouth of the well, backwards and forwards, to right and then to left. For there are trained mules, who keep the machine in motion, pacing round

* One MS. has *Kal'ah*, castle; *Kullah* means "hill-top."

it. And when the mule that has gone round hears the rushing of the water and the rattle of the chain, it turns round and goes back towards the starting-place, turning the machine in the opposite way by walking in the other direction, till it hears again the rushing of the water and the rattle of the chains ; then it turns back again and goes over its former way, backwards and forwards, ceaselessly. All this is one of the wonders of the world to see. If you stand at the mouth of this well and speak a single word, the sound of your voice, with the word, comes back after the lapse of a full minute. For it goes down to the surface of the water and then returns, whereby you hear it again exactly as you said it. And if you call out loud, the sound of the cry increases to a roar that is like thunder by reason of the depth of the well and the distance of the water. The two iron hands are exactly similar in their use to real hands, being of the form of a man's hand." (Dim., 210.)

"Safat," writes Abu-l Fidâ, "in the Jordan Province, is a town of medium size. It has a very strongly built Castle, which dominates the Lake of Tabariyyah. There are underground watercourses, which bring drinking-water up to the castle-gate. Its gardens are below, in the valley going down towards the Lake of Tabariyyah. Its suburbs are built over and cover three hills, and they possess many broad districts. Since the place was conquered by Al Malik Adh Dhâhir (Baibârs, in 1266) from the Franks, it has been made the central station for the troops who guard all the coast-towns of that district." (A. F., 243.)

It is, perhaps, worth noting that no mention, apparently, occurs of Safad in the Arab geographers previous to the time of the Crusades.

SAFÎRÂ.—"A village near Halab (Aleppo)." (Mar., ii. 36 ; and in Yâk., v. 21.)

AS SÂFIRIYYAH.—"A village lying near Ar Ramlah." (Yâk., iii. 12 ; Mar., ii. 4.)

SAFF.—"A domain at Al Ma'arrah." (Yak., iii. 401 ; Mar , ii. 161.)

SAFFÛRIYAH (SEPPHORIS).—"A town and Kûrah (district) of the Jordan Province, near Tabariyyah." (Yâk., iii. 402 ; Mar., ii. 161.)

AS SAFSÂF (THE WILLOW-TREE).—"A district of the Thughúr (or Frontier Fortresses) of Al Massissah. It was harried in 339 (950) by Saif ad Daulah." (Yák., iii. 401 ; Mar., ii. 161.)

AS SAFWÂNIYYAH.—"A place in the neighbourhood of Damascus, lying outside Bâb Túmâ (St. Thomas's Gate). It is of the Iklim (district) of Khaulán. (Yák., iii. 402 ; Mar., ii. 161.)

SAHYÂ.—"One of the Iklims (districts) of Baniyás of Syria." (Yâk., iii. 438 ; Mar., ii. 173.)

SAHYÛN, OR SIHYÛN (1), (SAONE).—"A strong fortress," says Yâkût, "on the coast, in the Hims Province. It is not immediately on the sea, but on the mountain-side. Its fosses are deep gorges with wide bottoms, and the only fosse that has been artificially dug is on the one side. The depth of this fosse is about 60 ells, and it is cut in the live rock. Sahyûn has three walls, two lie outside the suburb, and one is round the castle. It was originally in the hands of the Franks, but was taken from them by Saladin in 584 (1188), from which time it has remained in Muslim hands." (Yâk., iii. 438 ; Mar., ii. 173.)

"Hisn Sahyûn," says Dimashki, "is an impregnable fortress, built in ancient days. It is said to have been built by Augustus the Great, King of the Romans, who was surnamed Cæsar. He is not the same Augustus as he who instituted the Era. This fortress is on the summit of a hill, and very difficult of access. It has five walls, and there is a harbour on the sea-coast near to it on a point of land jutting out like a peninsula into the sea." (Dim., 208.)

"Sahyûn," writes Abu-l Fidâ, "is in the Kinnasrîn Province. The town of Sahyûn possesses a fine castle, so strong that it cannot be taken by assault. It is one of the most celebrated of the fortresses of Syria. The water-supply is abundant, being stored from the rain-fall. It stands on the solid rock, and close to it is a Wâdî in which are the salsuginous shrubs called *Hamd*, such as you find nowhere else in these parts. The castle stands at the foot of the mountain, and to the west thereof. You may see it from Al Lâdhikiyyah, it lying about a march distant east and somewhat south thereof." (A. F., 257.)

The Castle of Sahyûn was visited by Ibn Batûtah in 1355. He speaks of it as a place noted for its fine rivers and trees. The castle is magnificent, he adds. (I. B., i. 166.)

Sahyûn (2), Sion.—See under "Jerusalem," p. 212.

Saidâ (1).—"In the Haurân Province is a place called Saidâ." (Yâk., iii. 441.)

Saidâ (2), Sidon.—See above, p. 346.

Sailûn (Shiloh of Judges xxi. 19).—"A village of Nâbulus, where it is said was the Masjid as Sukainah (the Tabernacle), and the Stone of the Table (*Hajar al Maidah*), but the truth is that the Table descended in the Church of Sihyûn (Sion). They related to me, 'Ali of Herât, that the Prophet Ya'kûb (Jacob)—on him peace!—used to dwell in Sailûn, and that Yûsuf (Joseph) set out from thence with his brethren. The pit into which they threw Joseph lies between Sinjil and Nâbulus (see p. 465), and to the right of the road. This is the true account." (A. H., Oxf. MS., folio 34 *verso*, copied in Yâk., iii. 220; Mar., ii. 80.)

Sâ'îr (Seir).—"This, in the Pentateuch, is the name for the mountains in the Filastin Province. We have mentioned it above under Fârân (Paran, see p. 440). Sâ'ir an Nâsirah (Seir of Nazareth) lies between 'Akkah and Tabariyyah. It is written in the Taurah (or Books of Moses): 'He (Allah) came from Sinâ (Sinai) and met (Moses) on Tûr Sinâ, and He glorified Himself on Sâ'ir, foretelling the coming of 'Îsâ (Jesus) ibn Maryam—peace be upon Him!—out of An Nâsirah (Nazareth); and He manifested Himself in Jabal Fârân.' By this last is meant the mountains of the Hijjâz, in allusion to the coming of the Prophet Muhammad. And all this is to be found in Juz (part) x. of As Safr (volume) v. of the Tauriyah (Pentateuch), but Allah alone knows best the truth." (Yâk., iii. 11; Mar., ii. 3.) The quotation is a paraphrase of Deuteronomy xxxiii. 2.

As Sâjûr.—"The name of a river at Manbij." (Yâk., iii. 8; Mar., ii. 2.)

Sakariyyah.—"A town lying 1 march from Ar Ramlah, and 2 marches from Tulail." (Muk., 192.)

Sakbâ.—"A village of the Ghautah of Damascus." (Yâk., iii. 100; Mar., ii. 37.)

SAKF.—"The name of a place in Syria; it is said to be near Al Madja' (the camping place) of the Diyâr Kilâb, where there are isolated hills." (Yâk., iii. 103; Mar., ii. 38.)

AS SAKÎ.—"A place lying outside Damascus." (Yâk., iii. 105; Mar., ii. 39.)

SAKKÂ.—"One of the villages of the Ghautah, lying 4 miles from Damascus." (Yâk., iii. 105, 410; Mar., ii. 39, 164.)

SA'L.—"A well-known mountain in Syria." (Mar., ii. 157.) Not mentioned by Yâkût.

SAL'.—"A fort in Wâdî Mûsâ (Petra?) in the Jerusalem District." (Yâk., iii. 117; Mar., ii. 44.)

SALAGHÛS.—"A fortress of the frontier lands of the Thughûr, lying beyond Tarsus. It is said to be the name of a town. The Khalif al Mâmûn made an expedition against it." (Yâk., iii. 119; Mar., ii. 44.)

SALÂM.—"A place in the Greek country near Sumaisât." (Yâk., iii. 112; Mar., ii. 42.)

SALAMIYYAH (SALAMINIAS).—"A town," says Ya'kûbî, in 891, "in the Syrian Desert. It was built by 'Abd 'Allah the Abbaside. He conducted thither a stream of water, and dug wells in the land, whereby the saffron grows plentifully here. It is colonized by his descendants." (Yb., 111.)

"Salamiyyah in the Hims Province is a town in which the Hâshimites (Abbasides) number the greater part of the population. It lies on the desert border and is very fertile." (Is., 61, copied by A. F., 265.)

"Salamiyyah," reports Idrisi, "on the border of the desert is a fort like a town, small but populous." (Id., 26.)

"Salamiyyah is a small town lying in the neighbourhood of the desert. It is of the Hamâh District, and it lies 2 days distant from Hims, to the province of which it used to be reckoned." (Yâk., iii. 123; Mar., ii. 46.) Dimashki (Dim., 207), and Abu-l Fidâ (A. F., 265), add nothing to the above, except that the former describes the watercourse of 'Abd 'Allah the Abbaside as running all the way from Salamiyyah to Hims.

Salamiyyah to Hims (Muk.) is 1 march, or (Id.) 24 miles; to Al Kastal (Muk.), 2 marches, or (Id., I. K.) 30 miles.

SALKHAD, OR SARKHAD (SALCHAH of Deut. iii. 10).—"Salkhad is a town in the Haurân Province. There are various traditions connected with this place relating to Moses and Aaron." (A. H., Oxf. MS., folio 25, *verso*.)

"Sarkhad," says Yâkût, "is a strong castle belonging to the Haurân District and Government. It lies in the midst of a fine district." (Yâk., iii. 380; Mar., ii. 152.)

"The Kala'ah (or Castle of Sarkhad)," says Dimashki, "lies near the Jabal Bani Hillâl, which are also called Jabal Ar Rayyân (the 'mountains sated with water'), by reason of the great quantity of water that comes down from thence." (Dim., 200.)

"Sarkhad," writes Abu-l Fidâ, "is a small town with a high castle. There are numerous vineyards, but there is no water here except what is gathered in the cisterns and pools among the rains. It forms part of the Haurân District, which is in the Damascus Province. Ibn Sa'id states it to be the chief town of the tribe of the Bani Hillâl. Beyond its lands, south and east, lies the desert. Eastward from it goes the road to 'Irâk, called Ar Rasîf (the Causeway), and those who have travelled it say you may go from Sarkhad to Baghdad by it in about 10 days. Between Sarkhad and the town of Zur', one of the chief towns of the Haurân, is about a day's journey." (A. F., 259.)

AS SÂLIHIYYAH.—"A large village with markets and a mosque lying on the slope of Jabal Kâsiyûn, which overhangs Damascus. Most of the inhabitants are immigrants from the neighbourhood of Jerusalem." (Yâk., iii. 363; Mar., ii. 144.) (See above, p. 482.)

AS SALT.—"A town in the Jordan Province. It is a small town with a castle, lying among the hills to the east of the Ghaur, a day's march south of 'Ajlûn. It lies opposite Jericho, and the castle holds the Ghaur under dominion. From under the castle of As Salt there gushes out a copious spring, whose waters flow through the town. The place possesses many gardens, and the pomegranates exported from thence are celebrated in all countries. The city is prosperous, and very populous." (A. F., 245.)

"The mountains called Jabal as Salt lie south-east of the Jabal 'Auf. The population of these parts having rebelled, Al Malik al

Mu'adhdham built, in order to hold them in check, the fortress of As Salt. It lies 2 days' march from 'Ajlûn, and the like from Karak." (A. F., 228.)

SALÛK.—"A town of Syria." (Yâk., iii. 125; Mar., ii. 47.)

SALÛKIYYAH (SELEUCIA PIERIA).—"A fortress on the coast near Antâkiyyah. It was rebuilt by the Khalif al Walid." (Bil., 148.)

"There are," writes Mas'ûdi, in 943, "some wonderful ruins on the sea-coast near Antioch, which are worthy of notice even at the present day. These remains go by the name of Salûkiyyah." (Mas., ii. 199; mentioned also by Yâk., iii. 126; Mar., ii. 47.)

SÂM.—"A village of the Ghautah of Damascus. It lies in the Iklim (District) of Khaulân." (Yâk., iii. 14; Mar., ii. 4.)

SAMAKÎN.—"A village of the Haurân in the Damascus Province." (Yâk., iii. 140; Mar., ii. 51.)

SAMÂLÛ.—"A fortress and town of the Syrian Thughûr (or Frontier Fortresses), not far from Tarsus and Al Massissah. It was taken after a siege by the Khalif ar Rashid in 163 (780), and the inhabitants were carried off to Baghdad, and settled near the Gate of Ash Shammâsiyyah, at a place which they renamed Samâlû." (Bil., 170; Yâk., iii. 416; Mar., ii. 167.)

AS SAMÂWAH.—"This is the name of the Great Desert extending between Kûfah and Syria. It is all a flat country, with few stones in it. Water is found at certain places in this desert." (Yâk., iii. 131; Mar., ii. 49.)

AS SAMMÂN.—"The name of a place in the confines of Syria, on the outskirts of the Balkâ Province." (Yâk., iii. 417; Mar., ii. 167.)

SAMNÎN.—"A town of the Thughûr (or Frontier Provinces) towards the Greek country." (Yâk., iii. 146; Mar. ii. 53.)

SAN'Â.—"A village of the Ghautah, at the gates of Damascus, before reaching Al Mizzah. It lies opposite Masjid Khâtûn. Its houses are now (1225) in ruins, and the land has become fields and gardens." (Yâk., iii. 426; Mar., ii. 168.)

SANÂJIYAH.—"A village of 'Askalân (Ascalon), of the district of Ar Ramlah." (Yâk., iii. 154; Mar., ii. 55.)

AS SANAMÂN, OR AS SANAMAIN (THE TWO IDOLS).—"A town

in the Haurân, 2 marches from Damascus." (Yâk., iii. 429; Mar., ii. 169.)

Ibn Batûtah speaks of it as "a large village." (I. B., i. 254.)

SANJAH.—"A town lying not far distant from Bâlis. It is a small town, with a bridge near it, called Kantarah Sanjah, than which there is in all Islam no finer. It is one of the wonders of the time." (Is., 62; I. H., 120.)

"Sanjah," reports Idrisi, "is a small town near Manbij. Near it is a bridge built of dressed stone, with well set arches of beautiful workmanship. It is called Kantarah Sanjah, and is one of the wonders of the world in the matter of bridges; and one of the greatest, seeing that it crosses the whole width of the Euphrates. This bridge is called also Jisr Manbij." (Id., 27.)

AS SANNABRAH.—"A place in the Jordan Province lying over against 'Akabah (the Pass of) Afik, and 3 miles from Tabariyyah. The Khalif Mu'âwiyuh used to winter there." (Yâk., iii. 419; Mar., ii. 168.)

SARAFAH.—"A village of the Maâb District, in the Balkâ Province. They say there is to be seen here the tomb of Joshua the son of Nun." (Yâk., iii. 383; Mar., ii. 154. Taken from 'Ali of Herat, A. H., Oxf. MS., folio 27.)

SARAFAND, OR SARAFANDAH (SAREPTA of Luke iv. 26; and the ZAREPHATH of 1 Kings xvii. 9).—"A village, whence to 'Adlûn is 20 miles, and to Saidâ (Sidon), 10 miles." (Id., 12.)

"Sarafandah," says Yâkût, "is a village belonging to Sûr (Tyre) on the coast of Syria." (Yâk., iii. 382; Mar., ii. 153.)

SARGH.—"A place on the Syrian Pilgrim Road between Al Mughithah and Tabûk'." (Yâk., iii. 77; Mar., ii. 26.)

SARH.—"A place in Syria, lying near Busrâ'." (Yâk., iii. 71; Mar., ii. 23.)

SARÎS.—"A village of the district round Jerusalem. It lies half-way between Jerusalem and Ar Ramlah, and 4 hours from either place." (Mar. in Yâk., v. 21.)

SARJAH (1).—"A place near Sumaisât on the Euphrates." (Yâk., iii. 70; Mar., ii. 23.)

SARJAH (2).—"Sarjah is also a village of Halab; it is called Sarjah of Bani 'Ulaim." (*Idem.*)

Sarmad.—"A district in the Halab Province." (Yâk., iii. 82; Mar., ii. 27.)

Sarmîn.—Visited by Nâsir-i-Khusrau in 1047, who speaks of it as a town without walls. (N. Kh., 3.)

"Sarmîn," says Yâkût, "is a celebrated, though small town, of the Halab District. Its people to-day (thirteenth century) are all Ismailians. Al Maidâni, in his Book of Proverbs, says that Sarmîn is the city of Sâdum (Sodom), of whose Kâdi a proverb is made." (Yâk., iii. 83; Mar., ii. 27. See above, p. 291.)

"Sarmîn," says Abu-l Fidâ, "in the Aleppo Province is a town with many olive and other trees. There is no water here except what is gathered from the rains in cisterns. It has broad lands and dependencies, and the soil is very fertile. There is a Jâmi' Mosque, and the town has no walls. Sarmîn lies about a day's march south of Halab, half-way between this last and Ma'arrah." (A. F., 265.)

Sarmîn was visited by Ibn Batûtah in 1355; he speaks of the abundance of trees that grow there, mostly olives. "It is a fine, small town," he says, "where soap-making is much practised. The Brick Soap (*As Sâbûn al Ajurri*) is exported from hence to Damascus, and even to Cairo; also their Perfumed Soap for washing the hands: this they make coloured, red and yellow. In Sarmîn they also make cotton stuffs. The people here have a dislike to saying the number 'ten;' they say 'nine and one' always, instead of 'ten.' There is a fine Mosque in Sarmin with nine domes." (I. B., i. 145.)

Sârûniyyah.—"A pass (*'Akabah*) near Tabariyyah; you go up it to reach At Tûr (Tabor)." (Yâk., iii. 9; Mar., ii. 3.)

Sâsâkûn.—"A village of Hamâh." (Yâk., iii. 11; Mar., ii. 3.)

As Sath.—"The name of one of the Iklîm (Districts) of Bait Lihyâ, in the Damascus Province. Some say it lies between Al Kuswah and Ghabâghib, and another authority places it outside the Bâb Tûmâ of Damascus." (Yâk., iii. 90; Mar., ii. 31.)

Satrâ.—"A village of Damascus, and one of the pleasantest places of the Ghautah." (Yâk., iii. 90; Mar., ii. 31.)

As Sawâd (The Black Country).—"A district in the Jordan

Province. Its population is half Arab, half Greek." (Yb., 115, written in A.D. 891.)

"As Sawâd," says Yâkût, "lies near the Balkâ, it is so called on account of the blackness of the stones here. It is also called Saru as Sawâd." (Yâk., iii. 86, 174; Mar., ii. 29, 62.)

As Sawâjîr.—"A celebrated river of the Manbij District in Syria." (Yâk., iii. 173; Mar., ii. 62.)

Ash Shab'â.—"A village of Damascus in the Iklim (or District) of Bait al Âbâr." (Yâk., iii. 254; Mar., ii. 92.)

Shâbik.—"One of the camping-places of the Kudâ'ah tribe, in Syria." (Yâk., iii. 226; Mar., ii. 83.)

Ash Shâghûr.—"A quarter outside the Bâb as Saghîr of Damascus, and to the south thereof. It lies some way outside the city." (Yâk., iii. 236; Mar., ii. 86. See above, p. 231.)

Shahbah.—"A village of the Haurân." (Yâk., iii. 339; Mar., ii. 136.)

Shahshabû.—"One of the villages of Afâmiyyah. The tomb of Iskandar (Alexander the Great) is here, as some say; but, according to others, his bowels only are buried here, while his body lies at the Minâr (Pharos) at Alexandria. The more general opinion, however, is that he died at Bâbil (Babylon) in 'Irâk." (Yâk., iii. 264; Mar., ii. 97.)

Shaihân.—"The name of the mountain that overlooks all the mountains around Al Kuds (Jerusalem). It is the one which Moses—peace be on him!—ascended, and looked thence towards the Holy City, but despised the same. And he cried, 'Lord, is this Thy holy place?' And it was answered to him, 'Yea, and verily thou shalt never enter it.' Moses died—peace be upon him!—and he never did enter Jerusalem." (Yâk., iii. 346; Mar., ii. 138.)

The Biblical Nebo. (See above, pp. 470, 471, 495.)

Shaitar.—"A place in Syria." (Yâk., iii. 356; Mar., ii. 141.)

Shaizar (Larissa).—"A small town in the Hims Province, having plenty of water, trees, fruits, and fields. It is a very pleasant place." (Is., 61; I. H., 116; mentioned by Yb., 111.)

"Shaizar," says Yâkût, "is the name of a castle with its

district, lying near Al Ma'arrah. Between it and Hamáh is a day's journey. Under the castle runs the Orontes River, over which is a bridge, crossing in the middle of the town. It is a very ancient city, and was first conquered by Abu 'Ubaidah, by capitulation, after Hamâh had fallen, in the year 17 (638)." (Yâk., iii. 353; Mar., ii. 140.)

"Shaizar," says Dimashki, "is a fortified town, but one that has been ravaged by the plague. It is well watered, and the people drink from the Nahr 'Asi (Orontes). Shaizar has a castle called 'Urf ad Dîk (The Cock's Comb), which is protected on three of its sides by the river 'Âsi, and it is visible from a great distance off." (Dim., 205.)

"Shaizar," writes Abu-l Fidâ, "in the Hims Province possesses a strong fort. To the north of it runs the 'Âsi, and not far from here the river falls over a dyke, above 10 ells high, called Al Hantalah. The town has trees and gardens and many fruits—particularly pomegranates. There is a bridge here over the river Maklûb (Orontes). Shaizar lies 9 miles from Hamâh, 33 miles from Hims, and 36 from Antâkiyyah. It has walls of sun-dried bricks, and three gates, and the river 'Âsi runs outside the wall and to the north of the town." (A. F., 263.)

Shaizar to Hamâh (Muk.), 1 march: to Kafar Tâb (Muk.), 1 march.

Ash Shajarah (The Tree).—"A village where is buried As Siddîk, the son of the Prophet Sâlih." (A. H., Oxf. MS., folio 29 *verso*.)

"Ash Shajarah," says Yâkût, "is a village of the Filastin Province. Besides the tomb of Siddik, there are here, in a cave, as they report, the bodies of eighty martyrs; but God knows best the truth." (Yâk., iii. 260; Mar., ii. 96.)

Shakîf Arnûn (Belfort of the Crusaders).—"A very strong castle on the summit of a mountain near Baniyâs, in the Damascus Territory, lying between Damascus and the sea-coast. Arnûn is a man's name, either a Frank or a Greek." (Yâk., iii. 309; Mar., ii. 119.) The word "Shakif," in Syriac, means "rock."

"Shakif Arnûn," writes Dimashki, "is an impregnable fortress

which was taken by Sultan Baibars from the Franks. It has broad lands, and the river Litany (Lîtah) flows at the foot of the hill on which it stands." (Dim., 211.)

"Shakif Arnûn lies between Damascus and the sea-coast, not far from Bâniyâs. Arnûn is a man's name. It is a very strong fortress, and it lies to the north of Shakif Tirûn. Part of the fortress consists of caverns hewn in the rock, and part of it is built up of masonry." (A. F., 245.)

SHAKÎF DARKÛSH.—"A castle near Halab (Aleppo), lying to the south of the Hârim District." (Yâk., iii. 309; Mar., ii. 120.)

SHAKÎF DUBBÎN.—"A small castle near Antioch. Dubbin is the name of a domain, like a suburb, belonging thereto." (Yâk. iii. 310; Mar., ii. 120.)

SHAKÎF TÎRÛN (CAVEA TYRUM OF THE CRUSADERS).—"A strong fortress near Tyre." (Yâk., iii. 309; Mar., ii. 120.)

"Shakif Tirûn," says Dimashki, "is a strongly fortified place standing on a high hill. There are lands round it, and it is commanded by a Nâib (Governor). No Manjanik (Mangonel) can make any impression on its walls." (Dim., 211.) "It stands," says Abu-l Fidâ, "about a day's journey north of Safad." (A. F., 245.)

ASH SHAMMASIYYAH.—"The name of a quarter of Damascus." (Yâk., iii. 318; Mar., ii. 124.)

SHAMSÎN.—"A place on the road between Hims and Kârâ, and 1 march distant from either." (Muk., 190.)

SHAMSHÂT.—"A town on the Euphrates. It has a well fortified castle. The place stands on the east of the Lukkâm Mountains, and overlooks the Euphrates. All round it are many hills, on the sides of which grow almonds, grapes, and other varieties of winter and summer fruits. All these belong to the public, and not to any person in particular." (Id., 26.)

"Shamshât," says Yâkût in 1225, "lies on the eastern bank of the Euphrates, and in the Greek territory. It is now in ruins." (Yâk., iii. 319; Mar., ii. 125.)

Shamshât to Sumaisât (Is., I. H.), 2 marches; to Hisn Mansûr (Is., I. H.), 1 day (Id.), 21 miles; to Malatyah (Id.), 51 miles; to Zabatrah (Id.), 15 miles; to Manbij (Id.), 2 or 3 days.

ASH SHAMÛS.—"One of the villages of Halab (Aleppo). It

stands in the dependencies of Al Huss." (Yâk., iii. 324; Mar., ii. 127.)

SHANÂR.—"A valley of Syria. It is mentioned in the Histories of the first Conquest." (Mar., ii. 128.)

SHANJ.—"A place on the coast, lying between 'Arkah and Antarsûs." (Id., 20.)

SHARAF AL BA'AL.—"A place in Syria. It is said to be a mountain on the Hajj Road." (Yâk., iii. 278; Mar., ii. 103.)

SHARM AL BAIT (THE GULF OF THE HOUSE).—"This bay is reached from Al Masdaf (on the Red Sea). It is a harbour, but there is no water to be found here." (Id., 2.)

SHARM AL BÎR.—"Likewise a harbour (on the Red Sea) where there is no water." (Id., 2.)

ASH SHAUBAK (CRAC DE MONTREAL OF THE CRUSADES).—"A fortified castle on the Syrian borders near Al Karak, and between 'Ammân and Ailah on the Red Sea. Yakdûr, who had become king of Al Fars (Al Franj (?), the Franks), went in the year 509 (1115) through the Bilâd Rabî', which is Ash Sharâh, and the Balkâ and Al Jibâl and Wâdî Mûsá (Petra), and he camped at the ancient fortress, then in ruins, of Ash Shaubak, near Wâdî Musa. This castle he rebuilt, and garrisoned it with men at arms. By the building of this fortress travellers from Egypt up to Syria by the desert road were secured from the wild Arabs." (Yâk., iii. 332; Mar., ii. 132.) In point of fact, Shaubak was built, in 1115, by King Baldwin I.

"Ash Shaubak," says Abu-l Fidâ, "lies in the Sharâh Province. It is a small town with many gardens. Most of its inhabitants are Christians. It lies to the east of the Ghaur (south of the Dead Sea), and on the frontier of Syria coming from the Hijjâz. At the foot of the castle hill are two springs, one to the right and one to the left, like the two eyes on a face. Their waters run through the town and irrigate the gardens, which are in a valley to the west of the town. The fruits grown here are the apricot and others, which are most excellent in flavour, and are exported even to Egypt. The castle is built of white stone, and crowns a high hill which is also white, and overlooks the Ghaur (south of the Dead Sea) from the east side." (A. F., 247.)

Shikrâ.—"A village of Harrân, in Syria." (Mar., ii. 118.)

Shinân.—"The name of a valley in Syria." (Yak., iii. 325; Mar., ii. 128.)

Shubaith.—"A mountain near Halab (Aleppo). It is of great length. On its summit is a tableland, where there are three villages. It is counted as belonging to the district of Al Ahass. Shubaith is a Kûrah (District) of Halab, and they bring into Halab from this mountain black rocks, of which they make mill-stones." (Yâk., iii. 257; Mar., ii. 94.)

Ash Shughr (Seleucobelos) and Bakâs.—"These are two castles, standing opposite each other, on two hill summits, with the valley, like a fosse, in between them. They are situated on the 'Âsi (River Orontes), and lie between Antâkiyyah and Halab, and they belong to the Sultan of the latter city. At the foot of the hill of Bakâs a stream gushes out." (Yak., i. 704; iii. 303; Mar., i. 167; ii. 115.)

"Ash Shughr and Bakâs," says Abu-l Fidâ, "lie in the Kinnasrin Province. They are two strong forts on heights, and between the two is the distance of an arrow-flight. Below them runs a stream. They have gardens and many fruit-trees. There is also a Friday Mosque. Many villages belong to them, and they lie half-way between Antâkiyyah and Afâmiyyah. About a horse gallop east of these forts is the celebrated bridge of Kashfahân crossing the river (Orontes). There is held here a market, where people assemble each week. These forts lie north-east of Sahyûn (Saone), and south of Antioch, and are divided from both by the mountains." (A. F., 261.)

The fortresses of Ash Shughr and Bakâs were visited by Ibn Batûtah in 1355, who speaks of the place as one fortress, built on a great height. (I. B., i. 165.)

Sibistîn.—"A town in the Province of Filastîn. Here are buried Yahyâ ibn Zakariyyah (John the Baptist) and his mother, and the Prophet Al Yasî' (Elisha). The latter, it is also said, is is not buried here, but elsewhere." (A. H., Oxf. MS., folio 33 *verso*.)

As Sifliyyûn.—"A village of Damascus." (Yak., iii. 98; Mar., ii. 36.)

Sî'ir (Seir).—"A village in the neighbourhood of Jerusalem. This name, or Sâ'ir (Seir), is mentioned in the Pentateuch." (Yak., iii. 441; Mar., ii. 175.) See p. 527.

Sijjilîn.—"A village of 'Askalán in Filastín." (Yák., iii. 46; Mar., ii. 14.)

Sikilliyáh.—"Said to be a place in Syria." (Mar., ii. 163.)

Sinjil (Saint-Gilles of the Crusades).—"A small town of the Province of Filastin. Near it is the pit of Yúsuf as Sadik (Joseph)—peace be on him!" (Yak., iii. 162; Mar., ii. 58.)

Sinnâr.—"A place in Diyâr Kalb, in the lands of Syria." (Yâk., iii. 419; Mar., ii. 168.)

Sirfandakár.—"A castle in Armenia, standing in a fruitful valley in the Armenian country. It is built on rock, and on some of its sides it needs no wall by reason of the rock taking the place thereof. It lies near the south bank of the Jaihán (Pyramus). This castle holds the road to the Pass (Darband) of Al Marrâ, and stands about four miles east of the hill of Tall Hamdûn. The Pass of Al Marrâ begins about a day's march from it to the east, and in the country between this and Sarfandakâr there grow Snobur (pine) trees, such as you find nowhere else for girth and height. Sarfandakâr lies south-east of 'Ain Zarbah, and about a march from it." (A. F., 257.)

Sirrîn.—"A place in Syria." (Yàk., iii. 387; Mar., ii. 155.)

Sîs.—"A great city of Armenia," writes Abu-l Fidâ, "with a castle and triple walls, standing on a high hill. It has gardens and a small river. It is the capital of the kingdom of (Little) Armenia at the present day (1321). Ibn Lâûn (Leo II., the Great), one of the kings of (Little) Armenia, rebuilt it, and made it his place of residence. It was of old the chief town of the northern Fortresses (of the Muslims). From Hisn Sisiyah (which is the same as Sis), to 'Ain Zarbah is 24 miles, and to Al Massissah is 24 miles. Sîs was rebuilt by one of the servants of the Khalif Ar Rashîd." (A. F., 257.)

"Sisiyyah," says Bilâdhuri, "is the city of Tall 'Ain Zarbah. It was rebuilt in the Khalif Mutawakkil's time, and was afterwards ruined by the Greeks." (Bil., 170.)

Sûbâ.—"A village of Jerusalem." (Yâk., iii. 431; Mar., ii. 170.)

As Subairah.—"A place in Syria." (Yâk., iii. 368; Mar., ii. 146.)

Sudar.—"A village of Jerusalem." (Yâk., iii. 375; Mar., ii. 150.)

Sukhnah (The Hot Spring).—"A small town in the Syrian Desert, lying between Tadmur (Palmyra) and 'Urd and Arak. Beside the spring are palm-trees. It is on the road of one going to Damascus from Ar Rakkah, and you come to it before reaching Arak." (Yâk., iii. 52; Mar., ii. 16.)

"As Sukhnah," says Ibn Batûtah, "lies between Ar Rahbah Malik ibn Tauk, and Tadmur. It is a pretty town. Most of its inhabitants are infidel Christians. It is named As Sukhnah (the Hot) from the heat of its waters. There are here bath-houses for men and for women to bathe in. They draw the water and set it at night on the roofs of the houses to cool." (I. B., iv. 315.)

Sulam.—"A large bay of the sea. Thence to Jûniyyah is 10 miles, and to Mâhûz Jubail and the mouth of the Nahr Ibrahim is 3 miles." (Id., 17.)

Sumaisât (Samosata).—"A small city on the Euphrates, with lands watered by irrigation, and by the rains. There is a fortress here. The drinking-water is from the Euphrates." (Is., 62; I. H., 120; copied by A. F., 267.)

"The Kala'ah Sumaisât is also called the Kala'ah at Tîn (the Fort of Clay)." (Mas., i. 215.)

"Sumaisât," says Yâkût, "is a town on the west bank of the Euphrates. It has a castle. In one quarter of Sumaisât Armenians dwell." (Yâk., iii. 151; Mar. ii. 54.)

"Sumaisât," says Abu-l Fidâ, "on the borders of Syria, and on the Euphrates, lies west of Kala'at Ar Rûm, and north of Hisn Mansûr, but not far from either." (A. F., 267.)

Sumaisât to Manbij (Is., I. H.), 2 days; to Shamshât (Is., I. H.), 2 marches.

Sunnuhâr.—"A village of the Jabal Sim'ân District, to the west of Halab (Aleppo). There are here ancient remains, showing its former greatness. But all is now ruin." (Yâk., iii. 164; Mar., ii. 58.) Written in 1225.

SURATAH.—"A village of Jabal Nábulus." (Mar., ii. 25; and in Yâk., v. 21.)

AS SURAYYAH.—"A village of the Syrian Ghaur." (Yak., iii. 89; Mar., ii. 30.)

SÚRIYYAH.—"A place lying between Khunásirah and Salamiyyah. The common people call it Suwiyyah." (Yák., iii. 187; Mar., ii. 67.)

SÚRIYYAH.—"This is the (Greek) name of the whole of As Shâm (Syria), at the time of the Conquest." (Mar., ii. 67.)

SURKH.—"A mountain in Syria." (Yâk., iii. 380; Mar., ii. 152.)

SÚSIYAH.—"A Kûrah (District) of the Jordan Province." (Yâk., iii. 193; Mar., ii. 68.) This place, the name of which corresponds with Susitha of the Jerusalem Talmud, is probably the ancient Hippos. It lies a short distance south of Fik, to the east of the Sea of Galilee.

AS SUWAIDÀ.—"A village of the Haurân Province." (Yâk., iii. 197; Mar., ii. 70.)

HISN AS SUWAIDIYYAH (PORT ST. SIMON, OR LE SOUDIN OF THE CRUSADES).—"This fortress lies on the sea and is the Port of Antioch, which last is situated 12 miles from the sea. At As Suwaidiyyah the river (Orontes) of Antioch falls into the sea: it is called also Al 'Âsi." (Id., 23.) As Suwaidiyyah is also mentioned by Dimashki and Abu-l Fidâ (Dim., 206, and A. F., 233.) See also above, p. 434, under Dair Sim'ân.

Hisn as Suwaidiyyah to Hisn al Harbadah (Id.) is 15 miles; and to Jabal Râs al Khinzîr (Id.) is 20 miles.

AS SUYÀLÀ.—"The name of a spring in Syria." (Yâk., iii. 208; Mar., ii. 75.)

TA'ÀSÎR.—"A place lying 2 stages from Baisân, and the like distance from Nâbulus." (Muk., 191.) This has been suggested as the possible site of Tirzah, once the capital of Israel (Josh. xii. 24).

TÀDHIF.—"A place belonging to Halab (Aleppo), and near Buzâ'ah. It lies 4 leagues from Halab." (Yâk., i. 811; Mar., i. 194.)

TADMUR (PALMYRA)—"An ancient city, with wonderful buildings therein. It is said of the greater number of the marvellous

remains seen here that they were constructed by the Prophet Solomon, the son of David." (Yb., 111.)

"Tadmur," says Mukaddasi, "belongs to the Province of Hims. It is after the likeness of a throne among the cities of Solomon, the son of David. Its citadel, which stands near the desert, is spacious and strong." (Muk., 156.)

"Tadmur," writes Yâkût, "is a celebrated city in the Syrian Desert. It lies 5 days from Halab, and near to Hims. There are wonderful buildings here erected on pillars. The people say they were built by the Jinns at the order of Solomon the son of David. At the present day (1225) the people there live in a castle surrounded by a stone wall. It has a double gate of stone, and there are temples, of which three remain standing to the present day. There is a river which waters the palm-trees and the gardens. The place is called after Tadmur, daughter of Hassân, sixth in descent from Noah. Some of the people of Tadmur say the buildings were erected as long a time before, as we now live after, the days of Solomon; but that when people wondered at buildings and knew not who erected them, they always attributed them to Solomon and the Jinns, and so in this case.

"It is related by Ismail ibn Muhammad al Kasri that he was present with Marwân II., the last Khalif of the Omayyad dynasty, when he destroyed the walls of Tadmur, for the people had rebelled against him, so he slew them and trampled them down, and overthrew their city wall. On this occasion they came on a mighty trench, and discovered there a stone, and below it was a plastered chamber as fresh as though the hand of the builder had only just left it. In it was a bier, upon which lay the body of a woman lying on her back, and over her were laid seventy cloaks, and behold she had tresses of long hair with rings attached thereto. The narrator reports that he measured her foot, and it was an ell long exactly. And on one of her tresses was a plate of gold, on which was written: *In the name of Allahumma, I am Tadmur, daughter of Hassân. May God lead to abasement him who enters this my cell!* Then Marwân ordered the place to be closed again, and it was so done, and nothing was taken away of what was there found.

"At Tadmur is a statue—among many—of two female slaves, on which a poem was written by the poet Aus ibn Tha'labah. Tadmur was first taken and capitulated to Khâlid ibn al Walid on his road up from 'Irâk to Syria." (Yâk., i. 828; Mar., i. 200.)

TAIMAR.—"The name of a village in Syria, on the border towards the Hijjâz." (Yâk., i. 908; Mar., i. 222.)

TAIS.—"The name of a mountain in Syria, in which there are many fortresses." (Yâk., i. 907; Mar., i. 222.)

TAKHÂWAH.—"A village of Dârûm, in the neighbourhood of Ghazzah (Gaza)." (Yâk., i. 827; Mar., i. 199.)

TAKÛ'.—"A village of Jerusalem, proverbially celebrated for its honey." (Yâk., i. 860; Mar., i. 208.)

TALFÎTÂ.—"A village of the Sanir District, in the Damascus Province." (Yâk., i. 868; Mar., i. 212.)

TALFIYÂTHÂ.—"A village of the Ghautah of Damascus." (Yâk., i. 868; Mar., i. 212.)

TALL (DEW).*—"The name of a village of Ghazzah (Gaza) in the Filastin Province." (Yâk., iii. 543; Mar., ii. 208.)

TALL A'RAN (THE HILL OF A'RAN).—"A large village, with a mosque, near Halab. A kind of grape comes from here, which is round and red in colour. This village has many gardens, vineyards, and fields." (Yâk., i. 863; Mar., i. 209.)

TALL BÂSHIR (TURBESSEL † OF THE CRUSADES).—"A fortified castle," says Yâkût, "with a broad district, lying 2 days north of Halab (Aleppo). The people are Armenian Christians. The place has markets, and a suburb, and is very populous." (Yâk., i. 864; Mar., i. 210.)

"Tall Bâshir is a fortress lying 2 days' march from Aleppo. There are springs and gardens here. The place is celebrated for its plums, called *Ijjâs*, which are unrivalled. It is impossible to transport them, even as far as Halab, for with the journey they turn to water." (A. F., 232.)

* This is not the word commonly written Tell, meaning *Hill* (as in the following articles), being from a different root, and written with the hard, aspirated *T*. (See Index, s.v. *Tall*.)

† According to Rey, *Colonies Franques*, p. 322. See also above, under *Darbasâk*, p. 436.

TALL HABASH (THE ABYSSINIAN'S HILL).—"A village of Halab." (Mar., i. 211.)

TALL HAMDÛN.—"The castle of Tall Hamdûn in (Little) Armenia, is strongly fortified, and has well-built walls. It crowns a high hill, and there are suburbs and gardens. A stream runs by it, and its lands are very fertile. Provisions here are plentiful and cheap. The Muslims have dismantled the fortress, and it is now in ruins. It lies about a march distant to the south of the river Jaihân (Pyramus). Between Tall Hamdûn and Sis there are 2 days' march. To the east of Tall Hamdûn is the fort of Hamûs, which can be seen from Tall Hamdûn." (A. F., 251.)

TALL HÂMID.—"A fortress of the Thughûr, or Frontier Fortresses, of Al Massîssah. (Yâk., i. 866; Mar., i. 211.)

TALL HARÂK.—"One of the fortresses lying to the west of Halab (Aleppo)." (Yâk., i. 872; Mar., i. 213.)

TALL HARRÂN.—"A village of Halab lying towards Mesopotamia." (Yâk., i. 866; Mar., i. 211.)

TALL HÛM.—"A fortress of the Massîssah frontier." (Yâk., i. 867; Mar., i. 211.)

TALL JAZAR.—"A fortress of the Filastîn Province." (Yâk., i. 866; Mar., i. 211.)

TALL JUBAIR.—"A hill called after a certain Persian of Antâkiyyah (Antioch). It lies about 10 miles from Tarsus." (Bil., 170.)

"Tall Jubair is a town lying less than 10 miles from Tarsus." (Yâk., i. 866; Mar., i. 210.)

TALL KABBÂSÎN.—"A village of the 'Awâsim Province, belonging to the Halab District." (Yâk., i. 869; Mar., i. 212.)

TALL KAISÂN.—"A place in the Marj (or Meadow lands) of 'Akkah on the Syrian coast." (Yâk., i. 869; Mar., i. 212.)

TALL KASHFAHÂN.—"A place lying between Al Lâdhikiyyah and Halab, being about half a day from Halab, and about 3 days from Al Lâdhikiyyah. Saladin had his camp here for a time." (Yâk., i. 869; Mar., i. 212; and in Yâk., v. 16.)

TALL KHÂLID.—"A castle near Halab (Aleppo)." (Yâk., i. 867; Mar., i. 211.)

TALL AL KÎKÂN.—"A place outside Halab and well known." (Yâk., iv. 217; Mar., ii. 467.)

TALL MANNAS (1) (TELAMINIA OF THE CRUSADES).—"A fortress near Ma'arrah Nu'mân. The Khalif al Mutawakkil lived here when he came to Syria in the year 244 (858)." (Yâk , i. 871; Mar., i. 213)

TALL MANNAS (2).—"A village of Hims." (*Idem.*)

TALL MÂSIH.—"A village in the neighbourhood of Halab (Aleppo)." (Yâk., i. 869; Mar., i. 212.)

TALL SÂFIYAH (BLANCHE-GARDE OF THE CRUSADES).—"A fortress of the Filastîn Province, lying close to Bait Jibrin, in the district of Ar Ramlah." (Yâk., i. 867; Mar., i. 211.)

TALL AS SULTÂN.—"A place lying a day's march from Halab (Aleppo) towards Damascus. There was here a caravanserai, and a rest-house for travellers." (Yâk., i. 867; Mar., i. 211.)

TALL TÂJIR (THE MERCHANT'S HILL).—"A village lying a little south of Kinnasrîn." (I. J., 255.)

TAMNÎ.—"A well-built caravanserai, lying south of Kinnasrin, and just north of Ma'arrah." (I. J., 256.)

TANHAJ.—"The name of a village, in which is a fortress, of the high-lands of the Balkâ Province." (Yâk., i. 882; Mar., i. 217.)

TANÛNIYAH.—"A village of Hims." (Yâk., i. 881; Mar., i. 216.)

TARFULÂN.—"A place in Syria." (Yâk., i. 838; Mar., i. 202.)

TARMÎS.—"A village of Damascus." (Yâk., iii. 533; Mar., ii. 202.) The latter writes the name *Tarmîsîs.*

TARTÛS (TORTOSA).—"A Syrian city," says Yâkût, "standing on the sea, near Al Markab and 'Akkah. At the present day (1225) it is in the hands of the Franks." (Yâk., iii. 529; Mar., ii. 201.) The same as Antartûs, see above p. 394.

AT TARÛN.—"A fortress lying between Jerusalem and Ar Ramlah. It was among those taken by Saladin in 583 (1187)." (Yâk., iii. 534; Mar., ii. 203.)

This must not be confounded with the celebrated Crusading Castle of Le Toron (Tibnîn).

TAULA'.—"The name of a village in Syria." (Yâk., i. 895; Mar., i. 219.)

AT TAWÂHÎN (THE FLOUR-MILLS).—"A place near Ar Ramlah

in the Filastîn Province. There took place near here the celebrated battle between Khumarawaih ibn Tûlûn (Ruler of Egypt) and the Khalif al Mu'tadhid-billah in 271 (884). Both armies fled panic-struck." (Yâk., iii. 554; Mar., ii. 213.)

At Tawîlah.—"Certain wells lying between Tadmur (Palmyra) and Kariyatain." (Mar., ii. 217.)

At Tayyibah.—"A village of the district of 'Urd, lying between Tadmur and Halab." (Mar., ii. 219.)

Thahr al Himâr (The Ass's Back).—"The name of a village between Nâbulus and Baisân, where lies buried Ibn Yamîn (Benjamin)." (A. H., Oxf. MS., folio 33, *verso;* also Yâk., iii. 582; Mar., ii. 224.)

Thaniyyat al 'Ukab (1) (The Pass of the Eagle, or of the Steep).—"A pass," writes Ibn Jubair, "lying to the north of Damascus. From here you get a view over Damascus, and the plain of the Ghautah. At this point the road divides; one road goes south to Damascus, and the other east by the desert of the Samâwah to Al 'Irâk. This is the direct road, but you can only travel by it during the winter season. From the Pass we descended through the Wâdî-bed between the hills down to the plain, to Al Kusair of the Ghautah." (I. J., 261.)

"Thaniyyat al 'Ukâb," says Yâkût, "lies just above Damascus coming in from Hims. The Prophet saw Damascus from here, as some say." (Yâk., i. 936, iii. 691; Mar., i. 230, ii. 265.)

Thaniyyat al 'Ukab (2).—"A pass in the Syrian Frontier Province (Ath Thughûr), near Al Massîssah." (Yâk., i. 936; Mar., i. 230.)

Tibnîn (Le Toron).—Ibn Jubair, who visited Tibnîn in 1185, speaks of this celebrated castle of the Crusaders in the following terms:

"Tibnîn is one of the largest of the fortresses of the Franks. It is the place of tolls for the caravans. The governor of it is a certain woman called Khanzîrah (The Sow), known also as the Queen. She is the mother of the King al Khanzir (The Pig), who is lord of 'Akkah. We camped below the castle. The tithe-collectors came down to us, and the tax was a Dînâr and a Kirât (the twenty-fourth part) of a Dînâr, Syrian currency (about eleven

shillings) for every head. They laid no tax on the merchants who were going on to 'Akkah, to that cursed King, for there (at 'Akkah) is the place of the tithe, and he takes a Kirât in every Dînâr (worth of merchandise), and the Dînâr contains twenty-four Kirâts. Most of the tithe-collectors are natives of Maghrib (the west, Morocco). After leaving Tibnîn, our road lay among the farms which stretch, one after the other, over the country. They are all inhabited by Muslims who live in perfect security under the Frank rule. They give up to the Franks half their crops at the time of the gathering-in, and pay further a poll-tax of one Dînâr and five Kirâts per head. They are not molested further than this, except that on the fruit-trees also they pay a small tax. They live in their own houses, and very peaceably. The (corporations of) the maritime towns that are in the hands of the Franks all manage their farms and villages after this fashion." (I. J., 304.)

"Tibnîn," says Yâkût, "is a town in the Jabal Bani 'Âmir. The castle overhangs Bâniyâs, and lies between Damascus and Tyre." (Yâk., i. 824; Mar., i. 198.)

AT TÎN AND AZ ZAITÛN (THE FIG AND THE OLIVE).—"These," writes Yâkût, "are the names of two mountains in Syria, as it is said. Or, according to another account, At Tîn is the Mosque of Nûh (Noah), and Az Zaitûn is the Mount (of Olives) at Jerusalem. But there are many other explanations." (Yâk., i. 911; Mar., i. 223.)

TINNAB.—"A large village belonging to Halab (Aleppo)." (Yâk., i. 876; Mar., i. 215.)

TÎRAH.—"A village of Damascus." (Yâk., iii. 569; Mar., ii. 219.)

AT TÛBÂN.—"A fortress in the District of Hims, or else in that of Hamâh." (Yâk., iii. 556; Mar., ii. 214.)

AT TÛBÂNIYYAH.—"A town of the District of Filastîn." (Yâk., iii. 556; Mar., ii. 214.)

TUBBAL.—"One of the villages of Halab. It lies in the 'Azâz District. There is here a market and a mosque." (Yâk., i. 823; Mar., i. 197.)

TUBNÂ.—"A town of the Haurân, belonging to the Damascus Province." (Yâk., i. 824; Mar., i. 198.)

At Tulail (The Little Hill).—"A place lying 2 marches from Al Ghamr and the like from As Sakariyyah." (Muk., 192.)

Tulbîn.—"A place in the Ghautah of Damascus." (Yâk., i. 865; Mar., i. 210.)

Tûmâ (St. Thomas).—"The name of a village and district in the Ghautah of Damascus. Bâb Tûmâ (the Gate of St. Thomas) at Damascus is called after it." (Yâk., i. 895; Mar., i. 219.)

Tur'ah.—"A place in Syria." (Yâk., i. 837; Mar., i. 202.)

Turandah.—"A place belonging to Malatyah (Melitene), and lying 3 marches therefrom in the Greek territory. The Muslims settled there in the year 83 (702), and built some houses, but afterwards removed thence and settled at Malatyah." (Yâk., iii. 534; Mar., ii. 202.)

Turmusân.—"A village of Hims." (Yâk., i. 844; Mar., i. 203.)

Tuwâ, or Tawâ.—"The name of the sacred Wâdî mentioned in the Kurân (xx. 12 and lxxix. 16), where Moses spoke with Allah before he was sent to Pharaoh. It is a place in Syria near At Tûr (Sinai)." (Yâk., iii. 553; Mar., ii. 213.)

Tuwânah.—"A town in the Thughûr (or Frontier Provinces) of Al Massîssah. The Khalif al Mâmûn, when he made his military excursions into the Thughûr, ordered Tuwânah to be surrounded by a wall, a mile long by a mile broad, Tuwânah standing in the middle thereof, for the garrisoning of his troops, and to keep his treasure there. He died before the wall was finished, and the Khalif al Mu'tasim gave up the undertaking." (Yâk., iii. 554; Mar., ii. 214.)

Tûzîn, or Tîzin.—"A large village and district in the 'Awâsim Province belonging to Halab. It was originally counted as part of the Kinnasrîn District, but in the Khalif ar Rashîd's days this, with Manbîj and other places, were formed into the 'Awâsim Province." (Yâk., i. 894, 907; Mar., i. 218, 222.)

"Tîzîn," says Ibn Batûtah, in 1355, "lies north-west of Halab. It has been lately rebuilt by the Turkomans." (I. B., i. 161.)

Tûzîn to Halab (Yâk.) is 1 day.

'Ukail.—"One of the villages of the Haurân in the neighbour-

hood of Al Liwâ, in the Damascus territory." (Yâk., iii. 703, Mar., ii. 269.)

'UKAIRBÂ.—"A place near Hims." (Yâk., iii. 699; Mar., ii. 278.)

'URAINAH.—"A village in Syria. It is mentioned in the early conquests of the Muslims, but its position is not given." (Yâk., iv. 663; Mar., ii. 254.)

'URÂ'IR.—"A spring, as it is said, belonging to the Kalb District, in Syria." (Yâk., iii. 628; Mar., ii. 244.)

'URD.—"A small town in the Syrian desert belonging to Halab. It lies between Tadmur and Ar Rusâfah Hishâm." (Yâk., iii. 644; Mar., ii. 248.)

URTÎK, OR ARTÎK.—"A district lying to the south-west of Halab (Aleppo)." (Yâk., i. 191; Mar., i. 43, and in Yâk., v. 12.)

'ÛS.—"Said to be a place in Syria, but this is doubtful." (Yâk., iii. 745; Mar., ii. 289.)

USAIS.—"A spring of water lying to the east of Damascus." (Yâk., i. 272; Mar., i. 64.)

USÂLIM.—"A place in the Jabal ash Sharâh." (Yâk., i. 236; Mar., i. 55.)

AL USHTÛN.—"A place near Antâkiyyah, if I mistake not." (Yâk., i. 277; Mar., i. 66.)

USTUWÂN.—"A castle among the fortresses of the Greek country, but situated near the Syrian frontier. It was taken by Saif ad Daulah." (Yâk., i. 245; Mar., i. 59.)

UTHNÂN.—"A place in Syria, mentioned by the poet Jumail ibn Mu'ammir." (Yâk., i. 119; Mar., i. 23.)

WÂDÎ MÛSÂ (PETRA).—"This Wâdî," says Yâkût, "is called after Mûsâ (Moses) the son of 'Amrân. It lies to the south of Jerusalem, between the Holy City and the Hijjâz. It is a fine Wâdî, full of olive-trees, and is so called in memory of Moses, who came out of the desert of the Tih, leading the children of Israel with him. And Moses had with him the rock mentioned by Allah in the Kurân (ii. 57) in the verse, 'And when Moses asked drink for his people, we said, *Strike the Rock with thy rod*, and from it there gushed twelve fountains,' and as he marched he carried this Rock with him, and fared forth. And when he halted

he threw it on the earth, then there would gush out from it twelve springs, according to the number of the Tribes, so that each man knew his drinking place. Now when Moses came to this Wâdi, and knew that his end was near at hand, he took thought for the Rock, and he fixed it on the mountain-side there. From it came forth twelve springs, which divided among twelve villages, a village for every one of the Tribes. Then Moses died, but by his command the Rock remained here. Now it has been related to me, Yâkût, by the Kâdî Jamâl ad Dîn Hasan, that he saw the Rock in this place, and that it is of the size of a goat's head, and there is nothing else on the mountain-side like to it." (Yâk., iv. 879; Mar., iii. 267.)

Wâdî an Naml (The Valley of the Ant).—"This is named after the Ant, who preached to Solomon, the son of David. The Wâdî is said to lie between Bait Jibrin and 'Askalân."* (Yâk., iv., 880; Mar., iii. 267. See above, pp. 402, 413.)

Al Wâdiyain (The two Wâdîs).—"A town situated in the Jabal As Sharâh, near the cities of Lot." (Yâk., iv. 880; Mar., iii. 268.)

Wailah, or Ailah (Eloth, or Elath, on the Ælanitic Gulf).—"Wailah," writes Mukaddasi, "stands on an arm of the China Sea (that is, the Gulf of Akabah). It is a populous and beautiful city, possessing many palm-trees, also fish in plenty. It is the great port of Palestine, and the emporium of the Hijjâz. The common people call it Ailah, but the true Ailah lies near by it, and is now in ruins. This is the place of which Allah—may He be exalted!—has said (Kurân, vii. 163): 'Enquire of them concerning the village that was situate on the sea.'" (Muk., 178.)

"Ailah," says Idrisi, "is a small city, wherein the Arabs encamp, and have entered into possession. The cape that projects above Aîlah is called Râs Abu Muhammad. There is here a harbour, but no water is to be found near." (Id., 2.)

From Wailah or Ailah to Al Ghamr (Muk.) is 2 marches, and to Sughar (Muk.), 4 marches.

* For the Muslim tradition of this colloquy see G. Weil, *Biblische Legenden der Muselmänner*, p. 238.

WAJH AL HAJAR (THE FACE OF STONE).—"A pass near Al Jubail, on the coast of the Syrian Sea." (Yák., iv. 907; Mar., iii. 678.)

WARTANÎS (1).—"A fortress in the lands of Sumaisât." (Yâk., iv. 919; Mar., iii. 284.)

WARTANÎS (2).—"A village in the Haurân." (*Idem.*)

WISÂDAH.—"A place on the road from Syria to Al Madínah, in the further mountains of the Haurân, lying between Yarfu' and Kurâkir." (Yâk., iv. 927; Mar., iii. 288.)

AL WU'AIRAH.—"A fortress in Jabal ash Sharâh, near Wâdi Mûsâ (Petra)." (Yâk., iv. 934; Mar., iii. 293.)

AL WUTR.—"A village of the Haurân. In the mosque here, as they say, Mûsâ ibn 'Amrân (Moses) dwelt; and there is shown here the place where his staff struck the Rock." (Yák., iv. 902; Mar., iii. 276.)

YA'ÂTH.—"A place lying between Jûsiyyah and Ba'albakk, and 1 march from either." (Muk., 190.)

YABRÎN.—"A village of Halab (Aleppo) in the 'Azâz District." (Yâk., iv. 1,006; Mar., iii. 334.)

YABRÛD (1).—"A town lying between Hims and Ba'albakk. There is here a wonderfully cold spring of running water, from which, as it is said, the place is called Yabrûd. The water goes under ground to the village of An Nabk." (Yâk., iv. 1,004; Mar., iii. 333.)

YABRÛD AND 'AIN YABRÛD (2).—"A village lying north of Jerusalem, on the road from the Holy City to Nâbulus, between which and Yabrûd is Kafar Nâthâ. It possesses orchards and vineyards, and olives and Sumach-trees." (Yâk., iv. 1,005.)

YABÛS.—"A mountain in Syria on the Wâdî at Taim, in the Damascus Province." (Yâk., iv. 1,007; Mar., iii. 334.)

YÂFÂ, OR YÂFAH (JOPPA, OR JAFFA).—"A city of Palestine on the sea-coast. It is much frequented by the people of Ar Ramlah." (Yb., 117.)

"Yâfah," writes Mukaddasi, "lying on the sea, is but a small town, although the emporium of Palestine and the port of Ar Ramlah. It is protected by a strong wall with iron gates, and the sea-gates also are of iron. The mosque is pleasant to the

eye, and overlooks the sea. The harbour is excellent." (Muk., 174.)

"Yâfâ," says Idrisi, "is a coast-town of Palestine and the port of Jerusalem." (Id., 11.)

"Yâfâ," writes Yâkût, "is a city of Filastîn on the coast of the Syrian Sea, and was taken by Saladin with the other coast-towns in 583 (1187). After a few years, however, it was seized on by the Franks in 587 (1191), but was again taken by Al Malik al 'Âdil, Saladin's brother, in 593 (1196) and dismantled." (Yâk., iv. 1,003; Mar., iii. 332.)

"Yâfâ, in Filastîn," says Abu-l Fidâ, writing in 1321, "is a small but very pleasant town lying on the sea-shore. It has a celebrated harbour. The town of Yâfâ is well fortified. Its markets are much frequented, and many merchants ply their trades here. There is a large harbour frequented by all the ships coming to Filastîn, and from it they set sail to all lands. Between it and Ar Ramlah the distance is 6 miles, and it lies west of Ar Ramlah." (A. F., 239.)

Yâfâ to Ar Ramlah (Is., I. H.), ½ march, or (Muk.) 1 march; to 'Askalân (Muk.), 1 march; to Jerusalem (Id.), 3 short days; to Kaisariyyah (Id.), 30 miles.

JISR YAGHRÂ.—"A bridge lying about 10 miles from Shamshât." (Bil., 139.)

YAHMÛL (1).—"A celebrated village of Halab of the District of Al Jazr." (Yâk., iv. 1,012; Mar., iii. 336.)

YAHMÛL (2).—"A village of Bahasnâ in the Kaisûm District, lying between Halab and the Greek country." (Yâk., iv. 337.)

YÂKID.—"A village of Halab (Aleppo) in the District of Al Urtik, and not far from the 'Azâz District." (Yâk., iv. 1,004; Mar., iii. 332; and in Yâk., v. 32.)

AL YAKÎN (THE MOSQUE OF CERTAINTY).—"A league distant from Hebron," writes Mukaddasi, "is a small mountain which overlooks the Lake of Sughar (the Dead Sea), and the site of the Cities of Lot. Here stands a mosque built by Abu Bakr as Sabâhi, called Al Masjid al Yakîn. In this mosque is seen the bedstead of Abraham, which is now sunk about an ell into the earth. It is related that when Abraham first saw from here, as in

the air (the burning of) the Cities of Lot, he lay down saying, 'Verily I now bear witness, for the word of the Lord (Al Yakin) is certain.'" (Muk., 173.)

"Al Yakîn," says 'Ali of Herat, "is a village in which is the tomb of Lot. Here he sojourned after his departure from Zughar. It is called Yakîn because as Lot journeyed with his family he saw the punishment which had befallen his people, and he prostrated himself in this place and cried, 'I certify that the promise of Allah is certain.' This, too, is the place where the Stinking Lake (the Dead Sea) was swallowed up; also it is said that the rock which Moses struck, and from which the twelve springs gushed out, is here, near Zughar. But Allah knows best the truth." (A. H., Oxf. MS., folio 42, *verso;* copied by Yâk., iv. 1,004, and Mar., iii. 332.)

Ibn Batûtah visited the neighbourhood of Hebron in 1355. He writes in his Diary: "To the east of the Haram of Al Khalîl (the Hebron Sanctuary) is the Turbat (or tomb) of Lot, on a hill that overlooks the Ghaur of Syria. Over his tomb is a fine building of white stone, but without columns. Thence you see the Buhairah Lût (the Dead Sea), the waters of which are bitter. This was the country of Lot's people. Near by is the Masjid al Yakîn on a high hill, beautifully built, and in it is Abraham's Mihrâb." (I. B., i. 117.)

Mujîr ad Din in 1496 writes that outside the Masjid al Yakîn was shown the tomb of Fâtimah, the daughter of Al Hasan, son of the Khalif 'Ali. (M. a. D. 67.)

YALDÂN.—"A village lying some 3 miles from Damascus. The final *n* is sometimes left out, and the name pronounced Yaldâ." (Yâk., iv. 1,025; Mar., iii. 345.)

AL YÂRÛKIYYAH.—"A large quarter lying outside Halab (Aleppo), called after Yârûk of the Turkoman Amirs of Nûr ad Dîn Zanki. He lived here and built the palaces seen here for himself and his retainers. He died in 564 (1169)." (Yâk., iv. 1,001; Mar., iii. 331.)

YÂSÛF.—"A village of Nâbulus in the Filastîn Province. It is celebrated for the abundance of its pomegranates." (Yâk., iv. 1,002; Mar., iii. 332.)

Yâzûr.—"A small town on the coast district of Ar Ramlah of the Filastîn Province." (Yâk., iv. 1,002; Mar., iii. 331.)

Yubnâ, or Ubnâ (1), (Jabneh, or Jabneel).—"An ancient city of Palestine. It is built on a hill. This is the place of which it is related that the Prophet spake, saying to Usamah ibn Zaid, when he despatched him on the first expedition: 'Fall on Yubnâ in the early morn, then set the town on fire.' It is inhabited by Samaritans." (Yb., 116; written in A.D. 891.)

"Yubnâ," writes Mukaddasi, "has a beautiful mosque. From this place come the excellent figs known by the name of the Damascene." (Muk., 176.)

"Yubnâ is a town lying between Yâfâ and 'Askalân. They show here a tomb said to be that of Abu Hurairah, the Companion of the Prophet." (A. H., Oxf. MS., folio 48; repeated by Yâk., iv. 1007, and Mar., iii. 334.) The latter adds that the tomb seen here is also said to be that of 'Abd Allah ibn Abi Sarh, another Companion of the Prophet.

Yubnâ, or Ubnâ, to Ar Ramlah (Is., I. H., Id.), ½ march; to Yazdûd (Is., I. H.), 1 march.

Yubnâ (2).—"A place in Syria, lying in the District of the Balkâ. It is said to be a village belonging to Mûtah. Probably this, more truly, is the place mentioned in the account of the expedition despatched by the Prophet under Usâmah ibn Zaid into Syria." (Yâk., i. 99; Mar., i. 17.)

Yûyîn.—"One of the villages of Ba'albakk." (Mar., iii. 353.)

Az Zabadâni.—"A celebrated district lying between Damascus and Ba'albakk. The river of Damascus rises here. The name is sometimes pronounced 'Az Zubdân.'" (Yâk., ii. 913; Mar., i. 505.)

"Az Zabadâni," says Abu-l Fidâ, "is a town without walls. It lies on the side of the Wâdî Baradâ, and continuous gardens extend from here right into Damascus. It is a most pleasant town, and very fruitful. It lies 18 miles from Damascus, and the like from Ba'albakk." (A. F., 225.)

Az Zabadâni to Ba'albakk (Muk.), 1 march; and to Damascus (Muk.), 1 march.

Zabatrah, or Zibatrah.—"Zabatrah is a fortress lying very

near the frontiers of the Greeks, and the Greeks have laid it in ruins." (Is., 63; copied by A. F., 234.)

"Zabatrah," says Biladhuri, "was an ancient Greek fortress. It was conquered by the Muslims at the same time as Al Hadath. The place was rebuilt by the Khalif Al Mansûr, having been destroyed during a Greek invasion. It was refortified a second time by Al Mâmûn, and has since been destroyed and rebuilt several times." (Bil., 191.)

"Zabatrah, or Zibatrah," says Yâkût, "is a town lying between Malatyah and Sumaisât and Al Hadath, on the road to the Greek country. It was called after Zabatrah, daughter of Ar Rûm, grandson of Shem, son of Noah." (Yâk., ii. 914; Mar., i. 505.)

"At the present day," writes Abu-l Fidâ, in 1321, "Zabatrah has no inhabitants, and its fields are completely wasted. All that remains is the line of the walls, and but little of these even. It lies in a plain surrounded by mountains, and the vegetation grows close to it all round. The place lies 2 marches south of Malatyah, and the same west of Hisn Mansûr. Between it and Hisn Mansûr is the mountain country and the passes. I, myself, passed through this place when we went to take Malatyah in the month of Muharram, of the year 715 (1315) in the month Nîsân (April), and there was excellent hunting in the oak woods of Zabatrah. There are found here hares of a size that nowhere else is seen the like." (A. F., 234.)

Zabatrah to Hisn Mansûr (Is., I. H.), 1 day; to Shamshât (Id.), 15 miles.

Zaghbah.—"A village of Syria." (Yak., ii. 933; Mar., i. 514.)

Az Zaitûnah.—"A place in the Syrian Desert, where the Khalif Hishâm ibn 'Abd al Malik used to camp before he built Rusâfah." (Yak., ii. 965; Mar., i. 525.)

Zaizâ, or Zîzâ.—"A large village of the Balkâ Province, where the Hajj (Pilgrim caravan) halts. There is a market held at this place, and there is here a large water-tank." (Yak., ii. 966; Mar., i. 526.)

The Birkat, or Pool of, Zîzah is mentioned by Ibn Batûtah as a

halt-station of the caravans on the road down to Al Madînah. (I. B., i. 255.)

ZAMLAKÂN.—"A village of the Ghautah of Damascus. The Syrians often pronounce the name Zamlukâ." (Yak., ii. 944; Mar., i. 517.)

ZANAD.—"A village of Kinnasrin, belonging to the Bani Asad District. It is sometimes written with a *b*, Zabad, and this last is perhaps the more correct pronunciation." (Yak., ii. 914, 951; Mar., i. 505, 519.)

ZANDÂN.—"A district of Al Massîssah. It was taken by the Muslims in the raid of the year 31 (652)." (Yak., ii. 950; Mar., i. 519.)

AZ ZARÂ'AH.—"A place lying on the edge of the desert. It has a well-garrisoned fortress, and the Badawîn Arabs pasture in the lands all round it." (Id., 26.) The name is sometimes spelt Ad Darâ'ah.

Az Zarâ'ah to Al Kastal (Muk.), 2 marches, (Id., I. Kh.), 36 miles; to Ar Rusâfah (Muk.), 2 marches; (Id.) 24 miles; (I. Kh.) 40 miles.

ZARDANÂ.—"A small town in the neighbourhood and to the west of Halab (Aleppo)." (Yak., ii. 924; Mar., i. 509.)

AZ ZÂRÎKÂ.—"A place lying 1 march from 'Ammân, and the like from Adhra'âh." (Muk., 192.) Probably Kala'ah Zarkâ, on the Zarkâ, or Jabbok River.

AZ ZARKÂ.—"A place lying between Khunâsirah and Sûriyyah, of the Halab District, or of Salamiyyah. There is here a great well, whither the Arabs come in numbers for water. Near it is a place called Al Hammâm, a hot-bath with thermal waters." (Yak., ii. 924; Mar., i. 509.)

HISN AZ ZÎB (ACHZIB OF JOSH. XIX. 29).—"A fortress lying 12 miles from 'Akkah, on the shore of the Salt Sea." (Id., 11.)

Az Zîb is mentioned by Ibn Jubair as lying between Acre and Tyre. "We passed on our road a large fortress called Az Zib. It has a village and lands adjoining." (I. J., 307.)

"Az Zîb," says Yâkût, "is a large village on the sea-coast of Syria, near Acre. The name is also pronounced Az Zaib. It was also known as Shâristân 'Akkah." (Yak., ii. 964; Mar., i. 524.)

Hisn az Zib to 'Akkah (Id.), 12 miles; to An Nawákib (Id.), 18 miles; to Al Iskandariyyah (Id.), 5 miles.

ZÎLÛSH.—"A village near Ar Ramlah in the Filastín Province." (Yak., ii. 968; Mar., i. 526.)

ZUR'AH.—Mentioned by Ibn Batûtah as "a small town of the Haurân." (I. B., i. 254.) Identical with the following.

ZURRÂ.—"This," says Yâkût, in 1225, "is a small town of the Haurân, called at the present day Zur'." (Yak., ii. 921; Mar., i. 508.)

AZ ZURRÂ'AH.—"A number of places of this name are to be found in the Filastîn and the Jordan Provinces. Among them is Zurrâ'ah ad Dahhâk. There is also Zurra'ah Zufar, near Bális, of the Aleppo District." (Yâk., ii. 921; Mar., i. 508.)

APPENDIX.

NOTE ON THE BUILDER OF THE GREAT AKSÂ MOSQUE.

On p. 92 it is stated that the great Aksâ Mosque of pre-crusading days, as described by Mukaddasi and Nâsir-i-Khusrau, was built by the Khalif 'Abd al Malik about the year 691 (A.H. 72). My authorities for this conclusion were Mukaddasi (see the passage cited p. 98), and Suyûtî (see p. 144); at the same time it was pointed out that no account has come down to us of any of the circumstances attending the foundation and building of the mosque, although in most other similar cases the historians give all the details of such events. Thus we have very full accounts of the building of the great Damascus Mosque (see p. 233), of the White Mosque at Ar Ramlah (see p. 303), and of the Dome of the Rock at Jerusalem (see p. 116).

Since Chapter III. has been in type I have come across the following passage in Ibn al Athîr's Chronicle, which if it could be relied on, or, in other words, if we knew the authority on which the statement rests, would perhaps outweigh Mukaddasi's testimony that the Aksâ was built by 'Abd al Malik. When enumerating the characteristics of the reign of the Khalif al Walîd, son of 'Abd al Malik, Ibn al Athîr says:

'Al Walîd was among the most accomplished of the Syrian Khalifs. He built of mosques the mosque at Damascus, the mosque at Al Madînah, supported on columns, and the Aksâ Mosque.'*

For this statement, however, I have been able to find no earlier

* Ibn al Athîr, *Chronicon*, v. 5.

authority than Ibn al Athîr, who composed his Chronicle in the first half of the thirteenth century, A.D. The earlier historians, as for instance Mas'ûdi,* Ya'kûbî,† and Tabari,‡ mention the Khalif al Walîd as the builder of two great mosques only, namely, the Damascus Mosque and the mosque at Madînah. After Ibn al Athîr's days I have found two other writers who mention Al Walîd as the builder of the Aksâ, namely, the author of the history (in Arabic) generally known under the name of Al Fakhrî, who wrote at the close of the thirteenth century, A.D.;§ and the Persian Hamdullah Mustaufi, who wrote the *Târikh-i-Guzîdah*,|| in 1329 A.D. Both of these repeat the statement made by Ibn al Athîr, but whether they derived their information from his chronicle, or from independent sources, I have been unable to determine.

* Mas'ûdi, v. 361.

† Ya'kûbî's *History*, ii. 340.

‡ Tabari, *Series* ii. 1271.

§ Ibn Etthiqthaqa. W. Ahlwardt, p. 151.

|| The *Târikh-i-Guzîdah* has never been printed, but good MSS. exist of it in the British Museum Library.

INDEX.

'Ain, Spring.
'Akabah, Pass.
Bâb, Gate.
Buhairah, Lake.
Dair, Monastery.
Darb, Gate or Pass.
Hisn, *Kal'ah*, *Kasr*, Castle.
Jabal, Mountain.
Kafar, Village.
Nahr, River.
Wâdi, Valley.

THE END.

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